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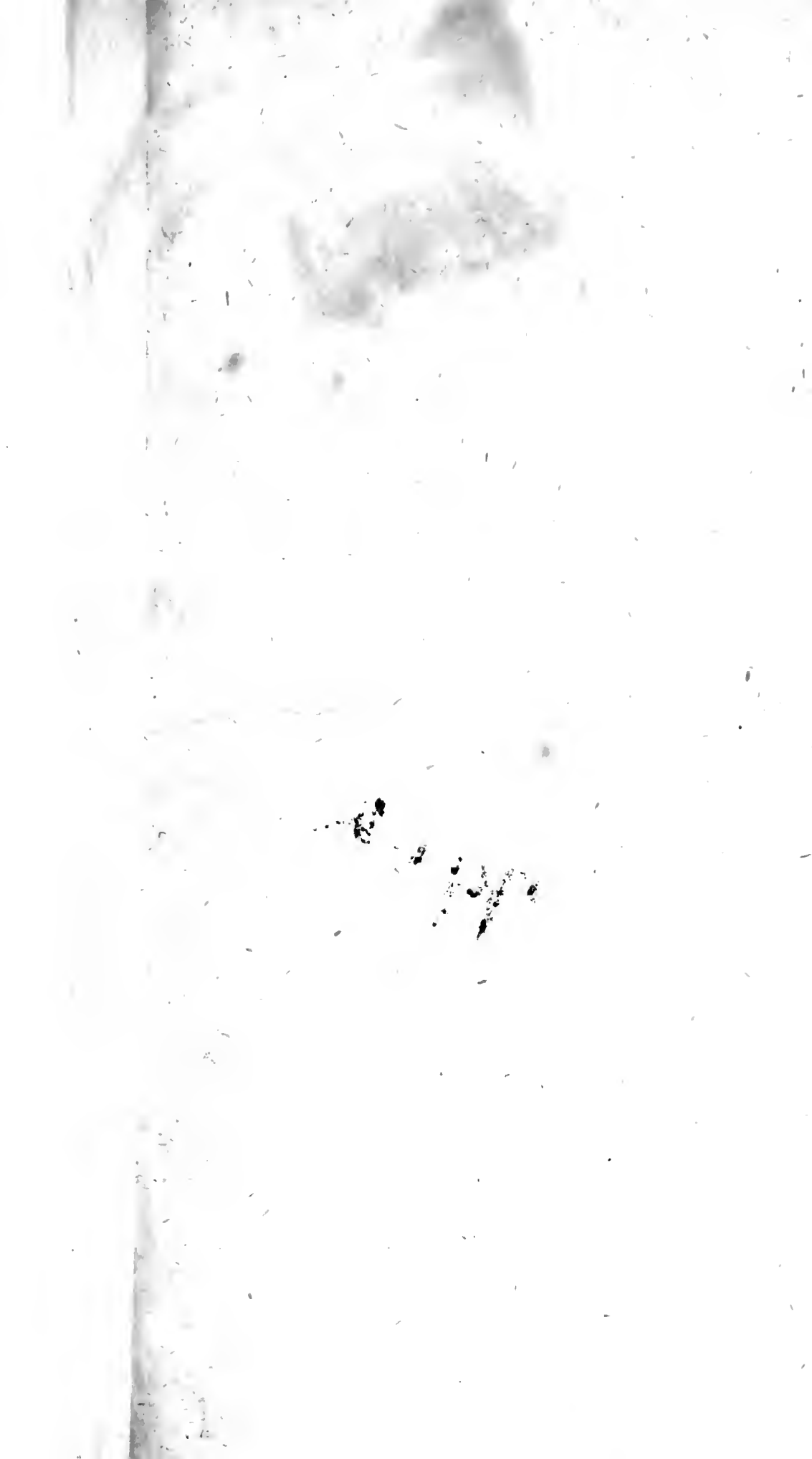
The Royal Society

through the Committee formed in

The Old Country

to aid in replacing the loss caused by

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British Critic
Vol. 10

DUPLICATE
1830.

P R E F A C E.

IN the present state of European Literature, every year produces, almost in every country, a vast accession of books. England, as in the Arts of War, so in those of the Muses, makes efforts far beyond the proportion of her natural size ; so that we, whose attention is confined almost exclusively to our domestic productions, find it by no means a trifling undertaking to keep pace with the labours of the British press. The fairs of Leipzig, indeed, furnish annually such catalogues as, to an observer in any other nation, appear enormous : but what is England to the German empire, in the map of Europe ? Far more disproportioned in extent, than their respective publications in multitude. Were the accession of Wisdom to keep pace, in any degree, with this multiplication of its materials, Europe might indeed have cause to boast of its enlightened state. But new books are usually made up of the old materials ; to which, if a little felicity of combination or illustration accède, it is as much as we can reasonably expect. If Error writes a book, another is required from Truth to answer it ; each side finds its partizans ; and it is well if, when the contest closes, Wisdom have not made some retrograde movement. Our duty and inclination lead us to point out, periodically, those new books in which some wisdom, or some rational amusement, may be found ; to save for the

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busy that time which they might otherwise lose in the enquiry; and to bestow, upon the indolent or careless, that useful information for which they would not labour.

Quid te vana juvent miseræ ludibria chartæ ?
Hoc lege, quod possit dicere vita, meum est.

DIVINITY.

To this branch of Literature we have always given the first place in our recapitulation, and we see no reason to alter our arrangement. First may it ever stand in the minds of Britons! who, without neglecting any branch of learning, know how to give the preference which real wisdom teaches; without being misled by vicious example, or deterred by obloquy. We have no hesitation in giving the first place, in this division, to the book of *Mr. Wilberforce*, entitled *A Practical View**, &c. True is it, that he does, in a few passages, betray an adherence to a sect, whose religion is usually over-tinctured by enthusiasm. Yet the tenets of that sect, as distinguished from the true Church of England, are no where prominent in the work; while those of genuine Christianity glow in every page. Eloquent, animated, and frequently sublime, how can it be read without a glow of piety and of delight, by any thinking Christian? It is a book to make an æra in the History of Religion; and we should blush to dwell on petty objections. When we mentioned the report, that *Reform or Ruin†* proceeded from the same author, we neither said, nor meant to imply, that we gave credit to it. We could have alledged many reasons on the other side; and among them the remark, that, of the tenets peculiar to that writer's reputed sect, not even a single trace appears. We have since learned, that the author is *Mr. Bowdler*; a man respectable on many

* No. III. p. 297.

† No. VI. p. 681.

accounts, and, among others, for his steady attachment to our national establishment, in church as well as state. Another strong and judicious friend to the same principles, appears in *Dr. Glasse*, whose Lectures on the *Festivals** of our Church, will be found to offer very sound and pleasing instruction, to such as wish to meditate or enquire respecting the duties of those days. *Mr. Shepherd*, going more generally into the *Elucidation of our whole Liturgy†*, presents to his reader a great variety of instructive matter, and renders an important service to the Church, on whose ordinances he writes his Commentary. But if our public worship be well supported, what shall we say of private devotions in families? If that most truly Christian practice can be revived in this age of relaxation, which is most ardently to be wished, *Mr. Bean's* book, entitled *Family Worship‡*, will doubtless have no little share in promoting that revival. A tract on *the Sabbath*, by the *Rev. Dr. Horne§*, appeared to us, on an attentive perusal, to err, in some degree, on the side of rigour. It is, however, undoubtedly of a very useful kind. We agree with the author, that relaxation is a more common, and a more dangerous fault; yet we know too, that they who demand too much, sometimes fail, from that sole reason, to obtain any thing. His general wishes, however, coincide with our own; let us not dispute about the means. To a novel opinion, lately started, concerning the Filiation, or Sonship, of the Divine Word, the *Rev. Frodsham Hodson||*, has given an answer of considerable merit, though the subject is by no means exhausted by him. *Dr. Brown's* Essay on the *Folly of Scepticism* and of *Dogmatizing¶*, deserves attention, as well from the value of the tract, as the just celebrity of the author. *A Compendious Dictionary of the Bible***, which came under our notice some time ago,

* No. II. p. 187.

† No. IV. p. 388.

‡ No. IV. p. 374.

§ No. II. p. 198.

|| No. IV. p. 436.

¶ No. I. p. 56.

** No. II. p. 201.

may be recommended as containing an unusual quantity of useful matter, in a very portable form. Of *Sermons*, separately printed, we have had occasion to mention several of great merit. Such as that of *Dr. Eveleigh** on the *Plurality of Persons in the Godhead*; of *Mr. Jones*, on the *Use and Abuse of this World*†; the two of *Dr. Shepherd*, on a *Future State*‡; and that of *Dr. Munkhouse*§ on introducing *Merrick's* Version of the *Psalms*. The *Charge* of the *Bishop of Ossory* to his *Diocese*||, is a masterly and well-timed exhortation; while the *Archidiaconal Charges* of *Mr. Pott* at *St. Alban's*¶, and *Mr. Plymley* at *Ludlow*** , do honour to their respective authors: the former as an able vindication of the perfection of the *Scriptures*; the latter as containing a clear and useful statement of the duties of church-officers. There are few readers of sermons who will not rejoice to know, that a sixth volume of the translation from *Saurin*†† has appeared; and greater part of that number, we trust, will be pleased to learn, that it is free from the peculiarities of sentiment, with which *Mr. Robinson* had marked the former five.

HISTORY.

Not having *Mr. Gisborne* at present to detain us in the regions of *Morality*, or any writer of eminence in those of *Metaphysics*, we pass at once to the plains of *History*; not led by any regular transition, but by the necessity of proceeding. In this field, we first meet with the narrative of the ancient *Voyage of Nearchus*, by the learned and able *Dr. Vincent*, of *Westminster School*‡‡. This is a work of curious, ingenious, and extensive research, such as the literary world has not often seen, nor can expect to see.

* No. I. p. 78.

§ No. VI. p. 682.

** No. III. p. 318.

† No. I. p. 79.

|| No. III. p. 319.

†† No. I. p. 79.

‡ No. V. p. 557.

‡‡ No. III. p. 316.

‡‡ No. I. p. 1; II. p. 170.

Not confined to Greek literature, in which it originates, it goes into the most difficult minutiae of geographical knowledge, both ancient and modern; and gives, on the whole, so striking a picture of the discernment and activity of mind, as well as other great qualities, which distinguished the famous son of Philip, as gives new lustre to his character, and renders him the object, not only of wonder but of esteem. The astronomical observations subjoined, by the Bishop of Rochester, Mr. Wales, and M. de la Rochette, confer additional value upon a work, already of sufficient importance. The general *History of Greece*, by *Mr. Mitford**, we did not omit to mention in our preface to vol. ix, of the *British Critic*†. If we now repeat our notice, it is because we think that a work so singular in merit, cannot be too strongly, or too frequently recommended. The *History of our own Country*, received new obligations, in 1796, from an author who did not long survive his effort, to continue the plan of *Dr. Henry*. This historian was *Mr. J. P. Andrews*, unfortunate only in having commenced this labour too late in life, to be able to complete it. The volume noticed by us‡, carried on the history from the death of *Henry VIII*, to the accession of *James I*. From *Mr. Noble*, the *Family of Stuart* has received new illustrations of its history and genealogy§; a circumstance, to which our attention was directed much later than the proper period of time||; we disdained, however, as we shall in every similar instance, to conceal our fault by a final omission, which might prove injurious to the author. The manner in which *Mr. Macfarlan* has continued the history of the present reign, from 1790 to 1796¶, is such as, on the whole, to deserve our commendation. We have observed, in a subsequent publication from him, that

* No. I. p. 37.

† Pref. p. v.

‡ No. IV. p. 341.

§ No. IV. p. 424.

|| It was published in 1795.

¶ No. V. p. 482.

he does not stand accountable for all the former volumes of that work. The recent history of France, after many documents, still continues to require illustration: and that illustration is particularly valuable, which comes from the pens of persons who were high in situation and office, before the late convulsion. Of this description exactly are the *Memoirs relating to the French Revolution*, written by *the Marquis de Bouillé**, and published in English, from his French manuscript. Such an evidence, in a cause so important, must be heard with respectful attention: and we could not but consider his book as an ample vindication of himself, and a very acceptable communication on the subject of that dreadful history, of unavailing sufferings and successful crimes. We cannot conceive that equal credit is due, by any means, to the *Secret History* of the same Revolution, by *M. Pagès†*; at the same time, it must be acknowledged to contain many curious particulars, which time, and further investigation, must either confirm or refute. A history quite of a new kind was first announced in the second number of this volume‡; this is, the history of *Jacobinism*, by *M. l'Abbé Barruel*; or rather *Memoirs* to illustrate its history. The work, as far as it has yet proceeded, has been well translated; and we strongly recommend it to the attention of the readers of French and English. The first volume gives strong proofs of a conspiracy against Christianity, originating with Voltaire and his associates; the second§, further traces a conspiracy arising out of that, against all kingly government. One or two more volumes are yet expected, the object of which will be to develop the plans of the *Illuminati*, and their efforts to produce the utter disorganization of society. In the mean time, a learned professor of our own island||, has thought it a point of duty, to bring forward such

* No. V. p. 529.

§ No. IV. p. 407.

† No. VI. p. 654.

|| Professor Robison. See No. IV. p. 416.

‡ P. 156.

proof of the same facts, as were collected by himself, during a residence on the Continent; and the two books, of the Abbé and the Professor, are found, to the great annoyance of those infected by the principles exposed; mutually to illustrate and corroborate each other.

BIOGRAPHY.

The life of *Archbishop Secker**, judiciously detached from his works, to make it more accessible, and republished by the author, *the Bishop of London*, as the best and fullest answer to some observations which lately escaped from the pen of the venerable Bishop of Worcester, is a composition, which reflects on the writer, no small part of the honour so justly bestowed by him on his illustrious patron. If the Epistle of John Burton, on the same subject be, as we suspect, out of print, it would give us pleasure still to see it republished and annexed to that life, as a kind of appendix. It is once quoted in the life (p. 55) and certainly forms a very elegant and appropriate encomium†. The Life of another eminent English divine, *Dean Stanhope*‡, has received illustration from an anonymous writer, who certainly chose his subject well, and appears only to have been restrained from a fuller tribute to his subject, by the scantiness of materials. That very extraordinary man, *Mr. Cobbet*, who has written so many able tracts, under

* No. II. p. 207.

† Having it accidentally before us, we cannot refrain from one quotation, which speaks exactly to the point of which the learned friend of Warburton thought proper to write rather contemptuously; his proficiency in Hebrew criticism: “*Illud denique industriâ suâ effecit, ut in hoc laudis genere inter Criticorum principes, accenseretur. neque prius quidquam potiusve haberent operum Hebraicorum editores, quam ut illo uterentur auctore et adjutore, qui opes suas literarias, perinde ac nummarias, in reipublicæ usus libenter impenderet: Notitias profecto hujusmodi, nemo habuit magis in promptu, aut magis expeditas.*” P. 6.

‡ No. V. p. 570.

the assumed name of *Peter Porcupine*, has given a life of himself*, which bears every mark of being genuine; and greatly increases our admiration of a person, who, from the station of a common soldier, has qualified himself to write with purity and precision; and who certainly has produced some of the most powerful pamphlets, that have appeared in any country. He may be said to have done more than any other man, towards turning the tide of public opinion in America, in favour of Great Britain. A well founded aversion to the enemy of all goodness, human and divine, the incendiary *T. Paine*, has led the same author to sketch a life of that extraordinary adventurer†; from the larger tract, published here under the name of Oldys. Whatever he could add, to show the baseness of the man in its true colours, is thrown in with great effect. We shall have more to say on the subject of Mr. Cobbet's writings, under the head of Politics. The life of *Dr. Zimmerman*, of Hanover, translated from the French of *Tiffot*‡, gives a pleasing picture of a man, estimable for his character, as well as from the merit of his writings. A confusion of names, between him and another Zimmerman, spoken of by Professor Robison, led to a very strange mistake in our short article on this subject; which we have already acknowledged, in reviewing a second translation of the same life.

TOPOGRAPHY.

We have had few works of this class more meritorious than the *History of the County of Cumberland*, lately completed by *Mr. Hutchinson*§; who was already distinguished in the same line, in consequence of his *History of Durham*. The first volume of this respectable work, appeared so long ago as in 1794, but

* No. IV. p. 447. † No. IV. p. 448. ‡ No V. p. 572.
§ No. I. p. 69; V. p. 461.

the second did not follow till the year 1797. The whole work will take its place with credit among the county histories of Great Britain, a collection now becoming large, and highly valuable. The History of *the Environs of London*, by *the Rev. D. Lysons**, received its completion in a fourth volume, towards the close of the year 1796. We spoke of it, as of the former volumes, with just commendation; and we believe that it has met with an encouragement, calculated to reward the diligence employed by the writer in the compilation.

VOYAGES AND TRAVELS.

There is little fear of a deficiency in this branch of literature. Curiosity will always make travellers, and a still more extended curiosity, produces readers for their narratives. *Dr. Townson*, of Edinburgh, is almost the first traveller who has gratified his countrymen by a specific and detailed account of the interior of *Hungary*†; and his book is a valuable acquisition to those who are studious of extending their knowledge of various regions, and their inhabitants. But the work which attracted the greatest share of public attention; a book long expected in vain, in some degree anticipated, and yet received with uncommon avidity, was the account of *the British Embassy to China*, by *Sir George Staunton*‡. The view which we gave, of the contents and execution of that important publication, though of a favourable kind, will convince our readers, that the narrative has many faults which ought to have been avoided; at the same time, that it has much to gratify the curious enquirer, if he be not already too deeply versed in the accounts of that extraordinary empire. Though we have two more books of travels at present to mention, we have not exhausted those which our repository contains.

* No. I. p. 59.
IV. p. 363.

† No. II. p. 137.

‡ No. III. p. 221;

Others

P R E F A C E.

Others of some importance, still claim our attention, to which they shall not long appeal in vain. Those which we have noticed, are the *New Travels of Vaillant* into the interior of Africa lately translated into English*, and a translation from the German, of the travels of Count *Stolberg*†, over the greater part of the European Continent. The former is a lively traveller, but one, by whom the old emblem of a *Whetstone*‡ might be worn without impropriety: the other is a graver narrator of what he saw; but one who saw so much, that the extent of his route gives sufficient variety to his book.

P O L I T I C S.

Here also our harvest is usually very ample; though few of the articles rise above the dignity of pamphlets. Of the few which have a claim to be called books, we will first speak. The first of these is an *Historical Essay on the Ambition and Conquests of France*§; an anonymous book, but one to which, we trust, the author will some day put his name; which, whoever he is, he may do without a blush. The subject is fully conveyed by the title, and the execution of it is very able. The motley book of *Gen. Danican*, respecting his own command in France, is well translated and illustrated by *Mr. Gifford*||, and highly deserves attention from the facts it relates, and the villainies it detects. It is particularly curious, as we hinted before, in being a very lively book of Epigrams, on the horrors of the French Revolution! The *Principles of Legislation*, published by *Mr. Michell*¶, entitle him to be mentioned with respect, as a sagacious and useful writer, on a subject much discussed, but not likely to be soon exhausted.

* No. III. p. 271. † No. V. p. 484. ‡ See the old English writers in general, and *Coryat's Crudities* in particular.

§ No. I. p. 12.

|| No. II. p. 201.

¶ No. III. p. 233.

Among

Among writers who have considered the condition of the poor, and the means of amending it, *Mr. Sabatier** has merited distinction; and the objections to which his book is liable, are less important than the praises to which it is entitled. Among the writers of political pamphlets; *M. Mallet du Pan* is justly eminent. His late *Letter to a Minister of State* †, gave new and very striking proofs of his sagacity and sound judgment, and placed the conduct and designs of the French in the clearest light. The much-agitated subject of *Aggression* in the present war, was treated, by *Mr. Bozoles* ‡, with his usual cogency of reason; and his documents were drawn, with success, from a very unexpected source; the arguments of his principal adversary. *Mr. Burke*, of whose living exertions we took a melancholy farewell in our last Preface, still continues to instruct by his posthumous works. His *Three Memorials on French Affairs* §, form a tract of the highest political consequence; the opinions and reasonings of which still deserve to be maturely weighed by every statesman in Europe; though the most recent of them was originally penned in the year 1793. Of the vigour and ability of the pamphlet addressed to Lord Stanhope, and entitled *Vindiciæ Regiæ*, we spoke very highly, in the same number ||; and too highly it was not easy to speak. We have since been informed, that the author is *Mr. Ireland*, Vicar of Croydon, who literally took up the pen, as is stated in the tract, in consequence of the seduction of a parishioner to republican principles, by arguments pretended to be drawn from Scripture. The consideration of *National Danger*, and the means of defence, in a military light, has been taken up by *Mr. A. Young* ¶, so often exercised with success in the public cause; while our financial dangers, and their

* *A Treatise on Poverty, its Causes, &c.* No. IV. p. 400.

† No. I. p. 32.

‡ No. IV. p. 381.

§ No. VI. p. 645.

|| No. VI. p. 687.

¶ No. V. p. 565.

remedies, have been discussed by a writer, whom we conceive we may now be permitted to name, as *Sir Robert Herries**: a man whose knowledge in that part of the subject cannot be a matter of dispute. A little tract, entitled *Publicola*†, gives an imaginary view of the consequences of a revolution in this country, which may, perhaps, have more effect on many minds, than any argumentative discussion of the subject. Though last, “not least in love,” let us here notice our good ally, *Peter Porcupine*, already spoken of with honour‡. To republish his pamphlets in this country, is to show to Englishmen, in the strongest point of view, the sentiments of a sagacious mind; far removed from all the little points of contention which may be supposed to be personal, to the partizans in our domestic politics. His sentiments of the French are the deductions of strong sense from facts, which are by him displayed and illustrated with an ability very peculiar to him. His *Bone to Gnaw for the Democrats*, we thought it our duty to notice, before it had been naturalized under our own press; in order to bring about, if possible, that which has since happened, the republication of his excellent *Tracts*. The English edition of the *Bone to Gnaw* has an additional preface, which adds considerably to its value ||. It very well accompanies the production of *Peter*, and appears to proceed from a pen often exercised with success in our political warfare. *The Observations on the Debates of Congress*¶, another offspring of the ingenious *Cobbet*, again entitle to our thanks both him and the republisher of his remarks. Some persons in Congress must have felt a little disconcerted at the notice he has taken of them; and it might be possible to find persons here, to whom their own consciences ought, perhaps, to apply the same observations. Often may we hail thee, Peter, self-taught writer and politician;

* No. VI. p. 689.
 § Vol. VII. p. 241.

† No. II. p. 202.
 || No. IV. p. 442.

‡ Preface, p. vii.
 ¶ No. II. p. 441.

an Englishman adopted in America; and devoted, in heart and mind, to all the honourable interests of both countries.

LAW.

The most important law-book that has lately fallen under our notice, is *Mr. Hargrave's* publication of *Lord Hale on the Jurisdiction of the House of Lords**. It is a work that abounds in constitutional opinions of great importance, and does credit to the editor as well as to the original author. *Mr. Park's* Treatise on *Marine Insurances*†, is a book of established credit in the law, and we had only to notice an improved and augmented edition. Several smaller publications, on subjects of law, have been reviewed by us; but none of sufficient value to be recalled in this place.

NATURAL PHILOSOPHY, &c.

Very eminently, in this class, stands forward *Mr. Howard's Scriptural History of the Earth*‡, a work replete with sound ideas on geological subjects; and opposed, with great vigour and effect, against those crude systems which infidel philosophers have endeavoured to set up against the truth of Scripture. The earth, according to the views of this author, and those who are truly versed in the examination of it, is the fullest and most satisfactory comment on the Mosaic History. This *Mr. De Luc* has proved more fully, but *Mr. Howard* has very ably illustrated. *St. Pierre's Studies of Nature*§, lately translated into English, may be mentioned as a book which contains instruction and amusement; but greatly disgraced by the unfounded theories of the author, his insolent

* No. IV. p. 354. † No. II. p. 185. ‡ No. II. p. 101.
§ No. II. p. 126; III. p. 292.

and

and ignorant attacks upon Sir Isaac Newton, and his wonderful vanity respecting his own opinions, exceeding even the usual arrogance of such writers. In *Natural History*, Mr. *Donovan* is the chief writer who demands our present attention; his beautiful work, the *History of British Insects**, goes on with spirit and improvement. His other work, on Birds, we shall mention in our next Preface. An *Abridged History of Insects*†, is a useful manual for learners; such as, in the botanical line, is Mrs. *Priscilla Wakefield's Introduction to Botany*‡. The botanical *Prodromus* of Mr. *Salisbury*§ is a book which makes by far too free with the Linnæan arrangement, in a scientific point of view; but is rendered valuable by specific descriptions of peculiar accuracy, and some new and useful distinctions.

TRANSACTIONS OF LEARNED SOCIETIES.

The first part of the *Philosophical Transactions* for 1797, and the third volume of the Transactions of the *Linnean Society*, were reviewed by us in the same Number||. Both contain, as usual, valuable matter; but the contents of the latter, as being a much larger volume, are more varied, and go further into the minutiae of Natural History, in its various branches, than is consistent with the plan of the venerable elder society.

MEDICINE.

The endless variety of objects and cases belonging to Medical Science, finds constant employment for many pens; and by way of concentrating the most useful part of that knowledge, which is scattered in various books, the *Annals of Medicine*¶ have been

* No. IV. p. 361.

† No. I. p. 88.

‡ No. IV. p. 450.

§ No. III. p. 292.

|| No. VI. p. 590; and p. 636.

¶ No. I. p. 66.

undertaken by *Dr. Duncan*, Sen. and Jun. at Edinburgh, This work is professedly a continuation of the Medical Commentaries, long published with success, by the elder *Dr. Duncan*. The work entitled *Medical Facts and Observations**, of which the seventh volume appeared in 1797, is also a book of well-established credit. The *Medical Glossary*, by *Dr. W. Turton*, is a compilation of more magnitude and expence, than was either necessary or desirable; yet persons will doubtless be met with who may find it useful. *Dr. Monro's Three Treatises†* have the same inconvenience to the purchaser; and contain little more than personal claims of the author; which, whether they are well-founded or not, it cannot be of great importance to the student to ascertain. The *Treatise on Diet*, which has been published by *Dr. Buchan‡*, is not unworthy of his reputation, as a medical writer, and certainly deserves attention: while *Dr. Rollo*, in a publication on *Diabetes Mellitus§*, gives a faint hope of successful resistance to a disease, whose attacks have usually been fatal. In the branch of *Midwifery*, we have two books, in this volume, of some value; both proceeding from *Dr. James Hamilton*, Jun. of Edinburgh. The one containing *Select Cases in Midwifery||*, the other, *A Collection of Engravings¶*, designed to facilitate the study of that science. *Surgery* has received but few accessions; but the work of *Dr. John Bell*, of Edinburgh, on *Wounds***, is one of the most useful treatises, to a certain extent, which has yet been furnished to illustrate the practice of his art: and the *Practical Observations* on Ulcers in the Legs, by *Mr. Home††*, of London, contain as masterly a view of one particular branch of practice, as ever has fallen under our observation.

* No. I. p. 82.

† No. III. p. 306.

‡ No. II. p. 196.

§ No. III. p. 258.

|| No. IV. p. 351.

¶ No. III. p. 314.

** No. II. p. 148.

†† No. VI. p. 663.

POETRY.

The productions of this class still continue numerous; and, for the most part, reasonably good. *Mr. Southey*, a young candidate for fame, not yet emerged from the juvenile delusions of democracy, writes everlastingly; often in haste, and often carelessly; yet his *Poems**, collected in a volume, afford sufficient proof that he has within him the genuine powers of poetry; to which time will add maturity, and care, if he will condescend to take it, correctness and sound taste. We should be sorry to discourage an author, for whom Nature has done so much. An anonymous publication, with the simple title of *Lyric Poems†*, afforded us much gratification; and demanded from us a commendation, which we gave with willingness and sincerity. The *Elegiac Sonnets*, vol. ii, by *Mrs. Charlotte Smith‡*, may be added to her former collection without suffering greatly by the comparison: and *Mr. Bidlake's Poem*, styled *the Country Parson§*, will, with equal complacence, be welcomed by the admirers of his poetry. The *Pursuits of Literature*, a poem which has excited a very singular degree of attention, has at length been completed, in a *fourth part||*; of which the numerous editions have contained so many variations, that, while we were praising them in one form, another had started up, with many additions; some of which we most strongly disapprove: and of these, some again have vanished, in a subsequent collection of the whole. The removal of passages, to which very just objections have been made, is certainly a laudable trait of docility; but the original introduction of some of them betrayed a hasty eagerness to censure, even at the expence of general consistency, which cannot

* No. I. p. 75.
 § No. IV. p. 429.

† No. II. p. 151.
 || No. III. p. 303.

‡ No. IV. p. 377.
 ¶ No. VI. p. 658.

altogether

altogether be excused. Nevertheless, the Poem will live. It has done good, and we trust it will do more. Still this part of our subject is not exhausted. *The Paradise of Taste*, from the pen of *Mr. Alexander Thomson**, is the production of a real poet. We praised it cordially, though somewhat late, and shall rejoice to see the author pursue his flights. A collection of posthumous poems, by a young soldier, entitled *First Flights†*, announce abundant cause for regret to those friends, from whom so promising a relative has been untimely removed: and the posthumous continuation of *Mr. Cole's Hubert‡*, inclines us to lament, that he, on the contrary, began his undertaking too late to bring it to a completion. English literature has received an unexpected addition in some, till now, unpublished poems of *Hoccleves§*. The mode of conducting the edition, was such as we could not think judicious, yet, to the student in our early poetry, the acquisition must be welcome. An American Muse claimed our notice in *Greenfield Hill||*, a Poem, by *Dr. Dwight*; an author of that country; and we were pleased to give a commendation, which will, we trust, be claimed more frequently, in future, from that part of the globe. A translation of *Catullus¶*, anonymous, but of some merit, may close our present account.

D R A M A T I C.

For the Drama, we have only to repeat continually the wish of *Exoriare aliquis!* for the writer is yet, perhaps, unborn, certainly as yet unknown to the public, who may be destined to restore the credit of that pleasing and admirable region of Poetic genius. Waste, indeed, is the state in which it has long lain;

* No. VI. p. 658. † No. VI. p. 674. ‡ No. VI. p. 675.
 § No. VI. p. 602. || No. V. p. 472. ¶ No. VI. p. 671.

b

and,

and, though an occasional plant from time to time springs up, to prove that the natural fertility of the soil is not wholly exhausted, the art of the cultivators is so far forgotten, that the greater part of the produce is weeds. *Mrs. Inchbald* is one of the very few writers on whom the Dramatic Muses deign at all to smile; and her comedy of *Wives as they were**, &c. will not produce any misunderstanding between her and those protectresses. A little Musical Drama, called the *Smugglers*, by *Mr. Birch*†, may be mentioned with such commendation as such pieces can usually attain; and, besides these, our present volume has nothing to offer, except a translated Drama from the German‡, and an unacted tragedy by *Mr. Rough*, called *Lorenzino*§, the praise of which we cannot place very far above mediocrity.

NOVELS.

If mere numbers were to obtain celebrity, the class of novels would acquire more literary fame than any other; but among the quantities that appear, those that deserve distinction, “apparent rari nantes in gurgite vasto.” Four only at present can be allowed by us to be of a rank to claim recapitulation in this place. These are the *Italian* of *Mrs. Radcliffe*||, the *Gossip's Story*, by *Mrs. West*¶, (who, a few years ago, published a very creditable volume of poetry) the *Letters of Madame du Montier*, translated from the French**, and a little *jeu d'esprit*, entitled *Azemia*††. To discriminate briefly the separate merits of these four, the first is descriptive, the second moral, the third a good picture of French characters, the fourth lively and satirical.

* No. II. p. 133.
 § No. III. p. 313.
 ** No. IV. p. 432.

† No. II. p. 194.
 || No. III. p. 266.
 †† No. IV. p. 433.

‡ *Fiesco*, No. IV. p. 432.
 ¶ No. II. p. 115.

ARTS, &c.

The art of Painting never received a more noble tribute, than the *Works* of our great painter, *Sir Joshua Reynolds**, whose academical discourses, long and justly esteemed, are here republished, with his last corrections; and are followed by many other interesting productions, all tending more or less to the improvement of his favourite art.

The arts in general are much indebted to a work called the *Repertory of Arts and Manufactures*†, of which this is not our first notice. It records all recent inventions, and gives the exact specification of the most important patents. The volumes here noticed are the fourth, fifth, and sixth. Of a splendid work; calculated to preserve and circulate some of the finest specimens of art, *Mr. Chamberlayne's* publication of Engravings, from the designs of the Caraccis‡, demands particular notice. The *Descriptive Catalogue of Rembrandt's Works* § will neither want purchasers nor admirers among those who are collectors of engravings.

CRITICISM.

This polite Art, for which we ought to feel a peculiar partiality, has been indebted to the efforts of *Mr. Penn*||, in a volume which contains also some original Poems. *Professor Richardson's Essays on the Dramatic Characters of Shakspeare*¶ cannot be overlooked by true critics, even in a mere republication: and the remarks of *Mr. Hole* on the *Arabian Tales*** , if not a model of critical skill, afford at least a proof of considerable ingenuity.

* No. VI. p. 581.

† No. I. p. 88.

‡ No. V. 506.

§ No. V. p. 569.

|| No. I. p. 20.

¶ No. I. p. 86.

** No. I. p. 87.

PHILOLOGY.

Of Books decidedly philological, *Mr. Marsden's Catalogue of Dictionaries**, &c. stands the foremost in our present list. But, as a work of Classical Criticism, extending occasionally to theological subjects of the highest moment, the *Museum Oxoniense* of *Mr. Burgess*† holds a very distinguished rank. The Letter of *H. Croft from Germany*‡ presents at least some curious instances of comparison between the English and the Low German Language.

MILITARY.

This art, unfortunately at this moment too necessary, by no means wants its professors, who are capable of treating of it rationally. We think it particularly important to notice in this class, *Lieut. Col. Dirom's Plans for the Defence of Great Britain and Ireland*§; *Major Percival Eliot's Six Letters on the subject of the Armed Yeomanry*||; and the *Treatise of Capt. James on the subject of the Militia*¶.

AGRICULTURE.

In this branch also, neglect is at present unknown. The papers of the *Bath Society*, which have now attained to an eighth volume**, differ, of course, in point of value; but form, on the whole, a collection of some consequence. The abilities of *Dr. Anderson* in this line have long been known; and the third volume of his *Essays*††, though it would have been much amended by compression, will not be overlooked by any studious farmer. Among the agricul-

* No. II. p. 208. † No. V. p. 535. ‡ No. III. p. 326.
 § No. IV. p. 386. || No. IV. p. 445. ¶ No. V. p. 521.
 ** No. I. p. 60. †† No. II. p. 120.

tural accounts of particular districts, that of the *County of Mid-Lothian** makes a very respectable appearance, and does credit to its compiler, Mr. George Robinson, a farmer near Edinburgh: all these efforts apparently tend to the best effects in favour of society; and we, therefore, contemplate them with pleasure.

EDITIONS OF BOOKS.

The edition of *Pope's Works*, so long expected from *Dr. Warton*†, has not quite satisfied the hopes of the public. It is yet a work of considerable merit, and will be welcomed by most admirers of that poet. Professor *Porson's* edition of the *Hecuba of Euripides*‡, offers a good sample of a mode of publication, which we trust he will pursue to its conclusion: which will undoubtedly be to render a very considerable service to the cause of Greek literature. *Boydell's Milton*§ is a work of splendor and magnificence, which does honour to our national press. Other, more contracted editions of inferior poets, which have passed under our eye, are hardly worthy of exact recapitulation.

MISCELLANIES.

We have so far subdivided our present survey, that this sweeping class will not consist of many articles. Selections of Anecdotes have long been a favourite species of publication; and among them those of *M. Seward*, whose *Supplement*|| was noticed in this volume, may claim an honourable place. The *Selections from the French Anas*¶, are rendered the more agreeable by a short account of each author prefixed to his *Ana*. *The Letters to Literary Ladies*, a

* No. VI. p. 667.
§ No. V. p. 528.

† No. V. p. 506.
|| No. IV. p. 397.

‡ No. VI. p. 612.
¶ No. I. p. 48.

production of the year 1795*, appear by accident only in this place, they, however deserve commendation, and we were determined not to withhold it.

Thus closes our present labour, with a reflection not unpleasing, that the utmost pressure of external circumstances, has not yet been able to damp our literary ardour: May the dreadful storm, when at length it shall have blown over, leave the British Muses full of ardour, to make the noblest use of their then improved situation, and ready to pluck immortal laurels from every quarter of the Sacred Hill!

* No. V. p. 572.

T A B L E

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THE
BRITISH CRITIC,

For JULY, 1797.

—Μῦσαι—ὔσους ἴδον ὄμματι παῖδας
Ἀχι βίη πολίης οὐκ ἀπέθεντο φίλης. CALLIMACHUS,

They whom the gentle Muses love in youth,
In age shall find their kindness and their truth.

ART. I. *The Voyage of Nearchus, from the Indus to the Euphrates, collected from the original Journal, preserved by Arrian, and illustrated by Authorities ancient and modern; containing an Account of the First Navigation attempted by Europeans in the Indian Ocean. By William Vincent, D. D. To which are added, Three Dissertations; Two on the Acronychal Rising of the Pleiades, by the Right Reverend Dr. Samuel Horsley, Lord Bishop of Rochester; and by Mr. William Wales, Master of the Royal Mathematical School in Christ's Hospital: and One by Mr. de la Rochette, on the First Meridian of Ptolemy. 4to. 530 pp. 1l. 11s. 6d. Cadell and Davies. 1797.*

IN the important article which now claims our attentive consideration, Dr. Vincent has, with uncommon sagacity, united unwearied patience. He has beaten a field, not strewed with flowers, nor productive of the most alluring fruits; but,

B

amidst

BRIT. CRIT. VOL. X. JULY, 1797.

amidst difficulty and obscurity, he keeps on in the direct, though rugged path, which his ardour to illustrate ancient literature led him to explore ; and, in spite of every obstacle, he has secured a laurel proportionably more honourable, as it was more difficult to obtain. The splendour of eloquence belongs to works with which genius and fancy are connected. Geographical details admit of few ornaments in the style, and few of the sallies of a lively and luxuriant imagination : it is sufficient that we discover diligence of research, and depth of investigation ; that the style is perspicuous, and the criticisms just. He who, under these impressions, sits down to the perusal of the volume before us, will find abundant matter for just commendation, in a work for the accomplishment of which few men enjoy an adequate share of learning, and fewer still possess the requisite stock of persevering assiduity.

Whether we consider the interest and importance of the original production itself, as the first regular journal, in all antiquity, of a maritime expedition ; the high character of the admiral who performed it, and of the Prince by whose command it was undertaken ; or the eventual consequences of investigations of this kind, to a nation so deeply engaged as we are, in the commerce of the east, and in the navigation of the shores described ; no subject could have been found more worthy of the attention thus bestowed upon it, than the Voyage of Nearchus. We scarcely know on which to bestow most praise, the daring mind which, in that comparative infancy of navigation, conceived, or the undaunted spirit which, through such innumerable perils, executed the project. To penetrate, to conquer the Panjab of India ; and, during the rainy season, to pass its rivers, swollen with all the tributes of the northern mountains, was itself a work which must have shaken the resolution of any conqueror, except Alexander ; but, to navigate seas so full of peril, from rocks, and the stormy monsoon ; to remove the natural and artificial barriers that blocked up the mouths of such mighty rivers as the Euphrates and Indus, and thus open to the world a new tract in which commerce might expand her sail, was an effort of heroic virtue that may be thought, far more than any other, to sanction his pretensions to extravagant honours. Though the projector lived not to see his hopes realized, posterity have amply reaped the benefit of his enlarged and liberal scheme ; the Alexandrian Greeks, the Romans, the Arabians, the Portugueze, the Britons, have successively crowded into the ports which he opened, and the rivers which he made navigable ; and India and Persia have, in different ages, revenged his triumphs over them, by monopolizing

lizing and absorbing the wealth of the monarchs, who were his successors in the throne of Asia. Dr. Vincent has divided his elaborate work into four books, containing numerous subordinate sections. It is illustrated by many geographical charts; in forming which, he has had the zealous assistance of Mr. Dalrymple, and other gentlemen of eminence in that line of science; and they have the peculiar excellence of exhibiting to the eye of the reader, the modern, as well as ancient names, of the principal places marked upon them.

BOOK I. contains *Preliminary Disquisitions*, necessary to clear the way, and elucidate many of the subjects, that collaterally present themselves in a work of such comprehensive retrospect. The author here takes a short view of those writers who have preceded him in this field. He sets out by paying a just tribute of respect to the abilities of M. D'Anville, and Major Rennell; but he observes, that their labours by no means render his own unnecessary, since the latter "leaves Nearchus at the mouth of the Indus," and the former "takes him up at the entrance of the Persian Gulph." (P. 3.) Dr. Campbell, who introduced a translation of this part of Arrian into the new edition of Harris, is also mentioned with respect; and the author's obligations to Mr. Dalrymple are again gratefully acknowledged. Next follows a very just and well-drawn portrait of the great hero of the drama, the Macedonian conqueror; the grandeur of his views; the extent of his policy; his moderation in victory; and his wisdom in governing the vast empire which he subjugated. A survey of the grand designs his mind had formed, naturally leads the author to devote a page or two to the consideration of the port and city of Alexandria, intended to be, what it eventually proved, the centre of communication between India and Europe. After this description of the great metropolis of the eastern world, Dr. Vincent carries his readers to the *Panjab* of India, gives a summary account of its cities, villages, and the rivers that water it, together with details relating to its population, its productions, and the commerce of the Indus; all which, united, urged on the mind of Alexander to attempt still greater exploits, in a voyage down that river, which equally washed the shores of India and Persia. (p. 9 to 17) The extended survey of his newly-acquired dominions, which, by that voyage, he was enabled to take, while it afforded him a deeper insight into the respective habits, and reciprocal interests of either nation, served as a spur to that ambition which had already meditated, with universal conquest, the establishment of an universal commerce among his subjects. He intended, by that chain, to connect the extremities of his

empire, and he seemed determined to pervade in person its various and distant quarters. By coasting Gedrosia, he opened a new tract for navigation; by penetrating the country, and conquering its savage inhabitants, he aimed to give it protection and stability. It was not only important to subdue, it was necessary also to mark the geographical extent of the country. This was effectually done by this voyage round the shores, and this march through the southern provinces of Persia; and, the geographers, therefore, who attended in this campaign, and whose names are so honourably recorded by Strabo, and other writers of that class, who flourished later in antiquity, while their works are incorporated with their own, properly become the next subject of the author's enquiry. That Major Rennell should find, on actual survey, their demarcation so correct, as is stated at p. 21, affords a surprising proof of the diligence of those more ancient geographers, as well as of the veracity of their journals. The fatal error of D'Anville, in determining to find in *Renas*, a mountain on the east of the Indus, the *Aornus* of Alexander, plainly situated to the west of that river, is properly mentioned as the basis of many additional mistakes in that writer, and as the occasion of having rendered modern discoveries less elucidatory of his otherwise valuable work; because, by that error, the rivers of the Panjab are all misplaced, and the geography of the land is confounded. With every proper commendation of the ancient geographers, particularly of Ptolemy, their errors and variations are also enumerated; a part of this work which must render it very useful to the future historians of India, in tracing the progress of Alexander through this region.

Dr. Vincent, having rectified the geography of the country, proceeds now to settle another important point, the *date* of the invasion, and consequent voyage down the Indus. He fixes the *latter* to have taken place from Nicæa, on that river, from the 23d of October, in the year 327 before Christ; and the final departure of the fleet, *from* the Indus, on the 2nd of October in the ensuing year. The opinions of Petavius, Usher, Dodwell, and all the esteemed chronologers, who have treated of this voyage, are presented to the reader, in the course of this discussion, with critical remarks, by the writer; and here, therefore, the historian will also find much useful work performed to his hand; the more acceptable, because, in the appendix to the volume, two of the greatest astronomers of the age, the Bishop of Rochester, and Mr. Wales, of Christ's Hospital, have, in distinct dissertations, and by deductions founded on the basis of that science, in which they are such admirable proficients, proved the statements, here submitted to

the reader, to be correct. The period of the *Monsoon* is so important a consideration to all who navigate the Indian seas, in which it blows, that more than usual attention was necessary, and is, in fact, here bestowed upon that subject. The result of the investigation is a very honourable and decided testimony to the truth of Arrian, as an historian, and a faithful copyist of the journal of Nearchus. The observations of Dr. Vincent on this subject, and on one very intimately connected with it, the *Periplus Maris Erythræi*, imputed to Arrian, are novel and judicious, and we therefore insert them at length.

“ We know from later writers, that the ancients were perfectly acquainted with the nature and seasons of the *Monsoon*, and that from the time of Claudius, the fleets which sailed from Egypt traversed the Indian ocean to the coast of Malabar, and returned from that coast again, by means of the *Monsoons*, without confining themselves any longer to the winding of the shore. It is not, however, our object to display the advances made in later ages, but to specify the discoveries of the Macedonians, and the fidelity of the historian; yet we cannot avoid mentioning some particulars that occur in the navigation of the Indian ocean, which bears the name of Arrian, and which, as Dr. Robertson says, very justly deserves more attention than has hitherto been paid to it by geographers. That it is not the work of our Arrian, is evident, for the author is as ignorant of the countries inland, as he is accurate on the coast; he is equally ignorant of the extent of Alexander's conquests, whom he supposes to have erected altars and chapels in Guzerat, (*Barigaza*) though he passed little beyond the eastern mouth of the Indus. His errors, however, are pardonable, if we consider him, as what his work declares him, a merchant, or navigator in the seas he describes; as one who had personally visited both coasts of the Red Sea, the coasts of Africa and Arabia, and the coast of Malabar from the Bay of Cutch, possibly to the kingdom of Calcut: that we are authorized to assume this, is evident from a passage not very intelligible, where he says, “ In sailing into the Gulph of Arabia, *we* keep our course in the middle; *we* sail nearer the coast of Arabia.” The adoption of the first person seems conclusive, and as his description includes Cape Gardafui, (*Aromatum Promontorium*) Cana, and Ras-al-gate, (*Syagros*) in Arabia; the departure of the vessels from those points with the *Monsoon*, the cargoes they carried, the part of the coast they reached; the particulars of the bay of Cutch, (*Baraces*) of Cambai, of Guzerat, (*Barigaza*) of the Ghauts, and the Deccan, with the return from the coast of Malabar, by means of the north-east *Monsoon*; all these indicate a knowledge rather proceeding from observation than intelligence; all prove that he was not a man of letters, but a curious navigator, and a faithful reporter. To pursue this inquiry may be thought an intrusion upon the province of Dr. Robertson, but there is much curious matter in this tract that he has left untouched, and some circumstances have escaped his notice which are matter of surprise. Dr. Robertson has not demonstrated that the Ptolemies had an immediate intercourse with India; he supposes,

poses, on the authority of this Periplus, that vessels did pass from the Red Sea, by coasting along Arabia and the Mekran to India. I am willing to accede to this supposition upon the same authority, but I have searched for farther evidence in vain; and as Dr. Robertson has produced no other, it is reasonable to conclude that proof is wanting. It is worthy of remark, that Pliny says the knowledge of this navigation was in his own days only beginning to be known, and afterwards that the names of the cities and nations enumerated, are found in no author of prior date. It is equally extraordinary that the discovery made of a passage across the Indian ocean, by means of the Monsoon, corresponds, in point of time, with this information of Pliny; for Hippalus, the author of that discovery, lived in the reign of Claudius; and with that discovery it is easy to connect the account of a city called Arabia Felix in the Periplus. For the author says, it is near the mouth of the Red Sea on the Arabian side, and had formerly been the point of rendezvous between India and Egypt, till it was destroyed by the Romans not long before his time. What then are we to conclude? but that the success of Hippalus opened a new channel for this commerce; and that the Romans, like all other trading nations, wished to establish a monopoly for themselves, by destroying the prior means of intercourse? Have we not, therefore, great reason to suspect, that the fleets of the Ptolemies went no farther than to these marts in Arabia, where they purchased the commodities of India, and whence they dispersed them over Europe? It is not by this meant to infer, that no vessels from Egypt ever circumnavigated Arabia into the Gulph of Persia, or penetrated into India; for there is great reason to suppose they visited both, and explored likewise the coast of Africa; but the silence of authors, and the little said upon the subject by the writer of the Periplus, afford strong presumptions to conclude that these voyages were not frequent; that Indian commodities were chiefly purchased in Arabia; and that the Romans had the good fortune to reap all the advantages from the discovery of Hippalus, to destroy the old channels of commerce, and appropriate the new one wholly to themselves. Two passages of Strabo afford strong evidence of the fact; for, in the second book, he says, that the knowledge of the Romans commenced with the expedition of his friend Ælius Gallus into Arabia Felix; in whose time an hundred and twenty ships sailed from Myos Hormus; and in the seventeenth book he adds, that formerly scarcely twenty ships dared to navigate the Red Sea so far as to shew their heads beyond the Straits. Ælius Gallus undertook his expedition under Augustus, and if he opened this navigation, the discovery of Hippalus under Claudius established it. The whole of this, indeed, is contrary to Mr. Bruce's system; he has however, upon this occasion, so much hypothesis, and so little of historical fact, that I am not bound to follow his conjectures, in order either to confirm or refute them. What use the Ishmaelites made of the Monsoon, or how the Ptolemies profited by it, is problematical; but the discovery of Hippalus is a fact; and though he is barely mentioned by Pliny, we have a distinct account of him from the author of the Periplus. He informs us, that small vessels

vessels had formerly made a coasting passage from Cana, (Cape Fartaque,) in Arabia, to the Indus, but Hippalus observing the scite of the emporia, and the appearance of the sea, ventured upon a navigation across the ocean at the season of the south-west Monsoon. Since his time, all vessels follow the same track; they sail for India in the month of July, and return, according to Pliny, in December. This slight mention of coasting voyages is nearly all the evidence we have of a direct East Indian commerce under the Ptolemies; and it is natural to conclude, that, existing in this manner, it was far more profitable to purchase Indian commodities in the ports of Arabia, than to fetch them from India by a navigation so hazardous and circuitous." P. 40.

A correct idea of the extent of the Greek *stadium*, by which Arrian regulates his narration, is so necessary in an investigation of this nature, that the reader who wishes thoroughly to understand him, will not regret that this author devotes several pages of this Preliminary Disquisition to an enquiry into the valuation of that important measure of the ancients. Exact precision on this point is not to be expected; but, on the whole, Dr. Vincent coincides with his guide d'Anville, in assigning to the Macedonians the stadium of Aristotle, consisting of fifty-one toises to the stadium, because in every admeasurement, upon the larger scale, it better corresponds with the distances mentioned by Arrian than either the Olympian standard, the Pythian, or that used by Xenophon, in describing the march of the ten thousand. To the minuter divisions of the coast, he confesses, it bears not so just a correspondence. The last section of Book I. discusses what forms, by no means, the least important topic in it, the authenticity of the journal itself, preserved for posterity in the pages of Arrian. The assailants of that authenticity, are Dodwell, Father Harduin, and Bishop Huet. The vindicators of its genuineness, are Salmasius, Usher, Sainte Croix, Gosselin, and d'Anville. The present author arranges in order the respective arguments, brought by either party, examines their weight, discusses their merit, and, after severely exposing the ignorance and contradictory statements of Pliny, upon whose censure of this journal the objectors principally build, he shows that the internal evidence of the book itself is the best voucher of its authenticity, and concludes by observing, "that the circumstantial detail of minute facts, the delineation of the coasts with the same features it bears at present, the description of manners, customs, and habits, all characteristic of the natives; the peculiarity of the climate, seasons, winds, and natural productions, all bespeak a knowledge which could have been obtained from actual inspection only." P. 64.

Such

Such are the various topics discussed by this author, in his first book, preparatory to the commencement of the voyage, in which we now prepare to accompany him, to the second grand division of his work.

BOOK II.—In the commencement of this book, the Panjab, which had been before treated of in a summary way, becomes the more extended object of discussion. The Ayeen Akbery is justly referred to, throughout the whole account, as the authentic register of the Indian empire, and the genuine source of all information, concerning its geographical divisions, and the rivers that roll through it. The immense population and wealth of the Panjab, at the time of the invasion, are accounted for on the principles of the Hindoo code of laws; friendly to early marriage, to agriculture, and commerce. Dr. Vincent, in discussing, at page 70, the question of its producing gold, seems to have overlooked that passage of the Ayeen Akbery, which states, that anciently the eastern branches of the Indus yielded gold-dust*. From some appearance of Tartar manners among the tribes of the Panjab, he is of opinion, that possibly there may, in very ancient periods, have been an irruption of that nation into these regions, and we can confirm the Doctor's conjectures, by asserting, from Abulghazi's History of the Tartars, that such an irruption did actually take place in the remote æra of Oguz, their first Khan, in which *Cashmere was taken, and the greater part of its inhabitants massacred*†. As the Hydaspes, or Chelum, according to the Ayeen Akbery, rises in Cashmere, and is navigable quite up to its capital, the descent into the Panjab by that channel was easy, and was doubtless effected by a race, whose aim was plunder, not less than conquest. The five rivers are now noticed in order, and the display in the same page, of the various appellations of each, extracted from every attainable source as they are known to the Mogul, Persian, and Hindoo inhabitants, is very judicious, and tends to throw great light on the whole of the author's investigation in regard to those rivers, and the varying orthography of preceding writers. We are happy also, from the above authority, to confirm his conjecture in page 16, relative to the etymology of Arrian's *Abissares*, for this word is evidently compounded of *Ab*, water, and *Sirr*, the Tartar name of the greatest branch of the Indus, with a Greek termination. The correspondent orthography of the names of rivers and places, inserted in Ptolemy, with the Sanscreeet

* See Major Rennell's Memoir, citing that book, p. 25, 2d. edition,

† Vol. I. p. 17.

appellative, is repeatedly mentioned, and is very honourable to that geographer; but there is no occasion for us to involve our readers in any etymological details, though the plan of the writer necessarily compelled him to launch so extensively into them. On these subjects there will be differences of opinion, and every indulgence is due to an author, who, at first setting off, ingenuously confesses himself unacquainted with those Oriental languages which, on all subjects of Asiatic enquiry, must form the basis of etymological disquisition; we submit, however, to his consideration, whether, in page 82, he has not, in some degree, fallen into the very same error of which he accuses d'Anville, in pages 23 and 24. We cannot, by any means, agree with him in the idea, started at pp. 85, 86, of Porus deriving his name from his government; Sir William Jones has already favoured the public with the domestic name of that prince; it was *POURAVA*. Dr. V. concludes his account of the Panjab, with the following remarks, and the annexed arrangement of the names of its rivers collectively, as given by Arrian, Ptolemy, and Sanfcreet authority.

“ Such is the detail of the five rivers; and when the Ayeen Akbari calls them six, either in the province of Lahore or Moulton, it always includes the Indus, without any respect to the Setledj, as consisting of two streams. It will be of some importance to geography, by this enumeration of names, to prevent future mistakes; not that I apprehend I have completed the catalogue, for it is probable that future travellers, in crossing this country in different latitudes, may collect many more local appellations, but an outline is drawn which may be filled up as future discovery shall afford the means. No consequence, indeed, will attach to this secondary object; but it is a matter of curiosity, at least, to connect the Macedonian appellations, disfigured as they are, with the native names of rivers, and to give a specimen of what may be pursued to advantage by those who are proficient in Oriental learning.

“ But after conducting these five streams individually into the Indus, some general observations are necessary to complete our purpose. The sources of all the streams which fall into the main channel of the Indus, are to the south of that great ridge called Hindoo Khoo, which separates Tartary from Hindostan; the Indus itself, according to Major Rennell and Ayeen Akbari, cuts that chain, like the Ganges and Burhampooter: its ultimate source is still unknown. The chain of mountains coming from Candahar, the Paropamisus of the ancients, and the seat of the modern Agwhans or Afghans, takes a sweep to the north as far as Cabul, and furnishes those streams which fall into the Indus from the west. If this chain is cut by the Indus, it towers again on the eastern side of that river, and, dividing itself to encircle Cashmeer, emits the Chelum or Hydaspes from its northern ridge, while its southern chain sends forth the Akesines, Hydraores, and Hyphasis. The mountains which cover Cashmeer on the east appear to branch again into two ridges, called, by Cheref-eddin, Tchamou, and

and by the moderns Jummo, between which, the route of Timour lies in his return from Dehli, and within which, it is probable, the sources of the Setledj will be found.

“ The rains which fall in these mountains swell all the rivers which join the Indus from the west, or from the east, about the summer solstice; and from this circumstance both Alexander and Timour, who planned a summer campaign, experienced all the inconveniences of winter. The limits of these rains may be fixed at Moultan; and from Moultan, the Indus, like the Nile, flows towards the sea through a country rarely refreshed by the genial shower or nutritious dew, and condemned to everlasting sterility, except a narrow margin which is moistened by the stream.

“ In conducting the navigation of the fleet through this desert tract, it is difficult to find a situation for the tribes which Alexander found to conquer. Some scattered lights are to be collected from the Ayeen Akbari, d’Anville, and Rennell; but unless we can suppose a better government and greater industry to have produced a superior population, to that which modern accounts will justify, the conquest must have been of small importance to the conqueror.

“ If I could hope for health and leisure to attend this conqueror through his several campaigns, I am persuaded that the geographical accuracy of Arrian, whenever he follows Ptolemy and Aristobulus, is as demonstrable to the westward of the Indus, as towards the east; but with that at present we are not concerned. My intention has been to prove, that the series of rivers in the Panje-ab is the same in Arrian, Ptolemy, and the Ayeen Akbari, and that the names preserved in Ptolemy are all correspondent to the Shanskreet. This is what the demonstration required, at a period when the Shanskreet was the native language, unmixed by foreign communication, and uncorrupted by Greek, Tartar, or Persian invaders. I conclude, therefore, that the following enumeration is verified:

<i>Arrian.</i>	<i>Ptolemy.</i>	<i>Shanskreet.</i>
Hydaspes,	Bidaspes,	Bidasta, or Bedusta,
A-kefin-es,	Sandabala,	Chandar-Bahka,
Hydraotes,	Rhuadis,	Iyrawutti,
Hyphasis,	Bipasis,	Peypasha,
Saranges,	Zadadrus,	Shatooder, or Satludj.” P. 91.

We are next conducted to Nicæa, the place on the Indus, at which the fleet of Alexander embarked on their novel and hazardous expedition. Nicæa was remarkable for being built on the spot, on which Alexander fought with and vanquished Porus. Our author fixes its scite below an island on the Hydaspes, in latitude $31^{\circ} 40'$; and the departure of the fleet from it for the 23^d of October, 327 before the Christian æra. The fleet consisted of two thousand vessels, built out of the abundant woods in the neighbourhood of the Indus, and the passage down the river is described rather as a triumphal procession, than as a military progress—“ The sound of musical instruments, the clang of arms, the measured song of the

the modulators, the responses of the mariners, the dashing of the oars," and the reverberation of all those sounds from the lofty overhanging shores, are circumstances enumerated by this author, as filling the minds both of the spectator, and the reader, with the liveliest impressions of the festivity and magnificence of this display of Macedonian vanity. On one bank of the river marched Craterus, on the other Hephæstion, with large detachments of the army; while the rear was brought up by Philip, at the distance of a three days march. The fleet sailed on in this triumphant manner, till it reached the point where the Hydaspes and Acesines form their junction, in a part of the channel, much too narrow to be navigated with safety, from the rage and turbulence of the rushing waters. The noise and hazard attending this confluence of two great and rapid rivers, put a period to their triumph, and turned their mirth into terror. Through the zeal and activity of the commanders, however, no greater damage was sustained than required a few days delay to rectify, in the further progress of the fleet. The situation of the Malli, the Oxydracæ, the Musicani, and other nations on the banks, attacked by Alexander, together with their comparative strength, and population, is minutely stated from every authentic ancient source, compared with the geographical details to be met with in the Ayeen Akbery, Rennell, De la Rochette, and all other recent accounts of credit and fidelity. After a tedious navigation of four hundred miles, for such is affirmed, p. 120, to be the distance from the confluence of the Acesines to Tatla, during which, the vigilant eye of the great Alexander was directed to the coasts on either side of a river, which it was his intention to make the eastern boundary of his vast empire, the fleet arrived in safety at Pattala. Here he began to put in execution the great project he had formed, for the extension of commerce, by constructing a fortress, a naval arsenal, and capacious docks for ship-building. The two channels, from Pattala to the ocean, through many imminent dangers, he explored himself, with undaunted perseverance, and having sacrificed to Neptune on his own domain, returned to encounter new perils by land, in the sandy deserts of Gedrosia.

Having now gone through two of the four books, of which this volume consists, and having attended the fleet thus far in its perilous navigation, we shall, for the present, conclude our strictures; not doubting that a work of such laborious research, on a subject so interesting, though so difficult, will meet with that attention and esteem to which it is so justly entitled. It is not indeed calculated for the generality of readers, but the curiosity of the scholar cannot fail to be highly

highly gratified in the perusal ; the geographer and historian, must acknowledge themselves under lasting obligations to the author ; and the richest commercial company in the world will certainly pay attention to a work, so honourably connected with that country, in which their power and influence are continually exerted, in promoting every branch of useful knowledge.

(To be concluded in our next.)

ART. II. *An Historical Essay on the Ambition and Conquests of France ; with some Remarks on the French Revolution. Containing, 1. Sketch of General History, previous to the French Revolution ; 2. Remarks on the French Revolution, from 1789 to 1791 ; 3. Abridgment of the History of the Revolution, from 1791 to 1796.* 8vo. 355 pp. 6s. Debrett. 1797.

AT no one period, since the improvement of civilized society in Europe imposed restraints on the licentious passions of mankind, and banished the savage “*law of the strongest*,” was the destructive ambition of France an object of such importance to surrounding nations, as it is at the present eventful epoch ; when, disdainful all bounds, she seeks to realize the hitherto *chimerical* project of universal empire. The spirit of aggrandizement by which, in all times, this gigantic power has been actuated, is traced, by the author of the present essay, with as much precision as the limits which he had prescribed to himself would allow : and it behoves every Englishman to peruse, with attention, the instructive page, which unfolds to his view the source, and the object, of that spirit ; its principle, and its end. In the performance of this task, it will be found, that though France, while a monarchy, was ever anxious to increase her power by extending her territory, there was nevertheless a most material difference between the views of the French, both as to their nature and their extent, previous to the year 1789, and their avowed designs since the establishment of their republic. Though their spirit of aggrandizement has increased with the means of gratification, territorial acquisitions have become a *secondary* object with the Gallic republicans, by whom they are now considered as the instruments which are to facilitate the accomplishment of their first grand scheme, the subversion of all forms of government, and all existing institutions, in neighbouring states.

In the work now before us, the author goes back to an early period of history, in order to demonstrate the origin of that
 hatred,

hatred, which, he justly affirms, has for ages subsisted, on the part of France, against Great Britain and the House of Austria. The marriage of Maximilian of Austria, (in 1477) with Mary, the daughter and sole heiress of Charles Duke of Burgundy, by adding the rich domains of that potent family to the territory of the Empire, first kindled that inveterate animosity to the House of Austria, which, at the distance of three hundred and nineteen years, still continues to operate, and which, he thinks, in all human probability, will never be extinguished.

The author proceeds to show, that this principle had its due weight with every prince and every statesman, who understood and consulted the commercial and political interests of Great-Britain. Queen Elizabeth, indeed, has been censured by able politicians, for not interfering, with sufficient energy, in the affairs of the continent. The reader, in particular, may be referred to a letter of Lambarde, the celebrated topographer, who asserts, “that if Flanders falls into the hands of the Queen’s enemies, the trade and manufactures of England will be lost;” and “her Majesty may look in vain for any customs to be paid.” This letter is mentioned, because it forms one link of a chain of proofs, that not the tools of a court, but independent, learned, reflecting men, have most strongly professed their opinion of the importance of Flanders. Various other authorities, of the first respectability, are cited in support of this position; those of Howell, Sir Thomas Rowe, and Sir William Temple, are peculiarly deserving of attention. The danger, indeed, arising to Great Britain, from the possession of an immense extent of coast, by her most powerful rival, and her most implacable enemy, has, at all times, been so evident, that no man who viewed the relative situation of the two countries, with an impartial eye, could fail to observe it. Charles the First, whose hard fate it has been to be censured, in one instance, for the very conduct which had been admired in Elizabeth, and to be blamed, in another, for a policy which has been commended in the Third William, perceived this danger, and was anxious to avert it. The spirit displayed by the French, on that occasion, bears so strong a resemblance to that which marks the conduct of the Gallic marauders since the revolution, that it well deserves the attention of the public.

Louis the Fourteenth, faithful to the favourite project of his predecessors, betrayed the object of his ambition at an early period of his reign, when the English were engaged in a war with the Dutch and the French. “On hearing that the King of Denmark had also declared against England, he exclaimed.

claimed, 'Now the English cannot see one friendly harbour from Bayonne to Bergen!' This, we may depend on it, is one great aim of all Frenchmen who think themselves patriots; whether monarchs or republicans; and when they have destroyed the House of Austria, they will never be satisfied whilst an Englishman can cast his eyes on any shore that is not hostile." Recent occurrences have, unhappily, confirmed the truth of this observation, beyond the reach of doubt.

Some judicious comments are made on the English *patriotic reformers* of the last century, who were, in more instances than one, the tools of France, the stipendiaries of their country's foes, and decided enemies to those principles which constitute the basis of the British constitution. "I know," says this author, "that I tread upon dangerous ground; I remember the indignation which Sir J. Dalrymple's discoveries excited on their first appearance. However, of late years, I believe, no one has gone so far as to deny the authenticity of Barillon's Letters to Lewis XIV. If any desperate republican would still support such a paradox, the answer is obvious. The papers still exist at Paris; let him apply to his republican friends, and see who is hardy enough to assert their falsification." The admonition of this writer to those of the present day, who extol the virtues, and are disposed to imitate the conduct, of these their worthy predecessors, is seasonable and necessary.

The evil effects of a systematic opposition, in the British Parliament, actuated more by motives of personal interest, than by a zealous concern for the welfare of the country, are frequently exhibited, in the course of this Essay, in a strong point of view; and the authority of Bolingbroke is cited, to prove, that, to the *clandestine intrigues* of the Whigs with foreign courts, at the beginning of the present century, the comparatively disadvantageous terms of the treaty of Utrecht, are alone to be imputed. But for these, the power of the French in Flanders might have been considerably curtailed, and the prominent disasters of the present war, in all human probability, averted.

The indiscriminate applause bestowed by some few members of the present Parliament, on the French revolution, justly incurs the marked disapprobation of this author, who assigns the following reasons "why they should have abstained from it, as *men*, in general, and as *Englishmen* in particular."

"In the first place, the general temper of the French nation was not fitted to receive at once the gift of unlimited and unconditional freedom. Under the mask of urbanity and gentleness, a close observer might discern a disposition much more inclined to faction, revenge, incessant quarrels, and pertinacious hatred, than in those Eng-
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lish minds whom the French affected to despise as savages. Old Montaigne said of them, long ago, "Set three Frenchmen down in the deserts of Africa, and before a month is elapsed, they will begin to worry one another:" and elsewhere, he observes, that the excesses of the civil wars had brought many of his countrymen to so infernal a temper, that, without any personal enmity, they took delight in seeing their fellow-creatures suffer. Not that any country can boast of *humanity* during civil and religious wars; but more instances of savage cruelty can be brought from French history than from English. But this was not all. Even in the present age, the most trifling, contemptible circumstances, a quarrel about precedence, a quarrel about two authors, nay, about two musicians, would so inflame the Parisians, that they could scarcely bear each other's company. When such a violent spirit was called forth, on matters of real consequence, a philosopher might easily have concluded that the effect would be terrible. Add to this, the credulity of the French, and their disposition to believe their enemies guilty of the blackest and most unnatural crimes. Read their memoirs, from Lewis the Fourteenth down to the present day, and observe if in English memoirs you can find as dreadful a catalogue of imputations, of murder, poison, and crimes, whose deformity protects them from being explained; and yet observe how very few (at least of the stories of poison) are grounded upon probable facts. If it be said, that such a temper of mind is the consequence of despotism, I do not deny it, but only assert, that they should have been brought by degrees from despotism to liberty, and, as one of their own writers expressed it, have gone through a thirty year's political education, to fit them for the blessing of a free constitution.

"Secondly, the ferocity which stained the very dawn of French liberty, and mingled itself with their celebrated taking of the Bastille, ought to have startled those men who had *humanity* for ever on their lips; and, above all, have startled those female authors who so unaccountably forgot the gentleness of their nature in their vehemence against the old French government. These crimes were not merely the ebullitions of sudden revenge; they were employed as systematic means of forcing the consent of courtiers, priests, and nobles, if not by the whole National Assembly, yet by those leaders of party who guided its measures. They were justified by Mirabeau, by Lameth, by Barnave, of whom the two last fell victims to the cruel spirit they had encouraged. Now that the present French government abhors the Orleans party, it is no longer denied that murder and cruelty were kept in constant pay by the treasures of the Duke of Orleans, and it is now more lawful for an author to speak freely of the beginning of the revolution in Paris, than it once was in London. A remarkable circumstance of French ferocity, the mangling and insulting the dead bodies of the slain, ought particularly to have struck such philosophers as were versed in classical antiquity, and remembered all the efforts of Grecian legislators to prevent similar actions. It is easy for a cold, logical head, to prove that cruelty does not hurt the insensible; but those men who lived when human nature was emerging from the savage state, thought very differently. They called in superstition to
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the aid of humanity; they invented those gods of hell to whom the dead were consecrated, and who revenged insults to their bodies by the severest punishments on the living offenders. Those wise men knew that whether or no such cruelty affects the dead, it has the most certain tendency to debase and degrade the hearts and tempers of the living. The experience of the last six years has confirmed the lessons of antiquity, and we may fairly trace the spirit which prompted the massacres of the second of September, to that spirit which dismembered the bodies of Flesselles, of Berthier, and Launay, tore out their bleeding hearts, and dipped them in cups of wine, whilst all the framers of the Rights of Man sat by trembling, lest they should utter one over-severe word against the excesses of patriotism.

“Thirdly, the aversion to which the word aristocracy was instantly condemned at Paris, ought to have excited more apprehension in the minds of such characters as, like Dr. Priestley, for instance, prided themselves on their general knowledge of history.

“Sherlock, in his sublime parallel between Jesus and Mahomet, exclaims, “Go to your natural religion!”

“I say, to the admirers of France, Go to your adored republicans! Go to that Sidney whom you have idolized above much worthier Englishmen, and hear him confess, “that the wisest and best men of antiquity preferred aristocracy to democracy.” It is true, that the aristocracy so unfeelingly condemned to the gibbet in French popular songs, means titles and feudal prerogatives. But the meaning of aristocracy in Greece was the government of men of education and property, and at last signified the government of magistrates chosen by the people, in opposition to the government of the multitude.—Was there no danger that some bold innovator should teach the French to dislike equally the best and worst senses of the word? Let the excesses of Robespierre and his associates answer that question!

“Fourthly, the contemptuous scorn with which the first national assembly rejected the idea of two legislative assemblies controuling one another, should have occasioned some suspense of approbation in those English writers who had been so devoted to the American cause.

“Go to your republicans! may again be repeated to those zealots: go to an American republican writer, for a long chain of historical proofs which militate against the leading principle of the first French constitution.

“The work I mean, is Adams’s Defence of the American Constitution, lately re-published, under the title of the History of Republics. It is remarkable, that Turgot, whose memory was revered by the French constitutionalists, had *wrote* a letter, in which he censured the Americans for retaining governors and senates, and not “concentrating all power in the body of the people.” Adams was highly displeas’d with his opinions, and wrote three volumes of Political Controversy, to disprove them. He considers this idea of concentrating all power in one body of representatives as leading to the worst of tyranny, and amongst other arguments, brings the authorities of some English republicans (especially of Harrington) to prove his system of the necessity of one executive and two legislative powers. When to this, we add the works that Neckar, Mounier, and several

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of the early opponents of the court were publishing on the defects of the first constitution, it might have dissuaded our English societies from exulting as if the problem of a perfect constitution was at last solved, because they thought the French system of representation was better than the English, without once inquiring whether we had not other advantages to counter-balance that single defect.

“ Besides these general reasons, there were some particular ones, that should have influenced Britons to apprehend the consequences of a French revolution. In the first place, although the spirit of the nation would at all events have made a revolution of some kind, yet the particular direction of that national spirit against the court was given by two or three factions devoured by selfish ambition, and burning with revenge against the queen and the house of Austria. The family of d’Aiguillon turned patriots from this cause, and the Orleans family were actuated still more strongly by it.” P. 121.

While we accede to the justice of these observations generally, we feel it our duty to combat one of the positions here advanced by the author, in his admission that the ferocious and turbulent disposition of the people of France, was “ the consequence of despotism.” This inference is founded on the assumption of a false position, namely, that the old government of France was a despotic government, which he evidently takes for granted, since he does not think it necessary to make a single observation on the subject. But that was by no means the case; France was a *Monarchy* not a *Despotic Government*; and so sensible a writer cannot be ignorant of the difference between the two forms of government. We should think also, he must know, that Montesquieu has expressly classed his own country under the former description.

That base defection of the French troops from their officers, in 1790, which the designing or ill-informed advocates of the revolution, vauntingly ascribed to patriotism, has been long acknowledged, by the French themselves, to have been the effect of bribery, and is here very justly censured. In page 148, an assertion occurs, which certainly requires some qualification; “ It is *never* lawful for a foreign power to interfere in domestic quarrels, unless sanctioned by the law of retaliation.” It certainly *is* lawful for foreign powers to interfere in domestic quarrels; whenever such quarrels tend, by their consequences to produce very powerful effects upon themselves, and to endanger the safety of their own governments. In all such cases, the rights of interference is maintained by the best writers on the law of nations, and is evidently founded on the universal principle of self-preservation. An eminent leader of opposition, as is afterwards shown, went much further than this, on an occasion which occurred a few years

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before: though, afterwards, he appeared to have entirely forgotten his own declarations.

On the subject of the celebrated declaration of the Constituent Assembly, that the French nation would never take up arms, but in defence of its liberty, and that it renounced all conquests, this author makes the following apt remark:

“It is surprizing how much this vague, enthusiastic decree was applauded, even by some, who in other respects could see through the flimsy veil of patriotism; as for instance, the *Courier du Bas-Rhin*, a paper conducted by some acute observer, after passing some criticisms on the national assembly, adds, ‘They have done one noble thing, however, in proclaiming peace to all mankind.’ *All mankind*, however, was to be understood with an exception to all priests, gentlemen, and kings; nor did England, in any shape, or under any government, stand a chance of being included.” P. 151.

This writer expatiates with temperance, but with firmness, on the peculiar character of the French revolution, in its tendency to interrupt the tranquillity of foreign states, by “generalizing its principles, and applying them to every nation, every country, every government.” Such was the reproach made by an eloquent member of the first assembly, M. Malouet, a man, alike distinguished for the soundness of his judgment, the extent of his talents, and the integrity of his mind; and the justice of the reproach has been supported by every impartial observer of the eventful period which has elapsed since the first meeting of the States-General, at Versailles. It was this peculiar character, which gave the first alarm to the neighbouring states, and ultimately involved the greater part of Europe in a war with France. It has been so clearly and so decisively proved, by different writers, that the French were the aggressors in that war, and the attempts to disprove that fact, have been so impotent and ineffectual, that we do not think it necessary to quote the observations made by the author of this Essay on that subject.

Various instances of the encouragement to rebel, openly given by the government of France, to the subjects of foreign powers, are here exhibited; and the conduct of the Emperor, in calling on the French to check this destructive spirit of proselytism, is justified by the doctrines of both Whig and Tory writers in this country; of Burnet, of Bolingbroke, and of Humé. The author’s remarks on the tardiness of the British Ministry in feeling alarm at the hostile proceedings of the French, and on their conduct with respect to the refusal of their mediation between the belligerent powers, are too judicious to be omitted.

“Future

“ Future times will, perhaps, wonder at the indifference with which our English ministry beheld the inevitable approach of a war in Flanders, that war which had always been dreaded as one of our greatest evils. It has been said in parliament, (and not denied) that the French court asked for our alliance, or at least our mediation, and our ministers have been blamed for not accepting the offer. But could those who blamed on this occasion have studied the English history, and forgot with what treacherous intentions Richelieu offered friendship to Charles I. and Lewis XIV. to Charles II.? The form of government was changed indeed, but not the temper of the ministers; Dumourier’s ambition was very little inferior to that of Louvois or Richelieu. A mediation is of no real use unless both sides require it, and unless the mediator is ready to attack the party who refuses compliance with his terms. Such an armed mediation had become so unpopular with regard to Russia, that Mr. Pitt could hardly venture it again. What terms of mediation could he offer that would have satisfied either party? Could he have promised the emperor, that if he banished the emigrants from Germany, France would never interfere in the Flemish troubles? the Jacobins would have immediately exclaimed, that the people of Flanders had a right to give themselves to France if they pleased.—Was he to have guaranteed the impracticable French constitution as it then existed? He must then have gone to war with the Jacobins who intended to abolish it.—Was he to have guaranteed the right of the French nation to change its constitution, so strenuously urged by Brissot! He then made himself an accomplice in the ruin and death of the king, and would still be obliged to fight the battles of the new republic. In short, every proposition from France, could only appear like a snare to allure us to assist her in the conquest of Flanders, that very error which the Whigs reproached so severely in Charles II.

“ Yet after making every allowance for the difficulties of the situation, I must ever think that ministers were too unconcerned at that time, and that opposition was worse, far worse than unconcerned.

“ The corresponding societies were spreading discontent through the nation, some of the lowest of their agents were attempting to entice the soldiery, by short pamphlets left upon ale-house tables, to demand less duty and more pay; and one of the highest class of opposition, Mr. Grey, was framing a society of his own for a reform in parliament, when England should have been armed and united as one man to watch over its ambitious neighbour.

“ The miserable inefficient King of France might deny that he intended conquests, but he was not the master. If a province of Flanders was subdued, the example of Avignon dictated the following *natural* progress. Gain some votes for an union by fear or money,—threaten the life of any member who should speak against it (as had been the case with Clermont Tonnerre) let the assembly vote that a voluntary submission differs from conquest, and the king would probably not hazard his life and throne to refuse the addition of a province to his nominal government.

“ Two causes may have contributed to the apathy which then prevailed in England. One was the strong apprehensions entertained in

the preceding years by some politicians of the eventual dangers to Europe from the power of Russia, which, perhaps, made them too insensible to the dangers arising from the intrigues of France. The other, and stronger cause, was a prevailing notion of the superiority of German discipline over the then undisciplined French troops. But the institution of national guards was forgot, an institution calculated to teach every Frenchman the use of arms, and they were not like our militia, forbidden to go beyond the frontiers." P. 227.

A curious fact is cited from Madame Roland's "Appeal to Posterity," to show what pains were taken, and what base manœuvres employed, by the Girondin party, to render the court odious, and to produce the deposition of the King: "a wish was expressed, that one of their associates should be murdered, to throw the odium upon the court; and a glorious enthusiast, (*M. de Grangeneuve*) declared himself ready to be shot the ensuing night, by his friends, for so salutary a purpose. If fiends were mortal, such a proposal as this might be expected in the debates of pandæmonium." (P. 246.)

The author proceeds to take a brief review of the events of the war, and the internal state of France, till the close of the year 1796, which is interspersed with a variety of curious facts, and apposite reflections. The perusal of his book has afforded us considerable pleasure. It displays evident marks of a correct judgment, and sound constitutional principles; the style is, in general, easy and simple, though not destitute of strength, and peculiarly adapted to historical narrative. We have observed some few grammatical inaccuracies, but too few to call for particular notice.

ART. III. *Critical and Poetical Works, by John Penn, Esq.*
8vo. 146 pp. 6s. Elmsly. 1797.

WE have given a favourable account of the former productions of this gentleman, in a preceding volume of the *British Critic*; and may safely congratulate him on the general improvement of his style; on his greater accuracy of expression, and those other distinctions of good writing, which experience and observation can alone accomplish. The above remark applies, with equal truth, to the prose and to the metrical compositions of Mr. Penn; for a considerable part of the present volume is poetical. The publication commences with a Translation of Ranieri di Calfabigi's Letter on Tragedy, with Notes. We are not clear that the reader will see any thing of novel, ingenious, or important remark in the composition

composition of the Italian writer, sufficient to render a translation of it necessary. He seems to think the merit of English tragedy confined solely to Shakspeare, which is very far from the truth. The notes, however, of Mr. Penn indicate much careful and serious thinking on the subject of dramatic compositions, and will be generally acceptable. We think that he has taken more pains than were necessary, to vindicate his own tragedy of the Battle of Eddington; but he has advanced nothing to induce us to alter the opinion given of it in vol. vii. p. 551, of our Review. These notes are succeeded by what the author calls Poetical Miscellanies, including translations from Petrarch, many of which have afforded us real gratification. The first is the Squire's Tale modernized from Chaucer. This is certainly executed less paraphrastically, and with a greater regard "to the general and particular sense of the original passages," than by Ogle; and is also entitled to considerable commendation for the accuracy, as well as melody, of the versification. We shall select, as a favourable specimen of Mr. Penn's poetical powers, the Ode written at the German Spa.

“ Elysian scenes, that now, once more,
Ere six revolving years are o'er,
Allure my voluntary feet
To trace the paths, thick branches shade,
Or near the rill, or in the glade,
Their pleasing toil repeat;

I come not, tortured by disease,
To seek the boon of healthful ease;
At pitying Nature's bounteous hand;
Nor, where yon crystal fount distils,
With real, or with imaged ills,
To join the eager band.

Grateful for blessings own'd, yet now,
O let me, on this shrubby brow,
Unnoted by the mirthful throng,
Pour, as the favouring Muse's fire,
And heaven's beneficence, inspire,
My solitary song.

Hygeia here perfumes the gales,
And o'er the labourer's pains prevails;
Here Science may her votary save,
Or Europe's statesmen life imbibe,
And lands their destiny ascribe
To the salubrious wave.

Yet,

Yet, not to outward cures confined,
 The body from the kindred mind
 Full oit has borrow'd a resource ;
 And Fancy oft, successful, tries
 The sweet enchantment of Surprise,
 To insil returning force.

For not in vain such glories, sure,
 Those towering oaks, these glooms obscure,
 And mountains thus abrupt, are given,
 Whose sides, with mossy cloathing brown,
 The shatter'd torrent thunders down,
 By Oreads headlong driven,

Discovering now its progress hoar ;
 Now deadening behind rocks its roar ;
 And now that, born, a silent stream,
 Along the fertile valley, strays,
 And clear o'er pebbles rolls its maze,
 That trembles to the beam.

The beauties of the varied view,
 The whispering air, the heaven's hue,
 Of power to remedy may prove ;
 The timid cuckow's distant call,
 And, through each swell, and melting fall,
 The music of the grove.

Each note is of a charm possess'd,
 May sooth some rankling care to rest,
 Or pleasure new, to heal, impart ;
 On all the foliage magic hangs ;
 And warbling brooks to bitter pangs
 Apply their lenient art.

Far as the exalted eye beholds,
 The Genius of the forest folds
 With smiles, around, his verdant robe ;
 And marshes dank, and wild untrod,
 Rejoicing, feel the present God
 Re-animate the globe.

A tract, that, under Winter's sway,
 Through all the dark, tempestuous day,
 Fierce wolves astonish as they howl ;
 Now leave, and into caverns go,
 When whistling winds have ceased to blow,
 And skies no longer scowl !

Even while I sing, the entrancing sight
 Casts o'er my soul a sudden light ;
 The vital currents freer glide ;
 And every damp oppression leaves
 My bounding heart, that, glad, receives,
 And sends, the genial tide :

Unwonted strength my members own;
Languor recedes, and Toil is flown,
As round my raptured gaze I bear,
And see, beneath the sky serene,
Its fullest flowers and richest Green
The Summer landscape wear. P. 66.

A votary who woos the Muses with so ingenuous and so disinterested an ardour as Mr. Penn, pursues an easy and a flowery path, from which he will not be turned aside by the admonitions of friendly criticism. We venture therefore to tell him that many of his Epigrams are improperly denominated, and might well have been omitted; neither do the translations of Gray's Odes, that written at the Grand Chartreuse in particular, partake of the solemn and dignified energy of the originals. The third stanza of this last, is very harsh and unmusical.

Than had he, beneath roofs, forsooth,
From citron hewn, in gold the art
Of Phidias proved, &c.

As the book is neatly printed, we were surpris'd at seeing so coarse a paper; the merit of the publication would have justified a care of elegance in this latter particular also, which is more than we can always say of books printed on woven and superfine paper.

ART. IV. *Discourses on the Providence and Government of God.* By Newcome Cappe. 8vo. 231 pp. 4s. Johnson. 1795.

THE part which God takes in the government of the world, and the interference he exercises in the progress of nature, are subjects of great interest to the rational and philosophical enquirer. The settled order and course of things, can readily be imagined in such a system as the universe presents; while wise and discreet deviations from that course, to answer purposes of incidental good, will appear not less strictly consistent with the wisdom and omnipotence of that great Being; who can thus remedy, by particular provisions, the unavoidable defects of general laws. Exception has indeed, been taken at this species of reasoning, as bringing the Almighty too minutely into human concerns; but no propositions that have been set up on the contrary side, have succeeded, in an equal degree, in vindicating the

the attributes of God, and accounting for the various events which occur in human experience.

The author of these discourses has taken up the subject, with an impression of its importance, and a conviction of its truth, which, while they do not interfere with the strictness of his reasoning, inspire an energy and animation into all his researches. The mind of the philosopher is every where discernible through all the train of enquiry, while the feeling of the christian is seen to triumph as regularly in all his conclusions. The two first discourses are in a manner introductory to the general subject. In Discourse III. the enquiry is commenced, and the government of God, or, what is in fact the same, Divine Providence, is thus clearly and definitely stated:

“ By the providence of God we understand the care he exercises over all his creatures to preserve them in being, so long as he thinks fit, and to supply them during that term, with all things necessary to their preservation; to put a period to their existence when it seemeth to him good, and, to this end, to order and direct the means of their dissolution; to fix, to multiply, or diminish their number, according to his will; to appoint, to continue, and to change their circumstances, according to his pleasure.

When we assert the divine providence, we deny on the one hand, that any thing comes to pass by chance or accident; i. e. without the knowledge, or beside the purpose of God; we deny on the other hand, that any thing takes place, through I know not what fatality, whether it be contrary to the divine will, and uncontrolable by his power; or whether, being agreeable to his pleasure, it be the effect of a necessity that proceeds not from his determination. We deny that the world is abandoned without order, rule, or end; we affirm, that whatever be, at any time, its order, it is precisely what God wills it should be; and that, whatever be its end, the divine pleasure will therein be perfectly accomplished; that all things harmoniously conspire and work together, to fulfil his purpose; and that, in the mean time, every intermediate operation and effect follows his direction, and executes his design. We deny that the world is like a ship, whose rudder is broken, and its pilot drowned, moving but at random, and changing its situation, but without design; we affirm, that the divine intelligence regulateth all the motions of the universe, and that, by all its motions, the divine purposes are promoted. We deny, that the world is like a state, whose ruler has abdicated the kingdom, and left the jarring passions, and capricious humours of his subjects, without guidance or restraint; we affirm, that the world never is, or can be, in anarchy or confusion; that no will of man, or any other being, can defeat the will of God; that their aims can prevail no farther than as they concur with his designs; and that, voluntarily to their honour, if they be good, they do his pleasure; that against their will, to their shame, if they be wicked, they carry on his schemes.

“ Such is the government of God, extending to all inanimate, animate, sensible, intelligent, and moral beings; not to destroy their

respective natures, but to leave them in full possession of their properties, and not suspending, overbearing, or counteracting their respective powers, but guiding, managing, and employing them in his service; so proportioning their degrees of strength, of vigor, regulating their mutual influences and relations, and restraining or enlarging their effects and consequences, as to make them all the ministers of his pleasure, the executors of his counsels, the instruments of accomplishing the ends of his creation; which, if he be himself perfectly good, and independently happy, must be to make all who are capable of goodness, good, and all who are capable of happiness, happy." P. 33.

This definition of the divine government, is afterwards explained more at large under seven general propositions tending to show, that evil as well as good proceeds from God;—that every different species of beings is ruled by the Almighty, by different laws, according to their respective natures;—that respect is had to the circumstances and tempers of individuals;—that this government is carried on by the instrumentality of others;—that it proceeds upon general laws;—that these laws admit of being suspended;—that, lastly, in regard to practical consequences, it is the same, whether every event takes place, in consequence of a pre-established order, or from the successive commands and operations of God. Under these propositions, the reader may reasonably expect to find many observations very happily illustrative of the subject in question; and, in this expectation, he will by no means be disappointed. The reasoning pursued is such, as derives its force and truth from the analogy it possesses with the divine attributes, and the easy solution which it affords to all the perplexities of human conduct, and human opinion. In explaining the coincidence of human instrumentality with divine providence, the author thus rationally argues:

“ For the truth of this we may appeal to every species of authority; to all kinds of associations, to example, education, and many other modes of human influence, by which the talents of mankind are enlarged, or fettered, their natural tempers formed, their dispositions afterwards corrected, or depraved, and their moral characters changed, or fixed and determined for the better or the worse; effects that produce such extensive and important consequences in human life, that no government which comprehends not the direction and control of these, can be able to effectuate its purposes among men. These, therefore, as they determine much with respect to every individual, and in that with respect to all to whom their influence may extend, must undoubtedly be subject to the will of God, and are reasonably considered as the instruments of his government.

“ If God dispenses unto men their external circumstances; if he appoints them their situation and their connexions in life; if he changes these according to his pleasure, he likewise directs the influence they shall lie under, and determines the continuance and the extent

tent of that influence. If it be the will of God that the new-born infant shall be preserved and live, he commits it to the care of prudent and tender friends; if it be his will, that it shall be early formed to knowledge and to virtue, that the seeds of these being soon implanted in it, may make great improvement, and be greatly useful in the little period of human life, he places it within the reach of knowing and of virtuous friends, that through their instruction and example it may gain wisdom.

“ In general, whatever may be said of those dispositions and principles in others, from which their influence on us proceeds; whether it be to our benefit, or our hurt, the necessary and unavoidable effects of that influence upon us, are clearly to be ascribed to God; it is his will that we should suffer or be profited thereby, we are therefore to regard all civil government, with its effects and consequences, as constituting a part of the government of God, as an instrument by which he carries on his designs with respect to men; and in the same light we are to consider also, parental power and authority, all the social connexions in which we find ourselves, all the treatment of whatever kind which we receive from others. Though did God not give them the dispositions whence their conduct towards us flows, yet he placed us within the reach of those dispositions, and that either for the trial and improvement of our virtues, or for some other benefit to ourselves, or through our instrumentality to others.” P. 83.

The proof of divine providence, or the reasons upon which the belief of it is founded, succeed (in Discourse VIII.) to the explanation of the doctrine itself; and, to establish this great point, the author has recourse to the natural perfections of God, the relation in which he stands to the world, as Creator and Father, the existence of a revelation, and the nature of miracles. From these sources, the author derives a large variety of reasonings, to establish the credibility of that providence, which the preceding observations have only been adduced to explain. If the species of proof assumed, be not characterized by novelty, there is, it must yet be confessed, great merit, in the very able manner in which it is conducted, and the ingenious forms, under which the arguments long employed, are again produced. Our readers will perceive the truth of this remark, in the mode of conducting the argument drawn from God's relation to the world, as Creator and Father.

“ Of old did he lay the foundations of the earth, and the heavens are the work of his hands; he made us, and not we ourselves; we are his people, and the sheep of his pasture. It is the voice of reason as well as the testimony of Scripture, that every being in the universe derived its origin from some great, intelligent, and absolutely perfect Being, who is himself without derivation, without beginning of days, and without end of time. Every nature, therefore, is what God made it, subject to no influence to which he did not make it subject,
and

and exposed to no changes to which he did not expose it. It was he who at first created the system of the universe, and appointed to its various parts, their correspondences, their relations, and connexions; and if these be the effects of his will, such also must every thing be that results from them. Deriving from him its being and its powers, every creature must necessarily be dependant upon him for the continuance of that being, and the retention of those powers.

“ For you must suppose either that every being was constituted in such a manner as to continue of itself, as it were, for such a period as may be thought proper to be prescribed to it, or placed in such circumstances and connexions as should produce the same effect; or, on the other hand, that the same power which was at first exerted to create, is yet continually exerted to preserve the beings created in existence. On either of these suppositions, you evidently put every thing into the hands of God, and acknowledge that nothing comes to pass but what either proceeds from his appointment and his agency, or is subject to his direction and control.

“ But again: on the same principles you may form another argument for the divine providence, and it is this. God, you say, is the Creator of the universe, and unless you can suppose your Creator to be less intelligent and rational than you, you must suppose that he had some motive to such an exertion of his power, some end for which he created it; that he did not make the worlds merely for the sake of making them: now specify what end you please, take what you will to be the principle of the divine creation, you will find that the same principle will give you good assurance of the divine providence, and care over all his works.

“ Did he make the universe for the pleasure of beholding so beautiful a fabric? Will not the same principle induce him to maintain its being and its beauty? Did he make it to display his knowledge to those intelligences whom he had formed after the image of his own understanding? Would not the same principle induce him to maintain them in their being and intelligence, and also to maintain his other works in their order and perfection, that he might still continue glorious in their eyes?

“ Do you more justly and rationally suppose he made the world from a principle of love, his sensible creation to be happy, and the inanimate to contribute to their happiness? And can you then suppose that his benevolence was powerful enough to engage him in the production, but not powerful enough to engage him in the government of his creatures? Could he create them to make them happy, and abandon them after he had brought them into being, without any care or provision for their welfare? If this was the principle upon which he made it, must it not also lead him to take upon himself the government of the world, and to consult the happiness of his creatures in every successive moment of their being, as well as in the first?

“ Is the human artist so reasonably solicitous for the preservation and good order of his works, and are the works of God unworthy his attention? The great machine of nature, will it justify no provision, no care? Ye fathers, are ye so watchful over your children, so studious to preserve them from evil, so anxious to ensure their future
happiness

happiness as well as their present comforts? Do you place these things among your obligations? Do you rank them among the excellences of your character? Do you herein approve your conduct, and find your satisfaction; and can you then believe that God, the Father of angels and of men, the almighty Parent of the universe, has no care over his children? Has he no concern for their interest? Makes he no provision for their welfare? Is he totally indifferent about their characters and their circumstances, and having (what you may perhaps have sometimes vainly wished, for the sake of your descendants that you had) all power in his hands, has he cast off his children, and abandoned them to time and chance?

“ If, either, in the first constitution of the world, he has provided for the regular and useful operation of material and inanimate causes, and for the welfare of his sensible creation according to their respective natures, character, dispositions, and situation; if he has so ordered the progress of events as to produce the best final issue, and in the mean time the greatest general felicity; or, if not having established such an order and series of events at first, he governs the world by a constant superintendence, and unremitting agency, actuating, guiding, and over-ruling all things, to the gracious purposes of his own benevolence; he maintains the character of a wise Creator and a tender Father: if not, the human character is not so much inferior to the divine; if we deny this doctrine, we must assert, both irreverently and absurdly, that there are some of his creatures whose excellences reproach their Creator's character, that he might learn a lesson of wisdom and of goodness from his works.

“ The arguments that have been now mentioned, may perhaps avail to convince you, that such a providence and government is exercised in fact, though they leave the manner in which it is exercised undiscovered. On this occasion we only reason on such principles as Christ assumed upon a like occasion, when he said unto his hearers, “ If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give good things unto them that ask him?” P. 110.

From a discussion of the argument, the author proceeds to some concluding remarks, as an improvement of the subject. This part of his task the writer has executed in a manner worthy of that importance which belongs to it, and the practical ends which it is designed to serve. We cannot forbear adding to our extracts, the very animating and sensible reflections, which this part of the volume presents, upon the excellence and majesty of God.

“ How incomprehensible is the knowledge of God, from whom nothing is concealed in heaven or on earth, or under the earth; who overlooks not the situation of a single atom, or the rising of a single thought! He counts the host of heaven, and through an immeasurable extent of empire, calls all his subjects by their names. In one immense survey he beholds every creature, from the angel of his presence down even to the insect and the herb, and the dust we tread upon.

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The meanest individual of his kingdom is not unnoticed by him; or the meanest circumstance of the meanest individual. All hearts are open to him; all secrets are revealed to him: as to him there is no darkness and no mystery, so in him there is no ignorance, and for him there is no information. In every instant he discerns every motion and every thought, though they amount to myriads on myriads; and though in the instant that they are produced they perish. As he discerns whatever is within us, or above us, or around us, or beneath us, as wide as immensity itself, without labour, without oversight, and without succession, easily, perfectly, and instantly; so he discerns whatever comes to pass throughout the universe, without error, without surprize, without confusion; clearly, calmly, and unweariedly accompanying, as it were, the universe, through its unceasing changes, comprehending all things with greater facility and certainty, than the most enlarged mind he has created comprehends the smallest portion of his works; knowing even the most intelligent of his creatures more perfectly than they are known unto themselves.

“Such is the knowledge which the great Ruler of the world must possess and exercise in the government thereof; a knowledge so high, that we never can attain unto a just conception of it; surpassing all our thoughts, and justifying all our wonder. Nor could the government of the world be carried on if this knowledge were not as wonderful in its application as it is incomprehensible in its extent. What prudence, what wisdom, is not necessary to maintain the order, the comfort, and the interests of a little kingdom, of a less society, yea, even of a family; what wisdom then is not needful to him who undertakes the government of the world? What wisdom must he not possess who maintains the good government thereof, uninterrupted and uncontrolled? What innumerable ends are there to be pursued in conjunction with one another, in a just subordination, and all in subserviency to one great end, the happiness of his subjects! What innumerable principles not only different, but even opposite in their natures, are there to be directed in their operation, combined together in their just proportion, actuated to a certain degree, and within those limits made effectual, beyond them to be counteracted and restrained. How many different species of creatures, how many different humours, how many different wills; what blind and impetuous passions, what perverse and froward dispositions, what an infinite variety of objects to be attended to, and accommodated one unto another! He who can reconcile, and control and regulate; he who, through all apparent disorders, can maintain the harmony of the world; he who, through all apparent evils, can promote its real interests, and raise out of what appears to our narrow minds a mighty chaos, that confounds us and oppresses us, the fair fabric of universal happiness: how wonderful must he be in counsel, how abundant must he be in means! Where but in God is wisdom to be found! Where but in the world's great Governor is the place of understanding!” P. 164.

We cannot close this critique, without expressing the pleasure we have felt in the perusal of these Discourses. The argument, if not profoundly handled, is fairly approach-
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ed, and spiritedly enforced; no terms are employed but what possess a determinate and perspicuous sense, while the language is preserved, by a just proportion of eloquence and pathos, from that dryness so naturally incident to discussions of this nature. To readers of every capacity and persuasion, the volume may be safely recommended, as well calculated to remove doubts upon the subject of Divine Providence, where they exist; and to assist the views and impressions of those, who are already convinced of its truth and importance.

ART. V. *Tracts upon India; written in the Year 1779, 1780, and 1788. By Mr. John Sullivan. With subsequent Observations, by him. 8vo. 450 pp. Becket. 1796.*

THE subjects of these tracts are, 1. The balance of political power in India, which Mr. Sullivan considers as being now in the hands of England, and thinks that it ought, by all means, to be retained there. 2. The manner of recruiting our European army in India, in which he advises to incorporate the offspring of our European soldiery. 3. The present state of the Indian army, with a plan for new-modelling and improving it. 4. The political situation of the English interest in the South of India, and particularly the dangers to be apprehended from the concert between the French and Tippoo, which subject is treated in a memoir drawn up in March, 1788, at the desire of Mr. Dundas. 5. The improvement of the country, and the tenure of landed property. 6. The commerce between England and India. 7. A plan of Mr. Sullivan's for liquidating part of a debt due, in 1784, to the Company's army, but which proved abortive; and 8. A plan of his for restoring the family of Myfore, whose throne had been usurped by Hyder Ally; which also proved abortive.

Mr. Sullivan appears to be a man of a speculative and ingenious mind. He has had, from official situation and long residence in India, means of accurate and extensive information; he has been diligent in his enquiries, candid in his observations, and faithful in his reports.

Some of his notions, though not altogether original or peculiar to him, are happy; and some also have been adopted by government. Yet, after allowing all this in favour of the respectable author, what is the end or object of publishing plans that have proved abortive, and for which too, he observes, there will not be henceforth occasion; (see pp. 35, 322) hints that have

have been adopted, and a correspondence with ministers, at former periods, on matters now settled, and settled too according to his own mind? But, says he, in his Introduction, p. v.

“ I feel peculiar satisfaction, on now reviewing those papers, to find, that ideas which were, so many years ago, submitted by me to the consideration of his Majesty's Ministers, and of the Court of Directors, have not been contradicted by the extended and improved experience which has since taken place.”

This is a satisfaction which he might surely have enjoyed with greater dignity alone, or in the circle of his friends; leaving to others the care of doing him justice by publication.

This work, therefore, appears more like a claim to reputation, than any design to promote public good. There is nothing interesting, there is even somewhat disgusting in details of the form and manner in which these tracts were first written. How the letter to Lord North, at first consisted of three letters, and is now divided into two, &c. &c. All the pieces, formerly written, and now published, are followed by observations, in which the author appears as an annotator on himself. The scheme of subsidizing Hyder-Ally, and making him a pensionary of the Company, was equally visionary and ridiculous; but at any rate, why should an author, at the present time, obtrude such speculations on the public attention, when it is solicited by such a variety of important concerns?

We readily admit, that among Mr. Sullivan's observations, there are some, particularly those relating to the army, that may yet be turned to good account; though few, if any, that have not occurred to other observers.

It will readily occur to gentlemen conversant with our Indian army, that Mr. Sullivan, pp. 370—372, argues, as if the concession of the fair and equitable demands of the Company's officers, was an incroachment on the rights and privileges of his Majesty's officers: whereas the utmost extent of the claims of the first, has been to be placed on a footing of equality with the latter. If the King's officers are aggrieved, it will doubtless be said, has not his Majesty the power of redressing their grievances? why should not they succeed to the command of his Majesty's regiments in India? The Indian officers have not asked for the command of his Majesty's regiments: nor, were this privilege granted, would this privilege be other than merely nominal. The British officers have interest at home; the officers of India, for the most part, little or none. We cannot but approve the author's idea of incorporating the sons of our European soldiery, with our Indian army: but he is under a mistake, if he thinks, (p. 43) that their

their being soldiers, would induce the natives to consider them in any other light, than that of Hallencores, or outcasts.

ART. VI. *Letter a un Ministre d'état sur les Rapports entre le Système politique de la République Française, et celui de sa Révolution.* 8vo. 48 pp. 1s 6d. De Boffe, Dulau, &c.

Letter to a Minister of State, &c. Translated from the French of M. Mallet du Pan. The same Book in English. 8vo. 1s. Longman, Paternoster-row. 1797.

A NOTE of the editor, on the original letter, informs us, that it was written to the minister of one of the neutral powers, and that it is attributed to M. Mallet du Pan. The English translation expressly ascribes it to that author, and we have the best authority for believing that there is no error in that assertion.

There is no political writer in Europe to whose productions we are more inclined to pay attention, than to those of M. Mallet du Pan. As long as it was possible for the voice of reason and liberty to be heard in France, that is, to the fatal 10th of August, 1792, M. Mallet continued to write the political and historical part of the *Mercure Français*; a publication at that time highly respectable, being assisted also by the regular contributions of MM. Marmontel, La Harpe, and other writers of good repute. One of the last numbers in which he was concerned, that published on July 28, 1792, contains a noble testimony to his detestation of the horrors then daily committed, and his firm adherence to sound principles of political freedom. After relating some horrid cruelties perpetrated at Bourdeaux and Limoges, he had the courage to publish the following reflections, which we give in English. "Such are the events, such are the dreadful disorders, which have been produced, by murderous maxims, fanatical oaths, and the annihilation of the royal authority. A madness, an atrocious disregard of all duties, reigns at the same time in the political bodies, and in the capital; while every day accumulates new proofs, to those already existing, of a total contempt for the laws. The King is the perpetual object of the grossest abuse; and his degradation, with the destruction of his authority, are the universal causes of all the dangers, and all the evils of the state." P. 268. It is not to be supposed that such freedom of sentiment would long
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be tolerated in those atrocious times, and, consequently, within the month of August, we find the *Mercure* professing to be conducted "par une société de Patriotes", with *Liberté* and *Egalité* in its title; and announcing that the principles adopted for the historical and political part, would be found hereafter a *perfect contrast* to those which *the friends of liberty* had so long regretted to find in a journal, part of which had before partaken of her triumph. After this it is superfluous to say, that the *Mercure* became of no value.

The present author, two of whose publications were briefly, but honourably noticed by us, in our third vol. p. 574, and our fourth, p. 190, has been, in some measure, the *Burke* of the continent. Without either the vivid eloquence, or the inequalities of that great writer, he has been equally sedulous to open the eyes of the combined powers to their true interests, to develope the real tendencies of the French politics, and to overcome, if possible, the selfishness of the several parties, by stating strongly, but very truly, the dangers which impended over the whole. Alas, in vain! Selfishness, the great characteristic, and notorious disgrace of the age, has vanquished all true policy, has prevented the great combination of European powers for self-preservation from taking due effect, and finally has dissolved it; leaving France, whose policy has been uniform and steady, under all the fluctuations of its government, to reap the fruits which perseverance seldom fails to obtain. The object of the present tract is to persuade the neutral powers, that nothing but their mediation, to obtain from France some reasonable terms of pacification for the contending powers, can rescue Europe from the disgrace of falling under the virtual dominion of that power, and the conductors of her revolution. Whether this will be done, or whether the moment is come when the French are inclined, of their own accord, to be more moderate than hitherto in their demands, the negotiation now depending will probably have discovered to the world before this critique can be published. In quoting passages from this work, we shall, for the more general benefit of our readers, take them from the English translation; the style of an author so well established, will hardly require exemplification.

On the general result of the war at its close, we very early meet with the following remark:

"Your Excellence must be aware, that the war will decide, not whether Austria or Great Britain shall be aggrandized, but whether a Republic, founded upon abstract principles incompatible with the existence of every other social system; if a government, which unites to the fury of its dogmatic genius a spirit of ambition, of which no

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monarch

monarch of France ever offered an example;—if that government, I say, remaining more formidable than Louis the Fourteenth was after the peace of Nimeguen, shall force, or not, one half of Europe, to submit to its arms, or its plots; to its apostles, or to the capitulations which it shall please to impose?

“ If such a state of things had been submitted to the consideration of Henry the Fourth, Gustavus Adolphus, or Frederick William, can it be supposed that he would long have deliberated on the line of conduct which it became him to pursue?” P. 8.

In discussing his subject regularly, the first care of the author is to show, that the French government has taken upon it to overthrow at once the common law of nations in Europe. This conclusion he draws particularly from the result of the first negotiation of Lord Malmesbury at Paris.

“ Whatever were the views of the British Government, the Directory did not take the trouble of throwing the blame upon them; they took upon themselves the responsibility attached to the rupture, with their usual arrogance and audacity. Since public negotiations, regular forms, and the obligations of mutual respect, had been established in Europe, there had never before been an instance of the ambassador of a great power, equally entitled to attention by his personal qualities, and his public character, and coming to propose peace from a nation that had not lost a single inch of territory, being treated with such brutal insolence, and, after having experienced every kind of affront, being driven away, like a spy, at twenty-four hours notice.

This is incontestibly a new right of nations;—The courtier who is most partial to the French revolution, cannot deny that there now exists a power which, in its negotiations, has introduced the mode which the senate of Rome pursued with the little kings of Asia, and which the eastern monarchs observe with their tributaries. *It is not England alone that sustains this affront, it is all Europe; it is an insult levelled at all crowned heads, and all the conventions of custom and decorum that have been eternally respected.* The state that violates these with outrage, declares itself the sole arbiter of the respect and attention that are due to the sovereignty of other powers, and proclaims its disavowal of their titles and their rights; it avers, that all the proceedings hitherto observed must fall before its own supremacy; and that, henceforth, it will regulate its negotiations by the caprice of its directors, and by the rule generally observed by a sovereign in a compromise with rebels.” P. 9.

He follows up these observations by the following very pointed reflections.

Thus while ill-informed and inconsiderate ministers are endeavouring to convince their sovereigns of the absolute identity of the regicide regency of Paris, with the lawful government of the ancient monarchy, that regency gives the lie direct to their assertion, by introducing innovations into the whole system of negotiation, that amount to a solemn and methodical attack upon all sovereignty.

“ I dare

“ I dare say that the MARQUIS DEL CAMPO, and the other humble Deputies, whom Europe sends to Paris to offer incense to the assassins of kings and despoilers of property, and whose adulation astonishes even the Jacobins, prudently omit, in the explanations which they send to their respective courts, all account of their own situation. They take special care not to expose the state of servility to which they are reduced, and the acts of baseness which they are condemned to commit, not to conciliate the favour of the chiefs and sub-chiefs of the regency, of their courtiers, and their creatures—that favour they never will obtain—but to escape ignominious affronts, terminated by an order to leave France. They are silent on the humility of their countenance, their presentation, and their supplicatory requests; they are silent on the new etiquette to which they are subjected, while they are received with less ceremony than was observed with a cabinet messenger under the old government; they find nothing scandalous in having honoured with their presence the sacramental commemoration of the most atrocious regicide; in having received, in the pomp of their dignity, the imprecations and the oaths of a troop of conspirators against Royalty. But their degradation supplies a living lesson, and a light more brilliant than any which the mysterious jargon of their correspondence can afford.” P. 11.

The lesson thus imparted is, he adds, “ that the connection now subsisting between republican and regicide France, and other governments, is the connection of terror with submission; and that the only alternative now remaining, is to oppose that despotism, or to bend in the attitude of submission.”

The system of dividing Europe by separate treaties with the contending powers, is attributed to the Abbe Sieyes, and has resisted all the different revolutions in the French government. He shows the progress of this system, and its actual state with only the Empire (which has since submitted) and England remaining to resist its completion. For this completion, says he,

“ They rely on the real or artificial terror with which they have inspired the cabinets of the secondary states; they rely on the jealousy and mistrust which daily increase between the members of that vast body, now reduced to a state of anarchy; they rely on the ambition of the Princes devoted to Prussia; on the design imputed to that power of profiting by the chaos for the enforcement of certain obsolete claims, and for extending the activity of the system of *participation*; they rely on the rupture which such designs must produce between Austria and Prussia, and on the general commotion that will ensue; they rely on the inactivity of the new Emperor of Russia; on that general system of policy so worthy of the age, which limits the sense of real danger entertained by each separate power to that to which such power is personally exposed; and his idea of the safety of Europe to that kind of security which some few states will still be permitted to preserve for some few days; they rely upon the vacillations of so many fluctuating courts, which never have harboured one grand thought; they rely on the creatures which the Revolution has
procured.

procured for them in such courts, either by the influence of certain sectaries, or by a dread of the future, which represents fear as the only shield against a peril of which Princes and their Ministers have never dared to calculate the extent, acknowledge the certainty, or recognize the principle; nor against which have they even dared to point out the necessary preservatives; they rely on the weakness of Sovereigns surrounded by Ministers, the standard of whose abilities is exhibited in the present situation of Europe; they rely on those intestine cabals which divide courts, and confine their attention to far different objects than a system of general policy; they rely on their own multiplied intrigues, which infest every country, on the poison which they diffuse, on their agents and accomplices, and on those corruptions, the rates of which are stuck upon the walls of Luxembourg; they rely on that longing after peace, proclaimed even on the first day of the war, which is a symptom of the failure of all courage, of all reason, of all public spirit, propagated with indefatigable industry, and in the clamours of which the conspirators, the factious, the revolutionists of all countries join, forming an echo to the egotists, and to those people who have not had resolution to defend themselves;—lastly, they rely on the ravages produced by their doctrines, on the consternation diffused by their crimes, on the admiration excited by their arms, which leads every blockhead to laud the miracles of legislative wisdom, and the copious streams of happiness which it will shower down on—*posterity.*” P. 27.

The author then states their enmity to this country, and the causes of it: “on that *constitution*” he says “which acts as an incessant satire on the extravagancies of the French conventions—on the KING of a FREE NATION—on a state more rich—more flourishing than modern France—on the receptacle of so many treasures—on that power whose weight serves to ballast the continent—they have resolved to inflict a mortal blow.” (p. 30.) Such too certainly has been the evident, and indeed, avowed policy of the French Republican Government; how far it is now inclined to recede from it, and to prove itself more reasonable, and more just, is the matter now at issue. M. Mallet insists, but in this also we hope he will prove mistaken, that the government of that country is still essentially Jacobin; and he considers the present constitution as best defined in these words; “a method of uniting with the forms of liberty, the constraint*, the combination, and the force of despotism.” If any one contests this, I would ask them, says he, whether this is not the same government “that has made the arrogance of Louis XIV. and of Louvois to be forgotten; that negotiates with the tone of

* The original word is *la nécessité*, we have rendered it *constraint*, which, though not literal, seems to us to give the only reasonable sense that we can conceive to be intended by the author. Rev.

command," &c. Among other parts of these interrogatories, the following is not the least striking :

“ If it be not the same that, insulting the United States of America, to which gratitude, regard for the public opinion, and political relations, prescribed every kind of regard, has endeavoured, and still endeavours, to desolate America by a second revolution, to inflame civil discord, and to surround the virtuous Washington with dangers and disgust ?” P. 48.

Hence he comes to his conclusion, that if the powers hitherto neutral, will not so interpose, as to enforce reasonable terms of peace, Europe must be considered as under the absolute dominion of the French Republic. Of a pamphlet so very important, we could not content ourselves with giving only a short account ; we have therefore laid before the reader such specimens, as will evince its general nature, and will, doubtless, induce many to consider more at large, a memorial containing so many proofs of political sagacity and wisdom. That the powers of Europe will ever act again on any general principles of political union and defence, we almost despair to see ; if it can be effected, it must be by admonitions so judicious as these, or by the actual pressure of necessity. If the worst should happen, it will be ever glorious to England to have made the last great stand in defence of the liberty of Europe.

ART. VII. *The History of Greece, by W. Mitford, Esq.*

(*Concluded from our last, p. 586.*)

TO the end of his present career, which closes, as we mentioned before, with the battle of Mantinea, and its immediate consequences, the historian enjoys the benefit of having Xenophon as his attendant and guide ; in gratitude for whose aid, he has raised, at the end of his 28th chapter, a delightful monument to the fame of that amiable writer. Of all the writers of antiquity, Xenophon is the one whose character and excellencies we have always contemplated with the warmest interest and affection. Attracted first by the mellifluous simplicity, and truly Attic elegance of his style, we found the beauty of his sentiments surpass, if possible, the graces of his language. Examining more deeply, we found him, of all the disciples of Socrates, the only one who had the good faith, and good sense to report his master's opinions accurately, without addition

addition or disguise : the only one who has given a reasonable account of the foolish and malicious accusation, that he pretended to have a familiar dæmon* : an accusation, which Plato thought fit to dress up according to his own fancies ; and thereby to acknowledge, and in a manner establish. When he teaches, Xenophon is the most delightful of instructors ; when he narrates, the most fascinating of all narrators. When he invents, he seasons his fictions with so much of his great master's genuine philosophy, and so much of his own exquisite taste, that it becomes impossible to decide, whether they are more instructive or more delightful : when he speculates as a politician, it is with a good sense and sagacity, which soar above the prejudices of his fellow-citizens, and distinguish, with correctness, the institutions which lead to virtue and happiness, from those which allow and encourage depravity. The most imperfect of his works, the Hellenics, has yet many of the merits peculiar to the writer, and is, at the present day, (as Mr. Mitford has found, and evinced) an invaluable treasure. As a leader, he shines no less in his unaffected, but exquisite narration of the retreat of the Greeks, than he does as a writer in the delivery of it ; and we have abundant testimony, that as a man, he was no less esteemed, than admired in every other relation of his active life. With these feelings respecting Xenophon, it will not be doubted, that we shall acknowledge, with gratitude, the merit of Mr. Mitford, in compiling the very elegant and satisfactory account of our favourite, with which he has ornamented the close of the present publication.

With this excellent guide, the present historian has travelled through the part of Grecian history now published, and we perfectly agree with him, that it is impossible for a person, so circumstanced, not to feel a particular interest in the fortunes of " the soldier-philosopher-author," who has conducted him " through a period of nearly half a century, among those transactions in which he was himself an actor." The materials thus furnished, he has completed, not only by recurring to every other source of information, but by a sagacious spirit of

* The account of Xenophon, to a person not prepossessed with Platonic or other whims, is simply and intelligibly this ; that, believing in divination, as others did, Socrates thought it more respectful to the Gods, to say that *Providence* gave him the intimations, than that the *omens* themselves did it ; but that, using the word *το δαιμόνιον*, (equivalent to *το θεϊόν*) his enemies took advantage of the ambiguity of that expression, to pretend that this *δαιμόνιον* was some new deity, or dæmon. *Rev.*

investigation which frequently penetrates beyond the mere letter of the history, and detects, justly, as well as pleasingly, the latent causes or effects which the ancient writer has omitted or very slightly touched. In the account of the successful conspiracy against the Lacedæmonian governors in Thebes, we cannot but think, that some attention might have been paid to the very pleasing account of that transaction given by Plutarch, in his curious and elegant dialogue on the *Dæmon* of Socrates: in which, though the chief circumstances do not differ from the history given in the life of Pelopidas, yet a few are added, and the whole is dramatized with so much skill, and makes the reader so perfectly present at the transaction, that there is not, perhaps, an instance in all antiquity, of an historical fact related in a manner so impressive. It may be added, that Plutarch being a Bœotian, may with reason be supposed to have commanded some means of information, not equally open to an Athenian, even of earlier times. This narrative, however, is not mentioned, even in a note or marginal reference. Possibly it may, as immersed in much extraneous matter, have been overlooked by the learned historian.

We have already given sufficient specimens of the style and manner of this history; but one passage, describing the effect of substituting democratical for aristocratical government, is too curious to be omitted. It is taken from Diodorus Siculus, a friend to the cause of democracy.

“The establishment of independant sovereignty in the people of every city, says the historian, produced great disturbances and numerous seditions; especially in Peloponnesus. For the people there having been mostly accustomed to oligarchal government, their new democratical authority was exercised with eager but unskilful zeal. Many of the most respectable men, in various cities, were driven into banishment; many, through calumnious and interested accusations, were executed; confiscated property, divided among the people, was as a reward held out to incite hasty and unjust condemnation: to obviate these evils, sedition soon grew busy; and, to avoid them, emigration abounded*. The pressure fell much upon those who had held the administrations of their respective towns under Lacedæmonian patronage. For as these had generally carried their authority with

* “This translation of a passage written eighteen hundred years ago, and applying to times four hundred years before, so exactly describes what has just been occurring in France, that it may almost be necessary to desire the reader to look at the original, for proof that it is not a forgery. What follows wants only the change of a name or two, to make it apply equally to the French, as to the Grecian revolution.”

some haughtiness, the multitude no sooner acquired power, than they exercised it under the instigation of resentment. This passion of course became mutual; and if those, who had been injured and oppressed, recovered power, little contented with justice, they would use it for revenge." P. 401,

We now come to the less pleasing part of our task, that of making such objections as appear to us important, among which, we shall not omit that, to which we have already alluded, the peculiar orthography employed by the historian. In differing from a man whose talents we admire, and whose performance, on the whole, we greatly approve, we always are supported by the hope, that he will have the magnanimity to take our suggestions as they are intended, in the light of friendly advice, neither brought forward by petulance, nor urged with malice. It has long been acknowledged that, to the public, it is of the greatest importance to have the errors of able writers pointed out; for such only are likely to become examples, and thus to spread the evil beyond its original extent. We never lose sight of the excellent admonition of the poet,

“ Be niggards of advice on no pretence,
For the worst avarice is that of sense.
With mean complacence ne'er betray your trust,
Nor be so civil as to prove unjust.
Fear not the anger of the wise to raise,
Those best can bear reproof, who merit praise.”

We have found, nevertheless, that even the wise can be angry, when their errors are pointed out in the most lenient manner; and that they who merit praise, and on whom we have bestowed it in abundance, cannot yet be satisfied, if they find it alloyed with a few differences in opinion. Our conduct, however, must be steady; we are engaged not in a private amusement, but in a public duty; and to that feeling every other consideration must be subordinate. In the present instance, we trust, we have to deal with a real philosopher.

In his History, chap. xxii. § 1. we find the following passage. “ Among the early objects of reviving sycophancy, we find Alcibiades, son of the extraordinary man of that name, who has already engaged so much of our attention, by *Deinomache*, daughter of Megacles, to whom *he* was married in early youth.” This we apprehend to be an error. Plutarch says, of the elder Alcibiades, πρὸς δὲ μητρὸς Ἀλκιμαωνίδης ἦν, ἐκ Δεινομάχης γεγυῶς τῆς Μεγακλείας. *Dinomache* was therefore the *mother*, not the *wife*, of the elder Alcibiades; and this is confirmed by other authorities. In note 5, on § 2 of that chapter, and elsewhere, Mr. Mitford quotes *Brook Taylor* as the editor of *Lysias*. But the editor of *Lysias* and *Demosthenes*

thenes was, undoubtedly, Dr. John Taylor. In a few instances, the chronology appears to us erroneous, or, at least, doubtful; but considerations of this kind would lead us into more discussion than we can at present undertake. That it differs, in some places, from Falconer's tables, formed under the influence of a particular hypothesis, is certainly not a solid ground for objection.

We hasten to the point of the orthography, in which we cannot easily pardon the author for affecting to differ from the established usage of his country. A writer who does this, must mean that his example should be followed; but the hope of this may surely be repressed by the consideration, that even Voltaire, whose influence was perhaps greater over the literature of his own country, than that of any other writer of any time, succeeded but very imperfectly in an attempt of the same kind. His alterations, though few, and founded on very sound reasons, are, to this hour, by no means established in France. When such an attempt does not succeed, what is the consequence? the writer who makes it remains involved in a kind of dialect of his own, he puzzles the young student, and offends those who are established. As many writers as there are infected with this ambition, so many books there will be which must stand as blemishes to the national literature; books full of anomalies, for which no reason is usually assigned; and, in general, being formed on different views, as little consistent with each other as with the general practice. On this subject, we cannot do better than give the observations of Johnson respecting attempts of this kind in general. "In the time of Charles I." he says, "there was a very prevalent inclination to change the orthography; as appears, among other books, in such editions of the works of Milton as were published by himself. Of these reformers every man had his own scheme; but they agreed in one general design of accommodating the letters to the pronunciation, by ejecting such as they thought superfluous. We have since had no general reformers*; but some ingenious men have endeavoured to deserve well of their country, by writing *honor* and *labor* for *honour* and *labour*, *red* for *read* in the pretertense, *sais* for *says*, *repete* for *repeat*, *explane* for *explain*, or *declame* for *declaim*. Of these it may be said, that as they have done no good, they have done little harm; both because they have innovated little, and because few have followed them." (*Eng. Gram. prefixed to Diction.*) This very barren species of praise

* Till the time of Mr. Elphinstone, who might have found his answer in the former part of this same note. *Rev.*

is certainly altogether unworthy of the ambition of Mr. Mitford; yet it is the utmost to which, on such a ground, he can aspire. He is one of those who write *red* for *read*: but, if alteration is to be made, *redde* would be much better, as we have seen in some other authors, to avoid the confusion with the colour *red*. He writes also *sprcd.* Benson, the commentator on St. Paul's Epistles, had a vast deal of this petty ambition: and we could, were it worth while, cite many others. With Mr. Mitford, a general rule seems to be to write *in* for *en* at the beginning of such words as *ingage*, *imbark*, *insue*, *inable*, *injoy*, *incourage*: yet, in p. 33, vol. ii. we remarked *endeavours*. The frequent recurrence of some or other of these words, has a great effect in disfiguring his page, and, surely, without any correspondent advantage. From many words terminating in *gn*, he drops the *g*; which he omits also in their compounds, as *forein*, *soverein*, *foreiner*, *sovereinty*; also *campain*. Yet we do not perceive that he so writes *reign*, which indeed would confound it with the *rein* of a horse. Some words, where two vowels come together, which are separated in pronunciation, he marks, not improperly, but unnecessarily, with a diæresis; as *Deity*, *coöperate*, *reässsemble*, *preëminence*. But, supposing this to be right, with what propriety is the same mark put over the final *ë* of words and names, where it is to be pronounced? Thus he writes *epitomë*, *scytalë*, *Chalcedicë*, &c. where an acute accent would certainly be more proper. *Island* he always writes *iland*. Other words to which we object are *steddy*, *unsteddiness*, *theater*, *pictureesk*, &c. *Mere*, for what reason we know not, he has brought back to the antiquated form *meer*, though custom has now fully established the form which is more consistent with its etymology. On this ground he ought to write *compleat* for *complete*, &c. In writing *antient* he certainly is not singular; perhaps almost as many write it in that form as *ancient*. We wish, however, that the latter should be adopted exclusively, as more consistent with the proximate etymology *ancien*: *antiquus*, from which *antient* must be taken, affords no suitable termination.

For our own parts, our wish is to conform in general to established usage. If we write *show* instead of *shew*, it is because a vast number of respectable authorities have led the way to the abolition of that very strange anomaly, of *ew* pronounced like *ō*. If we drop the *k* at the end of dissyllables and polysyllables, formerly terminated in *ck*, it is because we do not perceive that the sturdiness of our great Lexicographer, on this point, has been approved by the public at large. The same may be said of *authour*, and some others, though we retain

tain labour, honour, favour. With respect to words terminated in *-ize* or *-ise*, in which there is usually much confusion and inconsistency, we have laid down a rule for ourselves, which, as it contradicts no more authorities than it confirms, cannot give any just cause for offence. Where the word is, with respect to our own language, primitive, we use the termination *ise*; but where it is derived from another English word, we write it *ize*, considering the latter as the regular English formative in such cases. We do not recollect that, in any other instances, we have allowed ourselves at all to differ from the law of following the most prevalent custom.

With respect to Greek, Mr. Mitford follows a few rules, which change the appearance of many of those names which are most familiar to the English reader. The Romans usually changed the Greek *ei* into *e long*, and the *ai* into *Æ*. In these cases, the English practice has been to follow the Latin method; but this author retains the *ei* and *ai* in English. Thus we have *Aigospotamos*, *Aigosthena*, *Achaians*, *Lyceium*, *Areiopagus*, *Peisander*, *Eucleides*, *Mantineia*, &c. &c. The Greek *εφοροι*, usually written *Ephori*, he has completely Anglicised into *ephors*. *Agora* also he has adopted as an English word. *Epameinondas*, which we remarked before, has, (we find, on further examination) a good deal of support from Plutarch, though, we conceive, none from the best editions of Xenophon, which are much more to the purpose. Wytttenbach says, in one place, on Plutarch, "Retinui ubique scripturam Ald. Bas. Xyl. (Επαμεινώνδας) quam Stephanus mutavit in Επαμινώνδας." Wytttenbach will probably give his reasons when he publishes his notes; but, whatever it may be etymologically, we object to the innovation, in the English form, of a name so well known. *Lampjakene* has a very strange appearance. We could go on producing more instances, but we forbear. We have remonstrated against what we consider as an useless and disagreeable innovation; we have taken that opportunity to explain our own practice, in the few cases in which it might be supposed to deviate from our own rule; for the rest, we leave it to the decision of the public, and the second thoughts of the learned and able historian, against whose present practice we have thought ourselves bound to enter our protest.

Though we do not wish to see every book on wove paper, &c. we cannot help objecting to the octavo edition of this history, in point of typography. It is printed with very bad ink, either on a worn-out letter, or with the press-work so ill conducted, that half the letters have failed to make a fair impression. We could point out hundreds of places where
the

the letter *e* is either worn into a perfect *c*, or has been suffered, through carelessness, to be represented by that letter. Without being finical in printing, there are surely bounds which negligence ought not to pass. We shall expect, with pleasure, the continuation of this work.

ART. VIII. *Preventive Policy, or the Worth of Each the Safety of All: being the Substance of several Discourses on some of the most striking Circumstances in the present Phenomena of the World.* By the Reverend John Moir, A. M. 8vo. 421 pp. 6s. Owen. 1796.

THERE is not a more important, or more demonstrable truth, than that social order is the basis of private happiness. In the conflict of parties, and amidst the distractions of political variance, this truth is not always steadily nor distinctly contemplated. The evil passions take fire at some seeming provocation, or yield to the seduction of some plausible advantage, while the sober maxims of policy and justice give way to the stronger dictates of hasty vengeance, or present emolument.

To the considerate and observing part of society, the recent appearance of our political hemisphere seemed to portend some dangers of this description. Such a presage naturally excited, in the honest and virtuous, a reasonable alarm. To obviate the evil, and direct the public mind to proper remedies, became the immediate concern of all who wished well to the cause of order, and thought themselves qualified in any way to contribute to its preservation. Among the writers of such a class, we may justly place the author whose discourses we are now to review; and our perusal of his volume has convinced us, that the support of law, religion, and good order, were the leading objects which his labours were designed to effect. The title of *Discourses* had led us to suppose, that the pulpit had been the original instrument of bringing them before the public; but their general texture and language contradict the supposition.

The author commences by drawing out a description of the times, in which, though stated in terms somewhat loose and declamatory, we find many features of resemblance to the original. The sources of that immorality, which prevails so greatly in the circles of modern society, engage the author in his second Discourse. Improper education is among the causes assigned; and

and on this we have found remarks which deserve to be brought forward.

“ Whence, (says this writer) all this fastidious shyness and delicacy in rearing youth, without leading them through all the graceful deencies of a manly and rational piety! Are you afraid of making them wise and good too soon, of announcing them too early as pledges to the world for the purity of their future conduct, of imprinting on their ductile minds at too tender an age the deepest sense of moral responsibility, and of eagerly embracing the first opportunity to insure their interest in the affection and good will of the wisest and best, and make them objects of respect and veneration to the worst?

“ Nothing can better direct you as guardians of the rising generation, and trustees for posterity in what you owe to your tender charge, than a frequent and accurate review of yourselves, the principles which regulate your temper, and the motives which form and govern your manners. You are individually and solemnly bound by every possible tie, to detach and wean their rash and sanguine partialities, from pursuits which have degraded your faculties, from scenes which have prematurely anticipated your passions, from temptations which have subverted your integrity, from professions which have abused your credulity, from sentiments which have left you a prey to perfidy, from books, companions, spectacles, and all the pageantry of false pleasure which entangle, depress, and impair your rational and moral natures!

“ Do you feel every day and every hour the pernicious consequence of trifling with the quiet, the convenience and the comfort of each other, with the peace of your own minds, with that harmony of concord which constitutes the supreme felicity of earth and heaven! And can you suffer those little ones, who are formed by what you are, and have no rule or directory but what they gather from your conduct and commands, to imbibe and cherish the seeds of a disposition thus desultory and turbulent!” P. 21.

“ Indeed (continues Mr. M.) all that is false, and base, and contemptible, in public and private, is the obvious and inevitable effect of this testy, unthinking, frivolous turn of mind. With whatever appendages of fortune, fashion, gaiety, youth, beauty, or wit, we may sometimes see it flashing, in circles of dissipation, scenes of gallantry, and places of promiscuous resort, festivity or intrigue, it is an infallible badge of insignificance, of folly, or of guilt. It wants the coolness of reflection, the generosity of sentiment, the reserve of decency, the attention of wisdom, and the nerve of virtue. It has neither vigour, sincerity, nor resolution. It conciliates one moment by kindness, and by unkindness kills another. Its transitions, like the variable temperature of our climate, are too sudden to be acceptable, and too much in extremes to be safe. Now it abounds in all that can melt and charm the affections; is tender, open, fond, accommodating; but soon chills to the heart by its distance, its closeness, its frigidity, or its aversion!

“ What can be expected from minds for ever in a flutter or a ferment, alternately victims of levity which admits of no check, and passions, which

which submit to no controul, but peevishness, apathy, inconstancy of affection, capricious preferences, and incorrigible hearts? And it is nonsense to look for the usual effects from a mechanism thus universally deranged. Can the scenes we habitually witness be other than deformed, while occupied by such actors? Is it any wonder to see men wicked and wretched, whose infancy is thus misled? Why in any degree surprized at social depravity, while we every where behold so little attention bestowed on the first indications of human intellect; or that life made up of such empty, undisciplined, unmanageable creatures, should be found a chaos of so much guilt and misery as it is." P. 31.

Rational religion, as it is called, and enthusiasm are added to these causes; but the writer's observations upon the different sectaries are not always so candid as the tolerant spirit of our government recommends, and the conduct of some classes, at least, of sectaries demands.

In Discourse III. the presumption of human ignorance is thus pertinently and judiciously reprov'd.

"What are we, the creatures of a day, who cannot command a thought, or a breath, protract for a moment, the brief span of life, know not the hearts of others, or even our own, recollect little of the past, and foresee less of the future, that we should affect to fathom the depth of infinite wisdom, or comprehend the works of omnipotence! Is there not something highly ridiculous, not to speak of its impiety, in applying artificial proportion to immensity, adjusting the fabric of the universe by rules of human architecture, and measuring eternity by the regulations of time? But even of this extreme absurdity, are they not all more or less guilty, who think of understanding the Almighty, or searching him out by their puny capacities: or, indeed, who question the reality and existence of whatever they cannot satisfactorily analyse. Among the greatest and meanest of all the objects, with which our senses are most conversant, which of them do we fully understand? Wherever we turn our eye, or fix our attention, all our strongest faculties of investigation are defeated, and clouds of darkness for ever impervious to human ingenuity, bound our prospect, and bar enquiry. This we know, that the simplest substance is susceptible of endless modification. And the acutest reasoners among those who contest the mysteries of revelation, will not find it easy to shew why three persons may not possess one essence, while they acknowledge the light of the sun, the light of the moon, and the light of the stars, to be substantially one and the same. But leaving useless abstraction to feed the rage of licentious speculation; instead of uttering words, without knowledge from a consciousness of much ignorance and imperfection; let us be content humbly to adore the intricacies of grace, as well as of nature, which it is not competent for us to unravel, and regard with silent gratitude and cordial acquiescence, the profound œconomy of providence, neither revealed to gratify curiosity, nor hidden to tempt indiscretion." P. 84.

Democracy, English monarchy, and the connected subjects of subordination to government, the policy of morality and religion, are discussed at large in the course of this series. We cannot allow ourselves space to follow the author minutely through these parts: his observations are generally spirited, and zealous, but not always strictly discreet or argumentative. His remarks upon the Policy of Religion, are amongst the best which the book presents. Our readers will not fail to admire the spirit and justice of the following passage:

“ Where shall we look for the genuine exertions of true magnanimity and public spirit, but under the manly and divine auspices of a rational and sublime piety? By whom were men originally reclaimed from a wandering and destitute state, like sheep without a shepherd, and a prey to the rapacity of monsters and of one another? By whom have all wise and salutary governments been instituted, the most equitable laws enacted, property most effectually secured, justice most impartially dispensed, and peace with all its happiest concomitants most anxiously cultivated? By whom hath all that unites, adorns and elevates the species, rids them of their greatest miseries, and raises them to the most enviable condition, been acquired with most labour or improved to the highest pitch, brought most home to the necessities of the lowest and least informed, purchased at most expence, or stamped with most value? By whom are covenants least violated, promises best kept, oaths deemed most sacred, the innocent surest of protection, injured merit of redress, the wronged of relief, and the suffering and timid of sympathy and shelter? By whom is private ease and even life, fortune, and the dearest friends most readily relinquished, or even soonest sacrificed for the safety or welfare of the community?

“ Are any of those great minds who have reformed the world or civilized mankind, or made their names illustrious by their patriotism, their talents, or their virtues, promoting the glory of their country, guarding the constitution under which they lived, or defending the laws of the land where they were born and bred, against domestic faction or foreign invasion; noted for atheism or want of religion?

“ Is this the cast of character by which those are distinguished, who in all ages have been most celebrated and admired for that noble enthusiasm which cultivates and extends all the best privileges of society, and renders every thing subservient to general advantage, and by whose tender, preserving, and generous concern for public good, arts and sciences have flourished, property and commerce increased, industry and success prevailed, and happiness and virtue triumphed?”
P. 330.

Upon the whole, we think the author of these Discourses entitled to considerable praise. His language is not indeed, at all times, perfectly chaste, nor are his views always sufficiently extensive. With the abatement, however, of these defects, his volume presents a very creditable specimen of sound patriotism and ingenious composition.

ART. IX. *Selections from the French Anas, containing Remarks of eminent Scholars on Men and Books; together with Anecdotes and Apothegms of illustrious Persons, interspersed with Pieces of Poetry. In Two Vols. 12mo. 7s. 6d. 1797.*

THERE are few libraries of any magnitude in which the originals of these volumes may not be found; and familiar as the French language is now become among us, while every succeeding day makes it more so, we do not see the necessity or expediency of this selection. The popular work of Mr. Seward, comprising every thing of greatest interest in the French Anas, inclines us the more to doubt how far the present publication will answer the views and expectations of the editor. It is nevertheless very entertaining; and the short biographical notices of the different authors, prefixed to the selections from their "memorabilia," are pertinent and proper. We think the translations in verse not always the most happy; but, in works of an epigrammatic kind, there is a naiveté in the French language of extreme difficulty to transfer into English. The following lines of Voiture are remarkably neat and ingenious.

"Chanson de Voiture.

Mes yeux, quel crime ai-je commis
 Qui vous rende mes ennemis;
 Et qui vous oblige a me nuire?
 Pourquoi cherchez-vous en tous lieux,
 Vous par qui je me dois conduire,
 L'objet seul qui me peut seduire;
 Quel mal vous ai-je fait, mes yeux?
 Vous sçavez bien que vos plaisirs
 M'ont couté cent mille desirs;
 Et qu'ils sont auteurs de ma peine,
 Et contre moi seditieux.
 Charmés de l'éclat qui vous mene
 Vous ne voulez voir que Climene.
 Quel mal vous ai-je fait mes yeux?
 Loin d'elle, vous mourez d'ennui;
 Et moi je ne meurs aujourd'hui
 Qu'a cause que vous l'avez vue.
 Les fers vous semblent glorieux,
 Sous qui mon ame est abattue
 Vous aimez celle qui me tue,
 Quel mal vous ai-je fait mes yeux?

Vous m'apprenez que ses beautés
Passent les celestes clartés.
Que des nuits la blanche courriere
Luit d'un éclat moins radieux ;
Et qu'au milieu de sa carriere
Le soleil a moins de lumiere.
Quel mal vous ai-je fait mes yeux ?
C'est vous qui donnez le poison
Qui chasse ma foible raison,
Qu'en vain maintenant je reclame ;
Et vous qui trop audacieux,
Jetez le desordre en mon ame
La perdez, la mettez en flame.
Quel mal vous ai-je fait mes yeux ?”

The following is the translation by the editor of these volumes, which he modestly calls an imitation.

“ What is my fault, say, rebel eyes,
That thus against my peace you rise ?
Intended as my guide, you stray,
And my bewilder'd steps betray ;
The object that enchants your view,
You know my aching heart must rue :
Pointing where lovely Chloe lies,
Why thus torment me, wicked eyes ?
Robb'd of her sight, you flow with tears,
That sight which still augments my cares ;
And, whilst you glory in your chains,
My bosom feels a thousand pains.

And you, rebellious eyes, enjoy
Those charms which my poor heart destroy ;
Whilst you her praises oft recite,
And swear the sun is not so bright ;
To all the stars her charms compare,
Nor think the pale moon half so fair ;
A deadly poison you impart,
And cramp the veins of my sad heart,
And there my whole exhausted frame
Kindle a fatal scorching flame ;
What fault of mine, say, rebel eyes,
Could cause my heart such miseries ?”

The imitation is certainly not adequate to the original ; but it proves the editor not altogether unequal to the task he has undertaken ; which, in other respects, he has performed with a creditable share of spirit and of judgment. Many copies of verses are interspersed, not inferior to these, and the whole forms an agreeable miscellany.

E

ART.

ART. X. *The Environs of London; being an Historical Account of the Towns, Villages, and Hamlets, within Twelve Miles of that Capital: interspersed with Biographical Anecdotes.* By the Rev. Daniel Lysons, A. M. F. A. S. Chaplain to the Right Hon. the Earl of Orford. Volume the Fourth. 4to. 724 pp. 1l. 16s. Cadell and Davies. 1796.

MR. Lysons has now brought his laborious work to a conclusion. Of his three former volumes, accounts will be found in our first vol. p. 173, and in our sixth volume, p. 465: what we then said of the merits or defects of the work, applies with equal force and truth to this concluding volume. It is doubtless a very useful and valuable publication; and, if it cannot be perused with continuity, may always be consulted with interest and pleasure. We think it often loaded with extraneous and unimportant matter, and the style must be characterized by the praise of simplicity, rather than of elegance. The biographical anecdotes are not frequently of any serious value, but the author's industry and perseverance in collecting whatever he has deemed essential to illustrate his immediate subject, has been indefatigable, almost beyond example.

The present volume comprehends parts of the counties of Herts, Essex, and Kent, to the extent of thirty-one parishes. These have, indeed, all been described by preceding writers; but Mr. Lysons, from being permitted to have access to public-offices, has published, from original papers, many new particulars. The church notes, and extracts from parochial registers, are now, as he says in his advertisement, published for the first time.

The reader is already acquainted with the mode which Mr. Lysons pursues. He first describes the situation of the place, its boundaries, extent, &c. and then interweaves such historical, biographical, and local anecdotes, as are involved in this subject.

As we smiled at the following tale of a goose, our readers will probably do the same; though they will perhaps stare, as we also did, at finding it in a grave historical account of the Environs of London.

“ The following account of a Canada goose is so extraordinary, that I am aware it would with difficulty gain credit, was not a whole parish able to vouch for the truth of it. The Canada geese are not fond of a poultry-yard, but are rather of a rambling disposition; one of these birds was observed, however, to attach itself, in the strongest and most affectionate manner, to the house-dog, would never quit the kennel except for the purpose of feeding, when it would return again immediately.

immediately. It always sat by the dog, but never presumed to go into the kennel, except in rainy weather. Whenever the dog barked, the goose would cackle, and run at the person she supposed the dog barked at, and try to bite him by the heels. Sometimes she would attempt to feed with the dog; but this the dog, who treated his faithful companion rather with indifference, would not suffer. This bird would not go to roost with the others at night, unless driven by main force; and when in the morning she was turned into the field, she would never stir from the yard gate, but sit there the whole day in sight of the dog. At last, orders were given that she should be no longer molested, but suffered to accompany the dog as she liked: being thus left to herself, she ran about the yard with him all night; and what is particularly extraordinary, and can be attested by the whole parish, whenever the dog went out of the yard and ran into the village, the goose always accompanied him, contriving to keep up with him by the assistance of her wings, and in this way of running and flying, followed him all over the parish. This extraordinary affection of the goose towards the dog, which continued till his death, two years after it was first observed, is supposed to have originated from his having accidentally saved her from a fox in the very moment of distress. While the dog was ill, the goose never quitted him day nor night, not even to feed; and it was apprehended that she would have been starved to death, had not orders been given for a pan of corn to be set every day close to the kennel. At this time; the goose generally sat *in* the kennel; and would not suffer any one to approach it, except the person who brought the dog's or her own food. The end of this faithful bird was melancholy; for when the dog died she would still keep possession of the kennel, and a new house-dog being introduced, which in size and colour resembled that lately lost, the poor goose was unhappily deceived, and going into the kennel as usual, the new inhabitant seized her by the throat and killed her." A similar affection was observed between a cat and pidgeon some years ago; at the house of the late Robert James, Esq. of Putney, with this difference, that it appeared to be reciprocal. What rendered it more extraordinary was, that they were both found one day on the wall of the garden, and both became domesticated at Mr. James's, where they continued to be inseparable companions." P. 11.

The above tale was drawn up by Mr. F. W. Sharpe, who has properly enough inserted it in his copy of Willoughby's Ornithology.

A curious anecdote of Lord Mohun occurs at p. 47; and an elaborate account of the Abbey of Barking at p. 68: part of this merits insertion.

"The nuns of Barking were of the Benedictine order. The abbess was appointed by the King till about the year 1200; when, by the interference of the Pope, the election was vested in the convent, and confirmed by the royal authority. The abbess of Barking was one of the four who were baronesses in right of their station; for, being possessed of thirteen knights' fees and a half, she held her lands of the King by a barony; and though her sex prevented her from

having a seat in parliament, or attending the King in the wars, yet she always furnished her quota of men, and had precedency over other abbesses. In her convent she always lived in great state; her household consisted of "chaplains, an esquire, gentlemen, gentlewomen, yeomen, grooms, a clerk, a yeoman-cook, a groom-cook, a pudding-wife, &c."

"The second station in the convent was that of the prioress, under whom were two sub-prioresses: there were also a chantress; a high cellarers; an under-cellarers; a chamberlain; a kitchener; two freytresses; a pensioners; a firmars; a parlars, and a sacrist. The prioress's office was for life, and during the absence of the abbess, she had the sole management of the convent. The other offices were annual. The prioress had a double portion of provisions, and the cellarers and the kitchener during their year of office. There were certain lands also annexed to most of these offices. The office of cellarers was a place of considerable power and profit, nearly corresponding to that of bursar of a college. She was to receive certain sums from the farmers and rent-gatherers of all the estates belonging to the convent, to buy the provisions, and to distribute portions or "lyveries" to the several nuns. Among the Cottonian MSS. in the British Museum is one entitled "The charge longynge to the office of cellarers of Barkynge;" in which is stated fully the sums she was to collect, with the nature and quantity of the provisions she was to lay in, and the manner and proportion in which they were to be distributed. Among other things, she was to provide "russeaulx in Lenton, and to bake with elys on Schere-Thuriday; a pece of whete and three gallons of milk for frimete on St. Alburgh's day; three gallons of gude ale for besons; marybones to make white wortys; crispis and crum-kakes at Shroftyde; conies for the convent at Shroftyde; twelve stubbe-eles and nine schaft-eles to bake on Shere-Thurday; one potel tyre for the abbess the same day, and two gallons of red wyne for the convent; half a goose for each of the nuns on the feast of the Assumption, and the same on St. Alburgh's day; for every lady a lyverey of sowse at Martinmas, a whole hog's sowse to serve three ladies. She was to pay to every lady in the convent 9d. a year for ruschew-silver; 2d. for her crispis and crumkakes at Shrove-tide; 1½ a week for eyesilver from Michaelmas to Allhallows day; from that day till Easter 1½ a week, and from Easter to Michaelmas 1½."

After travelling over many fatiguing pages of names, copied from tomb-stones and parish registers, an agreeable resting place is found at p. 301. This we gladly exhibit.

"Margaret Finch, buried Oct. 24, 1740." This remarkable person lived to the age of 109 years. She was one of the people called Gipsies, and had the title of their Queen. After travelling over various parts of the kingdom, during the greater part of a century, she settled at Norwood; whither her great age, and the fame of her fortune-telling, attracted numerous visitors. From a habit of sitting on the ground, with her chin resting on her knees, the sinews at length became so contracted, that she could not rise from that posture; after her death they were obliged to inclose her body in a deep square

square box. Her funeral was attended by two mourning coaches; a sermon was preached upon the occasion, and a great concourse of people attended the ceremony. There is an engraved portrait of Margaret Finch, from a drawing made in 1739. Her picture adorns the sign-post of a house of public entertainment in Norwood, called the Gipsy-house. In an adjoining cottage lives an old woman, granddaughter of Queen Margaret, who inherits her title. She is niece of Queen Bridget, who was buried at Dulwich in 1768. Her rank seems to be merely titular; I do not find the Gipsies pay her any particular respect; or that she differs, in any other respect than that of being a householder, from the rest of her tribe. A few leading facts relating to this extraordinary race of people, who are scattered over most parts of Europe, Asia, and America, will, it is presumed, not be unacceptable in this place to my readers. The Gipsies are called, on most parts of the Continent, *Cingari*, or *Zingari*; the Spaniards call them *Gitanos*. It is not certain when they first appeared in Europe; but mention is made of them in Hungary and Germany, so early as the year 1417. Within ten years afterwards, we hear of them in France, Switzerland, and Italy. The date of their arrival in England is more uncertain; it is most probable, that it was not till nearly a century afterwards. In the year 1530, they are thus spoken of in the penal statutes: "Forasmuch as before this time, divers and many outlandish people, calling themselves Egyptians, using no craft nor feat of merchandize, have come into this realm, and gone from shire to shire, and place to place, in great company, and used great subtil and crafty means to deceive the people; bearing them in hand that they, by palmistry, could tell men's and women's fortunes; and so, many times, by craft and subtilty, have deceived the people of their money; and also have committed many heinous felonies and robberies, to the great hurt and deceit of the people they have come among." &c. This is the preamble to an act, by which the Gipsies were ordered to quit the realm under heavy penalties. Two subsequent acts, passed in 1555 and 1563, made it death for them to remain in the kingdom; and it remains on record, that thirteen were executed under these acts, at the assizes for the county of Suffolk, a few years before the Restoration. It was not till about the year 1783 that they were repealed. The Gipsies were expelled France in 1560; and Spain in 1591: but it does not appear that they have been extirpated in any country. Their collective numbers, in every quarter of the globe, have been calculated at 7 or 800,000. They are most numerous in Asia, and in the northern parts of Europe. Various have been the opinions relating to their origin. That they came from Egypt, has been the most prevalent: this opinion (which has procured them here the name of Gipsies, and in Spain that of *Gitanos*) arose from some of the first who arrived in Europe pretending that they came from that country; which they did, perhaps, to heighten their reputation for skill in palmistry and the occult sciences. It is now, I believe, pretty generally agreed, that they came originally from Hindostan; since their language so far coincides with the Hindostanic, that even now, after a lapse of more than three centuries, during which they have been dispersed in various foreign countries, nearly

one-half

one-half of their words are precisely those of Hindostan; and scarcely any variation is to be found in vocabularies procured from the Gipsies in Turkey, Hungary, Germany, and those in England. Their manners, for the most part, coincide, as well as their language; in every quarter of the globe where they are found; being the same idle, wandering set of beings, and seldom professing any ostensible mode of livelihood, except that of fortune-telling. Their religion is always that of the country in which they reside; and though they are no great frequenters either of mosques or churches, they generally conform to rights and ceremonies as they find them established. Upon the whole, we may certainly, as Grellman says, “ regard the gypsies as a singular phenomenon in Europe; for the space of between three and four hundred years they have gone wandering about like pilgrims and strangers, yet neither time nor example has made in them any alteration; they remain ever, and every where, what their fathers were; Africa makes them no blacker, nor does Europe make them whiter.” P. 301.

The following paper is found at p. 573; with which we conclude our account of this work.

“ *General View of the former and present State of Market Gardens, and of the Quantity of Land now occupied for that Purpose within Twelve Miles of London.*

“ Some observations were made, in the first volume of this work, relating to the first introduction of the culture of vegetables for sale in this kingdom; which appears, by Fuller’s account, to have been about the year 1590. In some bills of fare for dinners, in 1573, I find several charges for “parsley, sorrell, and strong herbs;” and one charge of 12d. for “2 dishes of buttered peason,” on the first of July, which, supposing the value of money to have been then four times greater, would now, at that season, purchase about eight pecks. Fuller says, that previously to the time which he fixes for the introduction of gardening, for profit, a mess of *ratb-ripe*, or early peas, was a dainty for ladies, they came so far and cost so dear. What they cost in his time (1660) he does not inform us: the usual price now, at their first coming, is from about five shillings to half a guinea a pottle; afterwards from ten to fifteen shillings the half-sieve; a price sufficiently high to entitle them to be still called dainties. Giacomo Castelvetri, in a manuscript treatise on the roots, herbs, and fruits eaten by the Italians, written whilst he was in England, in 1614, has a few observations on the vegetables used in this country. The asparagus, he says, was very small and very dear in London, its culture not being well understood; he expresses his surprise that it was not cultivated to a greater extent, since an acre of asparagus would, in a short time, yield more profit than ten acres sown with corn. Artichokes, in England, he observes, lasted the greatest part of the year; much longer than in Italy. Cucumbers were then eaten when they were big and yellow, in England; in Italy they ate them when small and green: Mushrooms were very little known in England. The English, says Castelvetri, have two plentiful crops of strawberries in the year; the first in
the

the middle of June, the second in October. In the bill for Alleyne's foundation dinner at Dulwich, Sept. 13, 1619, two "colleforeys" are charged 3s. (about 9s. perhaps, according to the present value of money); thirty lettings 4d.; sixteen artichokes 3s. 4d.; carrots, turnips, rosemary, and bays, only 4d.

"Gardens, for the raising of vegetables for sale, were first cultivated about Sandwich in Kent. The example was soon followed near the metropolis, whose markets are the chief vent for their produce. In proportion as this great town has increased in population and opulence, the demand for every species of garden luxury has increased also; and, from time to time, fields have in consequence been converted into garden-ground, till a considerable proportion of the land within a few miles of London became occupied for that purpose. The culture of garden-ground is principally confined to those parishes which lie within a moderate distance of the river, on account of the convenience of water-carriage for manure, which, since the prodigious increase of carriages, as well of hackney and stage-coaches as of those kept by private families, is procured in great abundance from the London stables.

"By a general calculation, founded upon inquiries made in each parish, it appears that there are about five thousand acres, within twelve miles of the metropolis, constantly cultivated for the supply of the London markets with garden vegetables, exclusive of about 800 acres cropped with fruit of various kinds, and about 1700 acres cultivated for potatoes. Besides which, there are, perhaps, 1200 more cropped with various garden vegetables for the food of cattle, principally cows. This culture is carried on most extensively, in the parishes of Camberwell and Deptford St. Paul's, by persons who are called farming-gardeners. Their method is to manure their land to the highest pitch of cultivation for garden crops, both for the market and for cattle, after a succession of which, they refresh it by sowing it with corn.

"In the parish of Fulham, the cultivation of gardens for the market is carried on to a greater extent than in any other in the kingdom. The quantity occupied by market-gardeners only is about 800 acres; to which may be added, nearly 200 more cultivated for the market by farming-gardeners.

"The cultivation of asparagus is carried on to the greatest extent in the parishes of Deptford St. Paul's, Chiswick, Battersea, and Mortlake; there being about 180 acres of it in the four parishes, of which about 70 are in Mortlake; which may be said to produce a greater quantity of that vegetable than any parish in England. Deptford is famous also for the culture of onions for seed; of which, on an average, there are about 20 acres. About ten acres are cultivated for this purpose in the parishes of Mortlake and Barnes.

"Fuller mentions 6l. an acre as a rent which had been given in his time for garden-ground in Surrey; yet the occupiers, he says, paid their rents and lived comfortably; one cannot help suspecting some error in this statement; as the value of money is considerably decreased, and that of land much higher than it was in 1660. The
average

average rent of garden-ground, in most of the parishes near London, is now 4l. per acre."

A general Appendix is added, with additions and corrections to the former volumes. Mr. S. Lysons has contributed with improved taste, and increased effect, to the ornament of this portion of the work; and an excellent portrait of Bishop Warner, founder of Bromley College, engraved by Harding, appears at p. 320. We are still of opinion, that an abridgment of this work will be very acceptable to the public; which may not only be made without difficulty, but without injury or injustice to the original subscribers.

ART. XI. *An Essay on the Folly of Scepticism; the Absurdity of Dogmatizing on Religious Subjects, and the proper Medium to be observed between these Two Extremes.* By W. L. Brown, D. D. Principal of the Mareschal College, Aberdeen, and Successor to the late celebrated George Campbell. Crown 8vo. 192 pp. 3s. Crosby, Stationer's-Court, Ludgate-Street. 1796.

IT is with great pleasure that we recall to the notice of our readers an excellent author, one or two of whose sermons we have praised; but on whose inimitable Essay on the Natural Equality of Men, we formerly dwelt and expatiated with peculiar satisfaction*. It was that tract which introduced to our knowledge a man, evidently formed to render the greatest services to virtue and religion. It was that tract, which we rejoice to see proceeding to new editions†, by which we were led to feel an interest in the fortunes of the author; to rejoice that his merits were placed in so honourable a situation, as that of presiding over the Mareschal College, the worthy successor of a worthy precursor; and to hope that, so distinguished, he might proceed to honour the office, rather than himself, by new productions. That essay, which can never be too much recommended, was calculated to place, in its true light, that excellent principle, the abuse of which, not only now, but at

* Brit. Crit. Vol. i. p. 394.

† A new edition appeared in 1794, said to be corrected and considerably enlarged. We cannot, in general, allot time or space for describing new editions, otherwise we should have returned to that work with sincere pleasure.

various other periods, has filled societies of men with misery, cruelty, malice, and the basest species of despotism. It shows that men are, as most undoubtedly they are, in many respects equal; but it draws the conspicuous line of truth along the boundaries which profligacy would obliterate; and explains, with equal clearness, in what particulars we neither can, nor ought, nor should even wish to find equality.—Such a service rendered to mankind, deserves to be remembered; and if the present Essay is not in all respects, (as indeed, it could not easily be) of equal value, it touches also one very general cause of public evil and depravity, and deserves attention, not only for the author's sake, but for its own.

It appears by a single passage in the present publication, (p. 159) and by an advertisement, subjoined to the second edition of the former, that this also was written upon a question proposed by the Teylerian Society, at Haarlem, but at an earlier period. The Essay on Equality was rewarded by that Society with a silver medal, in 1792; but this, on Scepticism, obtained the gold medal at the same place, in 1786. This distinction of the time, explains a difficulty, which affected our minds in the perusal of the latter. We found it, though in many respects meritorious, yet evidently inferior both in style and matter to the Essay on Equality, for which the difference of four years in priority of composition, may sufficiently account.

The business of the author, in this place, is to explain the opposite absurdities and evils of Scepticism and Dogmatism, by which, undoubtedly, society has at all times been considerably injured. These extremes are well contrasted in the introduction.

“ On the one hand, men believe without evidence, trust without discernment, and maintain without moderation. The clearest and the most doubtful, the most reasonable and the most absurd propositions meet equally with their assent, provided they have been handed down from remote ages, or have obtained a currency in the world. With them, an opinion once adopted, must never be changed; and every opinion must be adopted, which has been established by prescription, and is hung round with awful and sacred trappings.

“ With a view to avoid this unmanly and pernicious excess, others run directly into the opposite. They object to the plainest and simplest truths, doubt where there is no ambiguity, and suspect where there is no fraud. They refuse to assent, but upon the strictest demonstration; overturn every principle upon which demonstration can be built; reason themselves out of common sense; and, under pretence of arriving at knowledge, involve themselves more and more in ignorance.

“ Thus

Thus, while many are straining every nerve to sanction and perpetuate Error and Superstition, under the appearance of Truth and Piety, others are equally active in undermining Religion and Truth, under the appearance of Error and Superstition. Both are equally extravagant and foolish; and, between them, the cause of Virtue and of Truth, and, together with it, the happiness of mankind, are continually receiving fresh wounds; from which great pains and patience will hardly recover them." P. xi.

Of Sceptics, the author distinguishes six classes, the first of which by no means falls under the general reprehension of the work. This is the *rational Sceptic*, or in other words, the true philosopher; who, convinced that men are always apt to take up opinions without enquiry or proof, and to imbibe prejudices, before they can understand truth; and that there are many things which exceed the limits of the human capacity, "inculcates the necessity of suspending assent till evidence is procured, of making enquiry in order to procure evidence, and of preserving an unbiassed mind in order to enquire with success." (P. 24.) This class, therefore, is clearly not one of those intended to be exposed, and should not properly have been arranged among them. The general topic being the Folly of Scepticism, it is rather inconsistent, that the first division under that head, should be a scepticism, in which there is no folly; but, in truth, the highest wisdom. It should have been stated thus: since it has been usual, from the abuse of scepticism, to consider it only in a bad sense, the rational and philosophical suspense of judgment, from the exaggeration of which the whole has arisen, will, from the present view of the subject, be totally excluded. That rational deliberation is to be considered as true philosophy, and not in any degree included under the reproachful name of scepticism.

The remaining classes, which contain the divisions of Scepticism, by this author justly accused of folly, commence with one which certainly is the least common, and has the least resemblance to that scepticism against which the essay is chiefly directed; it is that of those persons who depreciate human reason, and exaggerate its imbecillity, only to introduce implicit faith as a substitute for it, in all matters of religion. This is his second class. The third is that of the indirect enemies of religion. The fourth of its avowed enemies, whether Deists or Atheists. The persons who are sceptical from mere imbecility of understanding, form the fifth division; and the sixth includes those who take scepticism on trust from others. There is nothing very masterly or useful either in the suggestion or arrangement of these classes. The causes of scepticism are more happily divided into four. 1. A weak judgment.

ment. 2. Excessive love of distinction. 3. A corrupted heart. 4. Indolence. But the classes, and the causes, ought to have had a mutual reference; nor could the classes have been formed with so much propriety as by deducing them from the causes. When Dr. B. describes those who are sceptics through vanity, he certainly includes the larger part of the sceptical wits of modern times. Of these he says, very truly,

“ Now, the greater the paradox they maintain, the more firm and solid the truths they attack; the more they strike out of the common path, and dissent from popular opinion, the more this vanity is gratified. Their abilities are, therefore, chiefly employed against morality and religion, which both rest on such firm foundations, and are held in veneration by the generality of mankind. They, thus, attract the favourable regards of the profligate and fashionable, the gaze of the public, and the opposition of men of probity and talents. From all these circumstances a rich harvest of fame, the darling object of their wishes, is produced.

“ If Christianity, instead of being an established religion, had been little known, or despised, they would have stretched out to it a helping hand, and cried it up to the clouds—for the same reason that a lawyer often undertakes a cause almost desperate, purely to acquire a character for eloquence and juridical ability. To the same cause is owing the singular fondness many of this class of men have for the religion and laws of the Chinese; which, while they take every opportunity of vilifying and degrading Christianity, they heap with the most indiscriminate eulogy. For, these being little known or understood, and held up to the admiration of the world invested with the gaudy colouring of their eloquent pens, procure, for their temples, a resplendent wreath of glory.” P. 50.

The following observations are also well pointed.

“ Thus, it is evident, that Bigotry and Infidelity, apparently the most inconsistent of all things, are, at bottom, very closely allied. They are both obstinate and narrow-minded: they both conceive themselves alone possessed of wisdom and probity, and stigmatize every other opinion with the odious titles of knavery or folly. They are ever introducing their own favourite topics, evincing the solidity of their system, as if afraid it should not be sufficiently acknowledged, and connecting it with every thing in which they are concerned. As Bigots have cant words and phrases which they continually introduce, so also have Infidels. Enthusiasm! Fanaticism! Priestcraft! are the constant subjects of their exclamations, and their never-varying themes.

“ The case is, that neither Bigotry nor Infidelity have any sincere regard for truth; both are actuated purely by a spirit of sect or party, and therefore must necessarily be marked with all the extravagance which that spirit inspires.” P. 90.

When the author proceeds to consider Dogmatism, he divides it into three kinds. 1. That which adopts opinions without adequate evidence, and maintains them with an inflexibility,
which

which precludes all further enquiry. 2. That which is inflated with self-conceit. 3. That which is intolerant. This part of the subject is well illustrated at the beginning of the third section.

“ It is the very essence of the human faculties to acquire enlargement and strength, by a gradual progression; and, from seeds almost imperceptible, dropt by the Creator’s hand, to rise, by culture, to the most astonishing magnitude. For this purpose, however, discipline, instruction, experience, are indispensably necessary; all which a *dogmatical* spirit renders quite ineffectual. Its views are for ever fixed, and their compass determined. Whatever falls not within that compass, it looks upon with indifference, contempt, or abhorrence. In vain, information is presented; in vain, new discoveries are brought before the mind which it governs: it is incapable of receiving, or examining them. Its adopted sentiments are the invariable standards. How shall they, then, be tried by any other rule? It is presumption and audacity to degrade them from their towering elevation.” P. 121.

The third part of the essay is employed in describing the true medium to be observed between these extremes of Scepticism and Dogmatism. It is not, however, written with that degree of force which frequently marks the compositions of this writer; nor does it contain many passages that deserve particular notice, or many positions which had not, in fact, been anticipated in the former parts of the essay. The relative rewards of a gold and silver medal should certainly be reversed respecting the two prize compositions of Dr. Brown. For this, the silver would be quite sufficient; for the other, gold, or whatever is yet more valuable, would not be too high a compensation. This has merit, but of a common kind; that had such as we shall not often see surpassed or equalled.

ART. XII. *Letters and Papers on Agriculture, Planting, &c. selected from the Correspondence of the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. VIII. 8vo. 390 pp. 6s. Cruttwell, Bath; Dilly, London, &c. 1796.*

“ IN conformity with the biennial custom of this society, another volume makes its appearance.” A more unfortunate custom could hardly (we think) be established. If many valuable papers are sent early to the society, the public suffers by a delay in the communication of them; and if such papers happen to be few in number, the necessity, which this rule

rule imposes, of sending forth a volume at the end of every second year, compels the editors to make up a book in a way neither creditable to themselves, nor very useful to the public. Proofs of the latter inconvenience are not wanting in the present volume; which, amidst some valuable and important matter, contains not a little that is trifling, and much more that is merely transcribed from other publications. From this general stricture, we pass on to a more particular examination.

The commemoration of Mr. Earl's donation of a hundred guineas, "in gold letters, on a tablet in the society's principal room," with the declared view of exciting other gentlemen to similar instances of generosity, is a mode of begging which degrades so respectable a society; and, for one vain man whom it may excite, it will, probably, repress ten modest and really public-spirited men.

Mr. Matthews, the secretary, contends, in favour of a general inclosure of commons and wastes, that such lands when inclosed and improved, will yield abundantly more than in their former state, and consequently maintain many more people, p. xiv. This must be granted. But the material objection is, that, without further precautions than have yet come to our knowledge, the lower classes (of *villagers* at least) will be greatly abridged in the articles of *milk* and *vegetables*, and thus their comforts will be exceedingly diminished. Among all the projects we have heard of, for encouraging rural industry, *the means of keeping a cow*, is, in our judgment, the most feasible, the most universally acceptable, and the most powerful that has been proposed. In cities, and populous towns, other projects must be formed.

At p. xxiii. the secretary expresses some of our favourite sentiments; but he is studiously silent about *the cow*.

"It is to be lamented that country gentlemen, and other considerable land-owners, are so little attentive to rural policy in the improvement of cottages, and the annexation of small pieces of land, for orchards and gardens, thereby to allure and fix the most active and useful of the peasantry:—an increase of whose number, even in the present state of our agriculture, would often be found of great importance to the seasonable management of our fields—for expeditious sowing, weeding, hoeing, and getting in of all sorts of crops. To the general want of hands, for those various purposes, may be attributed much of the slovenly system which prevails in many districts, and the delay, damage, and scarcity, which have been constantly complained of." P. xxiii.

On p. xxv. we remark, that our anxiety is, for multiplying, not *small farmers*, but comfortable and contented *labourers*,

Article I. by Dr. Anderson, containing, "disquisitions concerning the *different varieties*, (rather tautological) of wool-bearing animals, is curious and important.

Mr. Pryce accounts for the great fertility of the famous Orcheston meadow in this manner; "the electrical matter conveyed in rain-water, instead of penetrating deep into the ground, is obstructed by the flints (which are non-conductors) and collected about the roots of the grass, where it enters, and becomes a most active and powerful agent in vegetation." Dr. Ingenhouz concurs in this conjecture; which Mr. P. confirms, by stating, that in the most fertile part of the meadow; a bed of loose flints was found, unmixed with soil, and into which no roots penetrated at the depth of 3 or 4 inches; that where the fertility was middling, the flints were a foot below the surface; and that, in the most barren part, no flints at all were found. Mr. Pryce attributes, with much probability, the curl in potatoes to the nibbling of the shoots by an insect; and he recommends *shallow* planting, that the shoots may be sooner out of danger, p. 46, &c. If he had conjectured nothing about the "effluvia or matter ejected by the insect; which gets into the circulation, and taints the juices," we should have thought better of his physical knowledge.

Mr. South's invective against "corn-jobbers, and overgrown farmers, under whose influence the markets rise," seems to us very injudicious. Doubtless, jobbers raise the price in cheap districts, but they preserve the rest from starving; and if there were no overgrown farmers, all the corn would be carried to market as soon as it could be threshed; the consequence of which would be, empty markets, and a famine before the next harvest. This contrivance of a ventilator, for preserving corn on ship-board, may perhaps atone for his error in the other respect.

Mr. J. Collins, on wool and sheep, makes many shrewd remarks; but his N. B. at p. 82, is such insignificant matter, that a committee who did not wish to eke out a volume, could hardly have thought of inserting it. Letter-writers on agriculture, &c. must allow their performances to be *abridged*; otherwise, mankind will have no time for any other kind of reading. The County-surveys; as well as the papers of this society, strongly suggest to us the necessity of such an admonition.

Mr. W. White seems to prove, that oak-*leaves* are better for tanning than oak-bark. From p. 99, to p. 239, we have nothing else than mere extracts from the County-surveys, concerning waste lands and tithes. On the latter topic, that rash advice, concerning this important species of property, which
has

has disgraced many of those surveys, is here recited, for no other purpose that we can imagine, than that of making up *the biennial volume*. In the present rage for agriculture, whoever reads the papers of *this Society*, will hardly fail to read the County-surveys; and whether he purchases them for himself, or reads them by the favour of a richer neighbour, *somebody* is put to a double expence for the same thing.

The letter by Mr. Davis, (p. 239) "On Tithes," is the best part of this volume.

"It is obvious that, in the present state of agriculture, a commutation of tythes for a *fair equivalent* would be a very desirable thing, not only to the occupiers of titheable land, but in many instances to the tithe-owners themselves. The difficulty is to find out that equivalent.

"In treating on this subject, it is to be lamented that the minds of men have been, (particularly of late years) so prejudiced *against the very nature of tithes*, that the idea of a *fair equivalent* has seldom been thought of. They have been too frequently looked upon as a kind of *surreptitious property*, of which the owners might at any time be dispossessed at the will of the state. This kind of argument, instead of obtaining the end proposed, must undoubtedly defeat it.

There are many descriptions of property in this kingdom much less capable of bearing a scrutiny into the means of its acquisition, than that of tithes.

"But when that property has been guaranteed to its possessors by the constitution and laws of the kingdom, it is idle to dispute the legality of the mode by which it was acquired.

"Not only that very great proportion of the tithes of this kingdom which is in lay-hands, has been *sold and bought* for a valuable consideration, and many of the livings which still remain to the church have been as legally sold and bought under the protection of the law, as any other description of property whatever; but the lands subject to those tithes have also been bought at reduced prices on account of that incumbrance, in the same manner as estates have been bought subject to fee-farm rents, and houses to ground-rents. And although all those payments are incumbrances on the property of *one set of men*, yet they constitute the *property*, and frequently the *only property* of *another set of men*; and the laws of England (*whose first care is the preservation of property, however it may vary in description*) are equally bound to protect both." P. 243.

"Whether the price of *wheat* alone be a proper ratio by which to fix the value of *all tithes*, is a matter deserving serious consideration.

"The writer of this, who has been long and actively employed under inclosure acts, is of opinion that it is not; and, with all proper deference to the wisdom of the legislature, who have hitherto directed that ratio to be adopted, ventures to state the following reasons for his opinion:—

"The tithes of this kingdom arise chiefly from the following articles, *viz.*—Corn, *viz.* wheat, barley, oats, pulse, &c.—Hay, including
clover

clover, vetches, &c.—Cows, viz. calves and milk.—Sheep, viz. wool and lambs.—Underwood.—Pigs.—Poultry, &c.

“ It is not only evident that the price of *wheat* does not govern the price of *all* the other titheable articles above enumerated, but it is as evident, that the price of wheat fluctuates *less* than *any other necessary of life*, if taken on an average for any twenty years together; it having been the policy of the government of this country to keep the price of so indispensable an article *as steady* as possible, by *importing* it from all other countries when it is *dear* in this, and by giving a *bounty* on its exportation when its price at home is too *low* to pay the expence of growing it.

“ And the effect of this policy has been such, that the price of wheat has been very little higher on an average of the last twenty years, than it was on an average of the twenty last years of the last century; while the price of barley and oats, cheefe and butter, have nearly doubled.

“ Any ratio for the tithes of the last-mentioned articles, which was settled in the last century, and deduced from the price of wheat alone, must therefore *at this time* be an unfair commutation for the tithes of many other titheable articles. And there is no fair ground on which to argue, that the value of the last-mentioned articles, and indeed of all other productions of land, for which this kingdom must chiefly depend on its own resources, may not *hereafter* fluctuate as much as it has hitherto done; while it is more than probable, that, by means of importation, *wheat* may keep nearly its *present* average price.

“ No commutation for tythes can be called a fair equivalent, which is not so settled as to fluctuate with the rise and fall of *every* commodity subject to tithes; so as to be in fact, a fair yearly rent for *each year's* tithes, or as nearly so as the nature of the case will admit.

“ The ratio of a commutation should therefore be deduced from *all* the several articles out of which tithes arise, or at least from *such of them* as are of the greatest consequence, and which, in a great degree, influence the price of the rest; and some standard, as simple in its operation as possible, should be fixed upon, by which the owners of tithes may make such a commutation as will ensure them and their successors, *from year to year for ever*, the same income as would have been received from the *tithes themselves*, in case such commutation had not taken place; or as nearly so as the nature of the case will admit.

“ The principal titheable produce of arable land, being, as is already stated, wheat, barley, and oats; the commutation for the tithes of arable land should be regulated by the value of *all those sorts* of grain; and those values could be as easily deduced from the London Gazette, as the value of wheat alone.” P. 248.

“ From a due consideration of the foregoing observations, it is evident that no great difficulty will occur in finding proper standards for ascertaining the value of the tithes of *arable land*.

“ But with respect to the tithes arising from grass land, and stock of all kinds, there seems to be a much greater difficulty.

“ The

“ The principal titheable productions of this kind are, hay, calves, lambs, wool, and milk, and the *quality* of these is so very *different*, and the *price* so *variable* and *fluctuating*, and so much influenced by *local* circumstances, that it is next to impossible to keep a *fair* register of prices of *every* article. But it is possible that we may find *some one* commodity of a *constant invariable quality*, and of *daily, regular, and indispensable* consumption in *quantity*; on the price of *which*, the price of *every other* production of *grass land*, in a great measure, depends. For, if the demand, and of course the returns for *that* article, be daily and regular, its price will always govern *all other* articles arising *from the same kind of land*, but which must remain a longer time on hand before they can be carried to market.

“ I contend, that this article is *butter*, by which I mean butter made from the pure cream of milk; and I contend, that this article is the least variable in its quality, and of the most constant, regular, daily, and least varying consumption in quality, of any *other titheable produce* of *grass land*; and that its price has kept a more regular progressive proportion with the price of the land from which it arises, for these two last centuries, than any other article whatever; and of course is likely to make a proper standard, by which the value of tithes, arising from *grass land*, may be regulated for time to come. Besides, the sale of butter being chiefly confined to great towns, an account of its prices is more easily kept, than of almost any other article.” P. 251.

“ If, therefore, *butter* be, as I consider it to be, the only single commodity, by which the tithes of all the productions of *grass lands* can be regulated, in settling a commutation for the tithes of such lands; I propose, that the clerk of every market in Great Britain should be directed to make a weekly return of the price of *milk-butter* in such market, in the same manner as the returns of the prices of corn are made. And that in every commutation for tithes, the commissioners be directed to enquire, first, the several proportions of tithes arising in each parish, *from wheat, barley, and oats*, and other productions of *arable land*; and also the proportion arising from the *different productions of grass land*; and then should state what were the returns in the London Gazette, on the average of the year preceding, of the prices of *wheat, barley, and oats*, and also of the price of *milk-butter*, in that county.

“ That the justices of the peace for each county should, yearly, at their Epiphany sessions, publish an account of the average prices of *wheat, barley, and oats*, and also of *milk-butter*, taken from the London Gazette for the year preceding, for that county. *And that the difference in the prices between the year then last past, and the year in which the commutation was made, should be the ratio by which the tithes to be received from every landholder should be regulated for the year, ending at the ensuing Easter.*” P. 255.

The principal remark we have to offer upon this place, is, that whatever commutations may be devised and approved of, parliament will doubtless only *promote* the wishes of *both* parties,

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ties,

ties, in each particular case; and will not set an example of *invading property*, whatever even *national convenience* might be furthered by such an invasion.

Article XXVI. by Mr. Wagstaffe, is important. It contains a simple and effectual preparation of seed-corn, for preventing the smut. This is no other, than immersing the seed in pure water (from the well, the spring, or the river,) and repeatedly scouring it therein, just before it is sown or dibbled.

The account of the new goal, at Dorchester, deserves the attention of all persons engaged in plans for building, or managing such places.

On two points, we differ widely from the secretary, he says,

“ The practice of engrossing small farms has doubtless been rapidly advancing of late years; and the effects have been disadvantageous, from the increasing opulence of the occupiers; ready-made fortunes being frequently carried into large farming: and general opulence favours a disposition to keep up high prices for corn.” P. 351.

We apprehend, that it favours *improvements* ten times more.

“ The use of land, by cottagers, has been abridged in some degree, by inclosure of commons, but certainly not to *national injury*.” We conceive, that the comfortable subsistence of cottagers, or labouring husbandmen, is one of the most important articles in an estimate of national prosperity. The secretary contends, indeed, for a garden, in their behalf; but we are not satisfied with so small an allotment.

Our general opinion concerning this work, may be expressed in the words of Mr. Nehemiah Bartley, (p. 346.) which are indeed somewhat too much elevated, when used concerning the preservation of potatoe and wheat-flour:—The editors might have “ concentrated within a *much more moderate* volume, the essential part of the subject.”

ART. XIII. *Annals of Medicine, for the Year 1796. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. By Andrew Duncan, Senior, M. D. and Andrew Duncan, Jun. M. D. Fellow of the Royal College of Physicians, Edinburgh. Vol. I. 8vo. 469 pp. 7s. 6d. Mudie and Son, Edinburgh; and Robinsons, London. 1797.*

THE Medical Commentaries, of which this work is a continuation, under another name, has long enjoyed an ample share of public approbation; and as the same plan and arrangement

range ment are pursued in the present publication, it will, without doubt, be received with equal favour. The first part, which occupies 278 pages, is dedicated, as usual, to the analysis of such of the late medical publications, as seemed to the editors most worthy of notice. This part of the volume might, we think, have been abridged, without detracting from the merit of the work. Most of the books here noticed have been published two or three years, and may be supposed to be sufficiently known. They cannot also be properly ranked as productions of the year 1796. The foreign articles may, for obvious reasons, claim an exemption from this stricture. Among these, the account of the Plica Polonica, by M. De La Fontaine, is particularly deserving of notice, as being more copious and exact than any we had before seen. The Cases and Observations form the next section, and are continued from 279 to p. 372. These we shall particularly notice. Then follows the medical news. This is an interesting portion, and indeed the only part that corresponds with the new title; and if the editors should be able to give a more early and complete account of projects and discoveries made on the continent than we have heretofore been accustomed to meet with, as they intimate a hope of doing, it will form a valuable addition to their plan. The sixty concluding pages contain the list of new medical publications, and the index. The observations are ten in number.

The first contains, "Cases of biliary Obstructions from calculi, cured by salivation. By Dr. Thomas Gibbons, Physician at Hadleigh, in Suffolk." The remedy used was calomel, which was continued until a ptyalism was produced, which was kept up two, three, or more weeks.

Observation 2nd. "A case of Hydrocele, cured by injection. By Mr. David Hosack, of New York." The operation was performed in the manner described by Mr. Earle.

Observation 3rd. "A case of obstinate Constipation of the Bowels, cured by calomel, also by Dr. Hosack." The complaint was not removed until the 20th day, in which time, besides large quantities of castor oil, jalap, rhubarb, tobacco-fumes, &c.; 480 grains of calomel were exhibited, to which the author principally attributes the cure. The calomel did not produce its cathartic effect, until after a ptyalism had made its appearance.

Observation 4th is a case of Cynanche; and observation 5 and 6, cases of Epidemic Fever in Jamaica; the one was cured, the other terminated fatally. In both, mercury was liberally employed; but the circumstances in neither of them seem sufficiently remarkable to merit particular notice.

Observation 7, is a case of Diabetes, attended with paralysis and convulsions, by Dr. Peter Shee, physician of Kilkenny. After a variety of remedies, the Dr. had recourse to the following preparation, Gumm. Kino \mathfrak{D} ij, Camphoræ \mathfrak{D} iss Pulv, Arom \mathfrak{D} i, Flor. Zinci \mathfrak{D} iss. fiat massa in xx pilul. divid. Two pills were given morning and evening. By the use of this medicine, in about fourteen days, the patient was restored to health.

Observation 8, is the history of a case, terminating fatally, from swallowing a plumb-stone. By Dr. George Borthwick, Physician, at Kilkenny.

“ On examining the body, (the patient was a child about four years of age) the plumb-stone was found in the lower extremity of the trachea, where it divides. The inner membrane of the trachea was much inflamed, as were also the lungs, which adhered strongly on each side of the pleura costalis.”

Observation 9, contains two cases, showing that the interior part of the brain may sustain considerable injury, without a fatal consequence. By Dr. John Nelson Scott, Physician, in the Isle of Man, &c. These curious cases will not allow of being abridged, but may be added to similar ones on record, to show to what extent the brain may be injured, without occasioning death.

Observation 10th, and last, “ contains the history of a case, in which, singular symptoms occurred from swallowing an iron nail, which remained in the stomach about fifteen months. By Dr. Phillip Roberts Wilson, Physician, at Barnet.

“ A girl in the fourth year of her age, in the month of February, 1793, by accident swallowed a nail, nearly two inches in length. In its passage, it wounded the œsophagus, which bled freely, and a soreness was felt there for some time. In about a fortnight, a trifling cough supervened, with thirst and fever. The fever had remissions and exacerbations; but the cough and thirst became incessant, with occasional sickness, and pain in the stomach and bowels. In the winter following, the child began to expectorate much phlegm, particularly in the morning. This was invariably attended with distressing pain in the region of the stomach. Her appetite, however, was somewhat improved; and she gradually recruited her strength. But during the 15 months that the nail continued in her stomach, her growth was almost entirely suspended.”

On the 5th of May, 1794, the author having given the child medicine, with the view of expelling worms, to which the symptoms were attributed,

“ She was seized with reaching and vomiting, and after throwing up much blood with some violence, the nail was discharged, enveloped with blood and mucus. It was covered with rust, particularly about the point. After the expulsion of the nail, every bad symptom gradually

dually diſappeared; and the child has ſince remained in a ſtate of perfect health."

We ſhall add Dr. Rigby's obſervations on the nature of the gas contained in the air bladder of the ſword-fiſh, from the medical news.

"I will relate to you," the Doctör ſays, in a letter to the Editor, "a few experiments which I made during my paſſage to Jamaica. I had often wiſhed to determine what is the nature of the gas, which is contained in the air bladders of fiſhes; and I was perhaps prevented from inveſtigating it, by hearing Doctör Munro, in his lectures, ſay, it was natural to ſuppoſe it was fixed air. However, although this authority prevented me from putting it to the teſt of experiment for ſome time, yet one day, on our voyage, having caught a very large ſword-fiſh, I collected the contents of all the air bladders; for in that fiſh the bladder appeared divided into innumerable cells, which had no communication with each other. They afforded ſo much air, that I collected a quart bottle full. My ſurpriſe was great, to find that the gas contained was oxygene. A flame was brightened, an ignited ſtick was made to rekindle; and it was ſo ſtrong and pure, that the common experiment of a piece of ſteel wire, heated and put into it, ſucceeded well, and threw out a moſt vivid light when melting. I have committed to writing my thoughts on this ſubject, at greater length, and I wiſh to infer, that this pure air is to ſerve the purpoſes of life, when the animal is far below the ſurface of the water."

This is followed by an account of ſome peculiarities in the anatomy of the ſhark, by Mr. Kellie, but for this, and the remaining articles in this ſection, we muſt refer our readers to the volume.

ART. XIV. *The Hiſtory of the County of Cumberland, and ſome Places adjacent, from the earlieſt Accounts to the preſent Time; comprehending the local Hiſtory of the County, its Antiquities, the Origin, Genealogy, and preſent State of the principal Families, with biographical Notes; its Mines, Minerals, and Plants, with other Curioſities, either of Nature or of Art. Particular Attention is paid to, and a juſt Account given, of every Improvement in Agriculture, Manufactures, &c. &c. By William Hutchinſon, F. A. S. Author of the Hiſtory of Durham, &c. Two Volumes. Vol. I. 4to. 600 pp. Fine Paper 15s. Superfine Demy 18s. 9d. Medium Vellum 11. 2s. 6d. Jollie, Carlisle; Law, &c. London. 1794*.*

IN order to appreciate the literary merits of an author, it is requiſite ſometimes to examine, whether the execution of

* This work, by ſome accident, eſcaped notice for a conſiderable time; and we have ſince waited a little in expectation of the ſecond volume.

the work be, in every respect, equal to the expectations raised by the perusal of its title-page. Mr. Hutchinson, who has already obtained considerable reputation as an author and antiquary, from the publication of his *View of Northumberland*, and his *History of Durham*, here gives a copious title-page to his *History of Cumberland*; such, indeed, as will be found sufficient to excite the curiosity, and arrest the attention of all antiquarian and topographical readers. After premising the public advantages to be derived from topographical publications in general, let us proceed to give a summary account of the work before us, that our readers may form some judgment of its merits, and how far Mr. H. has fulfilled his engagements with the public, and a numerous and very respectable list of subscribers.

In the Introduction, which is written with much spirit, he takes a short view of the customs and manners of our British and Saxon ancestors; and briefly recounts such historical facts as relate to the county at large. In a note (p. 44) he acknowledges himself indebted to the learned and valuable MS. collections of one Denton, the originals of which are in the possession of the Earl of Lonsdale.

“ We were favoured,” says Mr. H. “ with this MS. first by Robert Milbourne, Esq. of Armathwaite Castle, deceased; and, on account of this publication, by W. Milbourne, Esq. his son and heir. The reader, by comparing our extracts with Nicholson and Burn’s *History of Cumberland*, will discover the use those authors made of this MS. without attributing (as in justice it is humbly conceived they ought to have done) to that collection the valuable materials they reaped, or rather lopped off from thence. Mr. Milbourne, in his notes prefacing the MS. remarks, that the original is supposed to have been written by one Denton, of the family of Cardew, during his imprisonment in the Tower, as is said, upon a contest that happened between him and Dr. Robertson, then Bishop of Carlisle: it is brought down by Mr. Denton to the year 1610. W. Gilpin, Esq. of Scaleby Castle, from whose copy this was taken, says, that the original is left imperfect in many places, with large blanks, and the whole confused and without order; so that it seemed to have been only a collection of materials, which he intended afterwards to have disposed in better form. Mr. Gilpin first undertook to place the greater baronies in order, and to reduce the places under their respective baronies: he has likewise made some useful additions and annotations, and continued the pedigrees of several families down to the year 1687.— Among many copies I have seen, his is much the best.”

This valuable MS. affords Mr. H. much authentic information, not only respecting the greater baronies, but also concerning the ancient state of each parish.

The

The materials from which the History of Northumberland was compiled, comprehending considerable matter relative to the history of Cumberland, the author was induced to continue his tour; and, in order to connect the histories of the two counties, pursued his course along the Piets-Walls, from Glenwelt.

That part of Cumberland where he enters from Northumberland is called the Barony of Gilsland. The Roman works and stations upon the wall, which runs through this county, are particularly noticed. In the notes are given, at large, the several inscriptions, found at the different stations, with Mr. Horsley's readings and remarks, accompanied with engravings of the several altars, and other antiquities, discovered in this county; the most remarkable of which (in this volume) are, the Bewcastle Monument, written Rocks on the River Gelt, Caves, called Isis Parlis, and the Druid's Monument at Sal-keld, commonly called Long Meg and her Daughters. The author's arguments and observations, on these remarkable pieces of antiquity, appear plausible and ingenious, though he differs, in some instances, from the opinion of former writers upon the same subjects.

The parochial descriptions are well written, commencing in general, with extracts from Denton's MS. and much ingenuity is occasionally displayed in settling the etymology of some places. The editor very properly acknowledges his obligations to his numerous friends, particularly the clergy, for much information relative to the present state of their respective parishes; as also to J. Bacon, Esq. of the First-Fruit's-Office, for a perfect copy of the Survey of Ecclesiastical Rights within the county of Cumberland, taken in the 26th of King Henry VIII. which valuable record, together with patrons, and an accurate list of incumbents, is parcelled out, under the head of each respective parish, for the easier application of each local reader. Concise remarks on the state of population, soil, and produce, cultivation, cattle, &c. &c. are also distributed to each parish, by way of notes, furnished by a skilful person, who lately surveyed the county, on account of this publication; but we cannot altogether approve of the plan here laid down, of throwing so much valuable matter into notes, which might, with great propriety, have been incorporated in the work.

The beautiful and romantic scenes in this County have been frequently described by the pen, and delineated by the pencil. The picturesque scenery around the Lake of Ullswater, (the only one noticed in this volume) engages a considerable share of the author's attention; and although his description, with extracts from Gilpin, West, &c. borders on prolixity, the
descriptive

descriptive part of the work, we doubt not, will afford peculiar satisfaction to the generality of readers. The views on the river Eden, are pleasingly described: and, as they are less visited than the lakes, though equally deserving the attention of the curious traveller, we will make our extract from this part of the volume; and, as a specimen of Mr. Hutchinson's descriptive pen, present our readers with the view of Corby Castle, the seat of H. Howard, Esq. a lineal descendant of Lord William Howard, by Sir Philip, his second son.

“ Corby Castle is situated on the brink of a stupendous cliff, impending over the river Eden; from the back windows you look over the wood, which hangs upon the declivities and rocks beneath, and immediately view the river. The hills on every hand are lofty, and descend precipitately, clothed with stately trees. Eden is here adorned with a thousand beauties; every turn and avenue affords a rich sylvan scene, where amidst the hanging shades and groves of oak, bold rocks are seen, pushing forth their rugged fronts, and lifting up their eminent brows with inconceivable dignity. A fine lawn opens to the front of the house, with ornamental buildings, placed and disposed in good taste. But even the richest and best works of art appear insignificant, in a scene, where nature has extended her powers, and mingled, in so noble and romantic a manner, woods, streams, hills, and rocks. The walk on the brink of the river is well devised, and retains as much of its originality, as could be preserved in such a work. The whole pleasure grounds are formed upon the line of nature, and all the primitive beauties are preserved.

“ To the north-west of the house, a terrace is stretched along the summit of the cliff, overlooking the thick groves, which clothe the declivities and the brink of the river, and commanding a fine prospect of the course of the stream. On the opposite eminence is seen the gateway of the ancient *Priory of Wetheral*, with the fine elliptic arch,” which Mr. Pennant describes as so tempting, “ that he could not resist crossing the river, to pay a visit to those curious remains.” On a well-chosen part of the terrace, a seat is placed, inscribed with the following lines, from *L'Allegre*, of Milton, descriptive of the varied beauties of the landscape: “ *Here thine eye may catch new pleasures,*” &c. &c.

“ We descended to the banks of the river, and approached the grotto; the woods to the left, towering from cliff to cliff, surrounded the vast steep. Eden, after rushing over a succession of cascades, at length forms a long canal, severed by a woody island of considerable length, and terminated by a stupendous amphitheatre of rocks, crowned and scattered over with wood. To the right, the easy rising slopes are covered with meads, stretching up to *Wetheral Priory*. The entrance into the grotto is semicircular, on the edge of a cliff, which hangs over the river; above which a precipice, not less than one hundred feet in height, lifts up its venerable and rugged brow, crowned with oaks of great stature. You enter into a square apartment, eighteen feet long, fifteen feet wide, and of a proportionable height, hollowed out

out of a solid rock, lighted by an aperture, which commands a view of the canal and amphitheatre before described: from thence you pass into an inner chamber, also formed in the rock, eighteen feet in length, and twelve in width, the top of which is beautifully corniced by red and yellow veins, which run in the stone.—The effect of music in this grotto is admirable, the apartments afford a fine echo, which is repeated from the opposite rocks and woods. At a little distance from this place, there is an open area, with a basin in the centre. Behind the basin, other cells are excavated in the rocks; the stranger, whose curiosity leads him to enter them, is astonished to find his return impeded by a torrent of water, which falls immediately before the passage. A large receiver is discharged occasionally, and the stream so conducted, as to form a very fine cascade; falling from the brow of a precipice, and rushing through the arch of a bridge, it pours headlong down the rock, before the entrance into the caves. From this scene, a walk stretches, by the margin of the river, near 700 yards in length, and of a proportionable width, terminated by a pleasure house.

“Beneath a rock, which pushes its front from out the trees, on the long walk, is placed a Roman altar, at the top of which, on a tablet, is inscribed the solemn memento of Shakespear:—“The cloud-capt towers,” &c. &c. &c.

Biography has always been considered as an essential part in a local history; and contributes greatly, by entertaining anecdote, to enliven the dry details, that must sometimes unavoidably occur. Biographical notices, not only of persons of merit, but of eccentric characters, are here occasionally introduced, and with a spirit, and liberality of sentiment, that do credit to the writer. We could produce many instances, in confirmation of this remark; but shall for the present think it sufficient to refer the reader to the work.

This volume contains some neat engravings, particularly one of Naworth Castle, the seat of the Earl of Carlisle; and another of Brougham Hall, the seat of H. Brougham, Esq. The second volume, which is in great forwardness, and which will be duly noticed, will contain a much greater number of plates, than was originally proposed; in this respect, the number of pages, and typographical neatness, at the same time considered, the *New History of Cumberland* must be deemed a cheap publication. We have perused this volume with much satisfaction, and hesitate not, to give it, as our opinion, that this work may be ranked with the best written topographical publications; not that we mean to assert, that it is faultless; we could point out some trifling inaccuracies; but such only as may with justice be passed over, in a work, which in other respects, bears such evident marks of labour and diligence.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Henriade, an Epic Poem, in Ten Cantos. Translated from the French of Voltaire, into English Rhyme. With large Historical and Critical Notes. Part I. Containing Five Cantos. 4to. The whole Subscription 1l. 1s. Booker, No. 56, New Bond-Street. 1797.*

This Poem we understand to have been given to a lady, to assist her in regaining that independance which she had lost by public calamity. We think the Poem deserves patronage. We are certain, that the occasion demands it. The reader will judge from the opening of the Third Book, that the translation is superior to those that have preceded it.

“ Fate gave the rein, and Death, without controul,
 Rang'd on, till slaughter cloy'd the murd'rer's soul,
 Or from his hand the blunted dagger dropt,
 Or dearth of victims, fated carnage stopt:
 The people then, whose minds the queen miss'd,
 Look'd down with horror on the blood they'd shed.
 Pity with them to senseless rage is near,
 Their country's mournful accents reach'd their ear.
 The king himself the scene disgust'd view'd,
 And swift remorse his haunted soul pursued.
 In vain the queen, with deep infernal art,
 Eras'd the stamp of nature from his heart!
 A soul like hers, so steel'd to guilt and shame,
 Surpass'd the art of hell itself to frame!
 Still was the goading voice of conscience heard,
 That secret judge, by proudest tyrants fear'd;
 To sorrow and to shame, an early prey,
 He felt the canker'd bud of life decay;
 His faded cheek the hand of God betray'd.
 His days were number'd, his offences weigh'd.
 A dread example thro' all future times,
 For kings—who dare to imitate her crimes!
 I saw him die! and still before my eyes,
 The horrors of that dreadful scene arise;
 Through ev'ry pore his oozing blood distill'd,
 Aveng'd the blood of France, his rage had spill'd.
 A hand unseen impell'd him to his doom,
 His end diffus'd an universal gloom.
 The people mourn'd their king, his crimes excus'd,
 Crimes of weak youth, by wicked arts abus'd;
 And still to hope inclin'd, in his remorse,
 Of future virtue, view'd a fruitful source.” P. 65.

ART.

ART. 16. *Poems.* By Robert Southey. 12mo. 220 pp. 5s.
Cottle, Bristol; Robinsons, London. 1797.

There is every appearance that Mr. Southey writes at all times, and on all occasions, and publishes all that he writes. He certainly is not without poetic talents; but till he shall have learned, that time for correction are as necessary, to the most brilliant genius, as leisure for writing, he never will atchieve the legitimate title of a poet. The following Sonnet gives a favourable specimen of the writer's talents.

“ With many a weary step, at length I gain
Thy summit, Lansdown; and the cool breeze plays,
Gratefully round my brow, as hence the gaze
Returns to dwell upon the journeyed plain.
'Twas a long way and tedious! to the eye
Tho' fair the extended vale, and fair to view
The falling leaves of many a faded hue,
That eddy in the wild gust moaning by.
Even so it fared with Life! in discontent
Restless thro' Fortune's mingled scenes I went,
Yet wept to think they would return no more!
But cease fond heart in such sad thoughts to roam,
For surely thou ere long shalt reach thy home,
And pleafant is the way that lies before.” P. 114.

We had hoped, that the folly of writing ancient metres in modern languages, was quite extinct, but among Mr. Southey's effusions, are Dactylics, and Sapphics. The following specimen may serve for both; and for all poetry of the same kind, that ever was, or will be written.

“ Weary way-wanderer languid and sick at heart
Travelling painfully over the rugged road,
Wild-vifag'd Wanderer! ah for this heavy chance!” P. 145.

Fiddledum, diddledum.

ART. 17. *The Poet's Fate, a poetical Dialogue.* By George Dyer.
8vo. 2s. 6d. Johnson. 1796.

We have more than once commended Mr. Dyer's poetical talent, but we by no means think that talent is exhibited to its best advantage, when exercised in satirical compositions. The lines flow with sufficient melody, nor do they want vigour; but they do not leave that impressioa on the reader, without which all satire is vain and transitory. The tale of this poem has been told and told again, ever since poets dreamed or authors scribbled, namely, that writing is a very poor trade, that genius is not often enabled to keep a coach and six, and that humble merit is neglected. The following are among the best lines in the poem.

“ God save your worship! lowly thus I bend,
And grateful bless the critic and the friend:
Fain would I climb for thee yon high abode,
Fain from Parnassus bear a blooming ode:

But

But Gray and Mason cropp'd each verdant tree,
 Ambitious rogues! how little blooms for me!
 See Pye and Hayley steal each relique bough;
 That for great George, and this for Howard's brow;
 And should I dare one sonnetteering line,
 Perchance in future Baviads I might shine:
 But should I poems eucharistic pen,
 To praise all generous, great, and learned men,
 Starring, like Barnes, with names, th' Homeric page,
 Your name shall shine through many a distant age;
 And when, at length, your poet makes his will,
 You, you shall have his purse and grey-goose quill;
 Meantime, your worship wants not beef nor ale:
 Since odes are scarce, I treat you with a tale."

ART. 18. *An Essay on Man, by Alexander Pope, Esq. A new Edition. To which is prefixed, a Critical Essay, by Dr. Aikin.* 12mo. 6s. Cadell and Davies. 1796.

This is another, and, in our opinion, an agreeable addition to Dr. Aikin's British Poets. The plan pursued by the editor has invariably had our approbation; this perhaps may be less popular in its circulation than the volumes which preceded, because the poem itself is universally familiar, and has passed thro' an infinite number of editions. The remarks of Dr. Aikin, as usual, are ingenious and acute, but he has given the reader no information of which he was not in possession before. We think his concluding paragraph so happily characteristic of the poem that we transcribe it.

"If the reader does not choose to derive his ethical system from the *Essay of Man*, he will again and again have recourse to it as a storehouse of great and generous sentiments, and he will never rise from its perusal without feeling his mind animated with the love of virtue, and improved in benevolence towards his fellow creatures, and piety towards his creator."

The book is beautifully printed, and adorned with neat engravings, from drawings by Stothard.

ART. 19. *The Scath of France; or, the Death of St. Just and his Son; a Poem. To which is added, Sir Mordac and Balma, &c. By E. Smith, Esq. Author of William and Ellin, Lennard and Rosa, &c. &c.* 8vo. 46 pp. 1s. Jordan. 1797.

Mr. S. shall have no cause for charging us with severity in estimating his poetical talents. He shall himself enable every one of our readers to make this estimate very accurately, by a few specimens of his poetry.

"A mighty load of ills there was
 Upon the nation's back,
 Yet they resolv'd to throw them off,
 Or break the nation's neck." P. 5.

“ As for a bone all nations now,
Like village curs did strive,
While famine and disease did cling,
And eat them up alive.” P. 8.

“ To see a deed so black as this,
It made all nature shrink ;
And on the clouds wild forms were seen,
As if they were *in drink*.” P. 28.

ART. 20. *A Collection of English Songs, with an Appendix of Original Pieces.* Crown. 8vo. 205 pp. 2s. 6d. Elmsly, &c. 1796.

The collection of English songs by Mr. Ritson, is well known. Mr. Dalrymple, (the famous Hydrographer) whose name is signed to the preface of this little work, formed the chief part of this collection before he knew of that, yet, singularly enough found, on examination, that only thirteen in the whole number, are in any degree the same here, as in that publication. In this preface also he avows, in some measure, the very elegant selection of passages from the “*Juvenilia, or Poems, by George Wither,*” which were published in 1785. “*My life,*” says Mr. D. “has not been a life of idleness, but of labour ; although I have published almost as much as would load a pack-horse, yet I have never been a pack-horse drudge. I have, indeed, found in poetry the best relief to the mind, in researches so fatiguing as the investigation of hydrographical truth, amidst the variety of discordant authorities, all of them claiming implicit confidence : and I am not ashamed to avow, that the idea of communicating pleasure to others, is very agreeable to me.” Mr. D. has certainly evinced his taste in this collection, as well as in that alluded to before. Several songs not much known before, are here published, and several of great merit. The appendix consists entirely of songs, by the editor's brother, the late Lieut. Col. James Dalrymple ; and evince a considerable degree of talent for that species of composition.

DRAMATIC.

ART. 21. *The Cottage, an Operatic Farce, in Two Acts.* By James Smith. 8vo. 34 pp. Kearsley, &c.

A harmless trifle, well enough adapted to a country theatre, beyond the limits of which it ought not to have strayed.

NOVEL.

ART. 22. *Ulric and Ilvina, a Scandinavian Tale, in Two Volumes.* 8vo. Allen and West. 4s. 1797.

Why two volumes? They do not, together, make 300 pages. They are written seemingly in imitation of the lofty style of Ossian, and are destitute neither of spirit nor interest.

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DIVINITY.

ART. 23. *A plurality of Persons in the Godhead proved; and the Bible-Translation of three important Passages in Zechariah vindicated. A Sermon, preached before the University of Oxford, on Sunday, Nov. 27, 1796. The Second Edition. To which is added, an Answer to the Observations contained in Dr. Blayney's Appendix to his New Translation of Zechariah. By John Eveleigh, D. D. Provoost of Oriel College, and Prebendary of Rochester. 8vo. 43 pp. 1s. Cooke, Oxford; Rivingtons, London. 1797.*

There is a peculiar character of importance in this sermon, as it is employed to vindicate the ancient interpretation, and ancient English version, of four remarkable passages in Zechariah; all of which, so rendered, amount distinctly to proofs, that the Messiah is the same as Jehovah, or *the Lord of Hosts*, of the Old Testament, and consequently that perfect Deity, and equality with God, is attributed to that holy person. - In doing this, which he has performed with great soundness of learning and argument, Dr. Eveleigh has found it necessary to controvert the justness of the versions published by the present Primate of Ireland, and Dr. Blayney, and it appears, that by so doing, he has given some offence, particularly to the latter. It is unfortunate that such difference in opinion should ever be felt as matter of offence: and the strong arguments brought forward by Dr. E. amount at least to a very material caution, against too great haste in substituting any new interpretation, in place of the well-considered and generally well-authorized renderings of our public translations. We consider the proofs adduced by Dr. E. as nearly decisive in favour of the old version. The following general observations are undoubtedly of the highest value:

“ It has been remarked, that few things are more evidently injurious to the cause of revealed religion, than the weak and unfounded arguments, used by many of its injudicious friends, with a wish to defend or to illustrate its truth. While I admit the justice and full force of this remark, the preceding observations necessarily suggest and evince, that we may find, in the liberality of modern concession, an opposite extreme, not less to be dreaded and opposed.

“ I speak not of concessions, which proceed from an indifference to all religion, and which often obtrude themselves upon us; but of those, which we find, and particularly with regard to the doctrine of the Trinity, in the writings of men distinguished by their piety and zeal for Christianity; who, because they see their imprudence of straining texts of the Old Testament to make them bear upon this doctrine, pass hastily on to the opposite extreme, and employ all their learning and ingenuity to explain away the meaning of others which obviously and necessarily support it; who not only give up every argument of the kind, which is allowed by the generality of learned Christians to be inconclusive, but also feel no difficulty in expunging from their Bible readings, which a very great majority of the orthodox defenders of our religion have ever thought unanswerably deci-

five in their favour.—To say that this has been done in modern times, would be to assert merely what I trust (as far as the present attempt was to extend) has already been proved." P. 25. The learned Provost is, we are happy to see here, as we have in his former publications, a very sound and judicious defender of the ancient and fundamental doctrine of the Trinity; which modern vanity and caprice, are so desirous to undermine.

ART. 24. *The Use and Abuse of this World: a Sermon, preached at St. Bene't, Gracchuburch, in the City of London, on Sunday, Oct. 9, 1796; and published at the Request of the Audience. By William Jones, M. A. Author of the Man of Sin, &c.* 8vo. 24 pp. 1s. Rivingtons. 1796.

The use and abuse of this world, are considered by Mr. Jones, with respect to time, wealth, meat and drink, clothing, society between the sexes, speech, and music. On all these subjects, his discourse abounds with those pointed and remarkable sentences, which characterize this writer, and which never fail to produce a lively and strong impression upon the hearer. The dedication to the Rector of St. Bene't, is honourable to the writer, and to the person addressed; and we may add, without scruple, the more so for being strictly just.

ART. 25. *Sermons on Practical Subjects, by Robert Walker, late one of the Ministers of the High Church, Edinburgh: to which is prefixed, a Character of the Author. By Hugh Blair, D. D. Vol. IV.* Kay, 232, Strand. 1796.

The character of Walker's Sermons, is already known from the preceding volumes, which have been deservedly approved. The present volume consists of 16 Sermons, which had been designed by the author for publication, and of five more, selected by the editor, from his manuscripts. These five, are the first and four last in this volume. The four volumes now form a valuable collection of discourses.

ART. 26. *Sermons, translated from the original French of the late Rev. James Saurin, Pastor of the French Church at the Hague. Vol. VI. on Sacramental Occasions. By Henry Hunter, D. D. Pastor of the Scots Church, London-Wall.* 8vo. 364 pp. 6s. Dilly, in the Poultry, &c. 1796.

The Sermons of Saurin, as translated by Mr. Robinson, have been so well received, that a third large impression of those five volumes is nearly exhausted; and Dr. Hunter, who has now published this sixth volume, intimates a willingness to go on till the whole shall be completed, should he find himself authorized by the sale of the present set. That he will be so encouraged, there can be no reason to doubt. With respect to what he has performed that is peculiar, we should allow him to speak for himself.

“The attentive reader will readily perceive, that I have made the arrangement of the subjects part of my study. When I found any of the links of my chain anticipated by my predecessor, I refer to it,” &c. He mentions also that he has divided such discourses as appeared

too long: but the following intimation is most important. "To one advantage only over my predecessor do I presume to lay claim; congeniality of sentiment with my author on certain points of *doctrine*, of *rites* and *ceremonies*, of church *discipline*, and some others, in which Mr. Robinson differs from him. There must be many passages, accordingly, which he disapproved while he translated: and some sermons he probably omitted altogether, because they coincided not with his religious belief. Under this disadvantage I did not labour in executing my task; as I agree in almost every point with my great original, and possibly translated with peculiar satisfaction what Mr. Robinson did reluctantly, or thought it his duty entirely to leave out." P. viii. The reader has certainly cause to rejoice at this change in the channel through which the sermons are conveyed to him. Dr. Hunter suggests as a very desirable work (in which we join with him) a translation of the entire work of Saurin, continued by Roques and Beaufobre, entitled "Discourses historical, critical, theological, and moral, on the most memorable Events recorded in the Old Testament." The first volume, long ago translated by a Mr. Chamberlayne, should be republished, and the rest supplied. A new edition of the five volumes of Saurin's Sermons, translated by Robinson, is announced at the end of the preface.

ART. 27. *Ecclesiastes; or, the Preacher, an Essay on the Duties of a public Religious Instructor; chiefly taken from a Latin Treatise on this Subject. By Erasmus, with a prefatory Address to Patrons of Livings, &c. &c. To which is added, the Substance of a Charge to a Missionary.* 12mo. 117 pp. 2s. Rivingtons, &c. 1797.

An admonition very judiciously chosen, and with great propriety adapted to modern use. The translator, who dedicates it to the Bishop of London, thus expresses himself upon the subject: "This portrait, which he has now the honour to present to your Lordship, is only a miniature picture, taken from one which was drawn at full length, at a very distant period of time, by the hand of an excellent master: how far it may have been injured by being reduced into a more convenient size, and in what respects, without a close and servile imitation, the spirit of the original has been preserved, no person is more competent to judge than your Lordship." This is undoubtedly true, and we doubt not, that the judgment was favourable. The other parts of this little volume are valuable.

ART. 28. *A Companion to the Sacred History, containing select Hymns on the historical Parts of Scripture. In Two Books. 1. On the History of the Old Testament. 2. On the History of the New Testament. Compiled at the Request of the Author of Sacred History in Familiar Dialogues, &c.* 12mo. 48 pp. 6d. Gardiner, No. 19, Prince's-Street, Cavendish-Square, &c. 1797.

These hymns are so framed as to correspond exactly, in their numbers and subjects, with the "Sacred History in Familiar Dialogues," alluded to in the title; of which see an account in vol. viii. p. 309. Many of the hymns are taken from Watts, Newton, and others, but a large

large proportion are original, and now first published. It is not too high a commendation of the new hymns to say, that they class very respectably with the older ones; and the whole seems well calculated to fulfil the intentions of the editor.

ART. 29. *A Sermon, addressed to the General Baptists, on the Causes of their Declension, and the Means of their future Prosperity, &c.* By John Kingsford. 8vo. 31 pp. 6d. Woodward, Portsea; Marfom, London. 1796.

Mr. K. has chosen a curious text, Eccles. vii. 27. "Behold, this have I found, counting one by one, to find out the account." He reckons up seven causes of the declining condition of the general Baptists; among which, a difference of sentiments appears to be the most operative. There are many pious and good thoughts, and some that are whimsical, in this singular discourse.

ART. 30. *An Essay, tending to show the Grounds contained in Scripture for expecting a future Restoration of the Jews. Published, in pursuance of the Will of the late Mr. Norris, as having gained the annual Prize instituted by him in the University of Cambridge.* By Charles Jerram, Scholar of Magdalen College. 8vo. 57 pp. 1s. 6d. Lunn, &c. Cambridge. 1796.

The restoration of the Jews to the land of Palestine (preceded by their conversion to Christianity) is here shown to be highly probable, from the covenant which God made with the Hebrews, the tenor of the prophetic writings, and the progressive nature of the Christian dispensation. The essay concludes with a Christian exhortation, to manifest a benevolent regard towards the Jews, instead of augmenting the weight of misery by which they are at present oppressed. A respectable share of theological learning, and a commendable plainness and perspicuity of argument and of style, constitute the sort of praise to which Mr. Jerram appears to be well entitled.

ART. 31. *Divine and interesting Extracts, or the selected Beauties of the Right Reverend Father in God, Joseph Hall, first Lord Bishop of Exeter, and late of Norwich. Selected and arranged by Jonathan Blackwell, of Gospy, near Londonderry.* 8vo. 366 pp. 7s. Matthews, in the Strand. 1796.

It was soon after the commencement of our undertaking (vol. i. p. 74) that we announced a very elegant and judicious modernization of Bishop Hall's Contemplations, by Mr. Glasse. The present editor holds it presumptuous to make any alteration in the language of the good Bishop, and selects his extracts from all parts of his works. This we may truly say, that whoever makes the sentiments of that able writer, and excellent man, easily accessible, and pleasing to modern readers, performs an excellent service to the cause of true Christian piety. For which reason, we most heartily wish success to this and every similar undertaking. The present volume is closely printed, and contains a vast quantity of matter, selected in an orderly manner, from the works of the author.

MEDICINE.

MEDICINE.

ART. 32. *A Medical Glossary: in which the Words in the various Branches of Medicine, are deduced from their original Languages, properly accented and explained.* By W. Turton, M. D. 4to. 11. 1s. Johnson. 1797.

On the utility of glossaries or lexicons, it is unnecessary for us to expatiate: the avidity with which such works are received, when judiciously executed, is an abundant proof of the favourable opinion entertained concerning them. The lexicons of Castellus and Blanchard, which are those in common use among medical students, contain, besides definitions of the terms, descriptions of the parts or things defined; and, although in some instances, they may be thought too prolix, yet to the generality of readers, this additional information, adds considerably to their value. The present author has pursued a different plan, “and has contented himself,” as he observes, “with deducing the terms from their proper roots, determining their pronunciation, and simply defining them.” What he proposed, as far as we have been able to examine, appears to be correctly and judiciously performed; the definitions being concise, but at the same time clear and distinct. We have only to complain, that he did not adopt a different form and size for the work, which might have been done without incommoding the reader; for as most of the articles are comprised in less than two, and very few of them reach to three lines, of very loose printing, it could not have fatigued the eye, had the work been printed more closely, and with a smaller type, which would have brought it to a moderate sized octavo volume. By printing it in quarto, and fixing the price at one guinea, the author has undoubtedly prevented a large number of persons, to whom such a work is most necessary, from possessing it. But this will probably be remedied in a future edition, which will doubtless be required.

POLITICS.

ART. 33. *The Politician's Creed: being the great outline of Political Science, from the Writings of Montesquieu, Hume, Gibbon, Paley, Townsend, &c. &c.* By an Independent. Part II. 8vo. 208 pp. 5s. Johnson, &c. 1796.

Still this work is incomplete, and terminates abruptly. The former volume was noticed by us in the Brit. Crit. vol. vii. p. 322. It is certainly a useful compilation, and the author here pursues some important subjects of enquiry, as The balance of power, the balance of Trade, Public Credit, War, Taxes, Money, Trade, Agriculture, &c. all which, he discusses with good sense; and with less copious obligation to former writers, than in the preceding part of his work. He concludes every section with a kind of solemn maxim, printed in capitals. These are, we presume, to form the creed.

ART.

ART. 34. *Another Coruscation of the Meteor Burke. The Retort Politic on Master Burke; or, a few words en passant: occasioned by his two Letters on a Regicide Peace. From a Tyro of his School, but of another Class. Second Edition. With Remarks on that Right Honourable Author's condemnation of the Plan of War hitherto adopted.* 8vo. 70pp. 1s. 6d. S. Jordan. 1797.

Whenever an author gives a true and modest character of himself, we are willing to adopt and confirm it. Such is the case of this "tyro;" who calls himself a young politician, one still in his pupilage." p. 2. If the word *very* had been placed before young politician, we think the description would have been still more accurate.

ART. 35. *A Letter to the Right Honourable William Pitt, on the additional Tax of Two Shillings and Six-Pence on every Hundred Weight of Sugar; with some Observations on the Slave Trade.* 8vo. 59pp. 1s. Egerton. 1797.

This letter is so declamatory in point of composition, and so partial in respect of its arguments, that we cannot recommend it to the notice of those persons who wish to be well informed concerning the affairs of the West-Indies. On the subject of the slave-trade, many things are said, which appear to us highly exceptionable. We are rather inclined to doubt of the veracity, and the good intentions of an anonymous writer, who affirms, that "the slaves in the West-Indies are *less slaves* than our own poor in this land of freedom," p. 25. Whatever a Barbadian sugar-dealer may say, we shall continue to believe, that the English are freemen, not only in "*appellation.*"

ART. 36. *A Reply to a Pamphlet, by Arthur Young, Esq. entitled, "An Idea of the present state of France, and the consequences of the Events passing in that Kingdom."* Second Edition. 8vo. 71pp. Ridgway. 1797.

This reply is in the form of a dialogue, betwixt an Alarmist, and a true and temperate Whig, as he is called. Whoever composes a dialogue, can usually turn the scale of victory in favour of either of the speakers; which is attempted in behalf of the Whig, but with very indifferent success, in this splenetic effusion of party-politics. The main question agitated by the author, is, "Whether the present ministers deserve well of their country, or should be displaced to make room for men more able (not to say more *honest*) than themselves." P. 23. The author did wisely "not to say it;" and he would have been still wiser, if he had kept that question wholly out of sight. For, whatever persons may be supposed to have *lost* the good opinion of the country, it is pretty generally agreed who have *not* gained it.

ART. 37. *Thoughts on the Antimonarchical Tendency of the measures of the British Minister, contained in a Letter to a Noble Lord.* By William Adams. 8vo. 30 pp. 1s. Symonds. 1796.

This writer depicts, in a strain of mock gravity, the blessings derived from Mr. Pitt's administration. In tracing the progress of our domestic and foreign measures, he finds ample scope for his raillery and wit. The republican constitution which the French have acquired, and the rank they now hold as a military power, Mr. Adams ascribes to "the wisdom of the British Ministry, assisted by their chief counsellor, Mr. Burke." The pamphlet is written with considerable spirit, and considered as a production of humour and irony, (which is the chief view of it that belongs to our province) it is certainly entitled to considerable praise.

ART. 38. *Hints addressed to the Electors of Great Britain, preparatory to the next Dissolution of Parliament.* By Charles Faulkener. 8vo. 72 pp. 1s. 6d. Robinsons. 1796.

This pamphlet is one of those unfortunate productions, which from the press of temporary matter, has not found its way to our table, till the lapse of its object may seem to have rendered it obsolete. The remarks, however, which it contains, are so comprehensive in their purposes, and are laboured with so much apparent assiduity, that the author would probably feel little satisfied, if his pamphlet were not to survive the period for which it was originally designed. The talents of Mr. Faulkener, are by no means contemptible; and neither his style nor instruments of reasoning, are unworthy a man of abilities and information. His pamphlet consists in a laboured investigation of political affairs, from the commencement of the French revolution, and his strictures are dealt out with little reserve, against the plans and conduct of the British Minister: the dissolution of parliament is urged as a fair opportunity for repairing or avenging the injuries which the country has sustained; and as that event has now taken place, Mr. F. will have had an opportunity of judging how far his sentiments, and those of the public, were agreed upon the question at issue.

MISCELLANIES.

ART. 39. *Geographical Illustrations of Scottish History; containing the Names of Places mentioned in Chronicles, Histories, Records, &c. With Corrections of the corrupted Names, and Explanations of the difficult and disputed Points, in the Historical Geography of Scotland; the Names being Alphabetically arranged with References to their Position in the Historical Map of Scotland, which accompanies the Work: together with a compendious Chronology of the Battles, to the Year 1603. Collected from the best Authorities, Historical and Geographical.* By David Macpherson. 4to. About 7 Sheets. Nicol, Pall-Mall. 1796.

To the learned and laborious editor of Andrew of Wyntown's Chronicle of Scotland, (see Brit. Crit. vol. vi. p. 337.) the public is indebted

indebted for the present work, judiciously calculated to illustrate that, and every similar record. The map prefixed, adapted to the year 1400, is judiciously formed, so as to mark distinctly, the chains of mountains throughout the country, and is executed with great neatness. The book is beautifully printed; but being in an alphabetical form, and in columns, has the appearance of a mere index. The plan of the author is explained in a short preface, but is so clear, as to require very little illustration. What he says of the map is important.

“The map will appear, upon examination; not to have been copied from any map of Scotland already published, but to be, as much as any general map can possibly be, an original work. The geographical part (or plan work) of it, has been constructed from the best actual surveys and charts, corrected by all the celestial observations I could procure, and carefully collated with every particular map, ancient or modern, which could afford any information. Hence I may venture to say, that the coast-line comes very near to the truth; and even in the small indentings of the head-lands, and inlets of the sea, it will be found very little inferior, in minute accuracy, to many of the larger maps;”—“Not many of the places mentioned in Scottish history will be found wanting in this map: but as a map, like a picture, can answer to only one point of time; the divisions of the country, and the orthography of the names, in this *one*, are adapted to the end of the year 1400: and it thus becomes as nearly as possible coeval with the best of the early historians of Scotland, being a few years after Barber and Ferdun, and a few years before Wyntown concluded his Chronicle. I shall be sorry,” adds Mr. M. with great propriety, “if this small but copious map, upon which I have not spared either labour or expence, shall fall into the hands of any one who will estimate it by its size. It would have been easier, in almost every stage of the work, to execute it on a scale somewhat larger, had I not preferred commodiousness to ostentation, and determined that both the book and the map should avoid unnecessary extension, and contain multum in parvo.” The chief part of this map, it is further said, in a note, is executed by the same artists who were employed, by Mr. Arrowsmith, to engrave the best map of the world that has ever been published. It would certainly be most unjust, to estimate such a map by its size.

The plan of this work is good, and the execution, at least equal to it: it is one which no student or historian will ever neglect, whose objects tend, in any degree, to the knowledge of Scottish antiquities. The same method might be pursued, with advantage, with respect to many other countries. A copious list is given, at the end, of the abbreviations used by the author; but it should have been mentioned somewhere, that the letters subjoined to each name, direct to its place on the map, and the Italic letters to the names on the enlarged scale. Attention will discover this; but, to many, the use will be lost, at least for a time, for want of the explanation. We will give, as a short specimen, the account of Sutherland. Many of the articles are longer, and still more elaborate.

“Suthirland, Sudurland, so called as on the south side of the *Mounth*: q. v. and *Catness, Cattey*. This country, after being for
I some

some ages a divided share, though still a part of the earldom of Catness, was finally dismembered from it by k. Alex. II. and erected into a separate earldom, which appears, from records, to have been possessed as such by William of Moray, apparently son of Hugh, son of Brekyn of Moray, (who had been propri^r or of Suthirland) between 1219, when the king came of age, and 1245, in which year died Gilbert, bishop of Catness, who had some controversy with Earl William, [Cfr. Thomas epist. Orc. in Wallace's account of Orkney, p. 132—Dalr. Coll. p. lxxiii.—Luth. case p. 8, c. v. p. 12] Suthirland has been transmitted, by uninterrupted hereditary descent, with unaltered dignity, and augmented territory, during the course of near six centuries, to the present Countess, the *nineteenth* who has enjoyed the earldom; a duration unparalleled by any other of the now existing peerages. Suthirland, after being long a subordinate shirredom, included in that of Inverness, was, with the greatest part of Catness, erected into an independent shirredom in 1633."

ART. 40. *Essays on some of Shakspeare's Dramatic Characters. To which is added, an Essay on the faults of Shakspeare. The Fifth Edition. By William Richardson, M. A. F. R. S. E. Professor of Humanity in the University of Glasgow. 8vo. 401 pp. 6s. Murray and Highley, Fleet-Street. 1797.*

There are few judicious admirers of Shakspeare, who are not well acquainted with these Essays, which they justly esteem as containing the most philosophical remarks that have originated from the fertile subject of our great bard's dramas. A profound and accurate insight into human nature, joined to a correct and elegant taste in poetry, have enabled the learned Professor to produce a work, the editions of which will probably continue to be repeated as long as any taste for sound criticism shall remain. The arrangement is now altered according to the more convenient order of the subjects, and the author says, in his preliminary advertisement, that the Essays "have received such correction and improvement as must necessarily have occurred to him, and been suggested by his friends, in the course of several preceding editions." What these corrections may be, we have not thought it necessary to ascertain by collation; content to bear our general and unreserved testimony to the merit of the Essays; and ready to believe, or even to vouch, that such things as this author, on mature consideration, believes to be improvements, must certainly deserve that name.

Taste in the form of books, varies as much as taste of other kinds. To us the elegant duodecimo form of the second edition of these Essays, is much more pleasing, for such a work, than the 8vo. size now adopted. The advantage of the present size is, that the book will thus arrange with the best Editions of Shakspeare.

ART. 41. *Remarks on the Arabian Nights Entertainment, in which the Origin of Sindbad's Voyages, and other Oriental Fictions, is particularly considered.* By Richard Hole, LL. B. 8vo. 4s. Cadell and Davies. 1796.

This is a fanciful, but certainly an ingenious and learned publication. The author considers the Voyages of Sindbad as the Arabian *Odyssey*, and as descriptive of real places, manners, &c. He takes no small pains to ascertain the precise local situations of the islands, &c. which Sindbad is supposed to visit, in regard to which we greatly question whether he has convinced himself: indeed he candidly confesses that, at first, he had no other view than to give a plausible, rather than a probable account, of the authorities by which Sindbad's narrative might be supported. Mr. Hole has certainly produced an entertaining book; but he seems mistaken, at his first onset, in two particulars. First, in supposing that the Arabian Nights are "held in contempt, more particularly by the grave and learned." This is so far from the fact, that we have known some of the *most* grave, and the most learned, retain with delight the impression made by the perusal of these volumes. The other error is, that the translation from Galland's French publication, contains *all* the *stories* in the original performance. A continuation has been published, in three volumes; with respect to the authenticity of a great part of which, the most perfect Arabic scholars entertain no doubt. Professor White also, of Oxford, is understood to be in possession of more of the original tales, which were brought from the East by Edward Wortley Montague. The truth is, the work has been admired, and always will, for the simplicity of its narrative, combined with all that the most luxuriant imagination can require; for the accuracy of its representation of Oriental manners; and for the interest and curiosity it awakens in the learned and unlearned, the young and the old.

ART. 42. *Ἄντι τῶν Ἀνακρεόντων Ὀμηδαί.* *The Odes of Anacreon, literally translated into English Prose.* Fine Paper. Small 8vo. Wilson, &c. York; Dilly, &c. London. 1796.

"This little work is designed," says the preface, "for the use of those who have made little progress in Grecian literature; and, that it may the more effectually answer the end proposed, the translation is as literal as the different idioms of the Greek and English will allow." It is beautifully printed, and in general well executed. We do not always agree with the translator in his interpretation. Thus in Ode 26, he renders Ὀπωριζ, "come, prepare;" but the concluding lines,

Μεθόντα γάρ με κείσθαι
Πολὺ κρείσσον, ἢ θανόντα,

seem very plainly to prove, that the poet alluded to arming for war. Why otherwise should the idea of lying dead suggest itself? Henry Stephens so rendered it, and Baxter's objection does not seem invincible;

ble; so also Barnes was inclined to think, if his whole note be read, of which only a part is here cited as authority. A few sensible and illustrative notes are subjoined. It is not mentioned that Ode 18, 25, and some others, are absolutely denied by Brunek, to have been written by Anacreon: and indeed, as that critic observes, Constantine Cephalas, who preserved the few we have, does not pretend that they are all by the ancient poet: they were written, he say, “*sequiori ætate, quàm jamdudum temerata fuisset Græci sermonis puritas, et metricæ leges observari desissent.*”

ART. 43. *A short History of Insects, (extracted from Works of Credit) designed as an Introduction to the Study of that Branch of Natural History, and as a Pocket-Companion to those who Visit the Leverian Museum.* 12mo. 107 pp. 3s. 6d. Bell, 148, Oxford-Street; White, &c. 1797.

This little book is more convenient in form than even Yeats's Elements of Entomology, and has the additional advantage of being illustrated by a plate, annexed to each order, containing one specimen of every genus. We have not yet seen any copies that are coloured, which would certainly be agreeable and useful to many purchasers. In general, the plan is to give a short account of each genus, mentioning the most remarkable insects which belong to it. It should have been told, on this plan, that the lady-bird belongs to the genus *Coccinella*; and that the common maggot of the filbert is the larva of a *curculio*, the *curculio nucis*. Such little notices may easily be multiplied in future editions, and every little accession of this kind will increase the interest of the work. The plan is extremely good, and is executed with care and intelligence; it is well calculated to encourage a taste for natural history, to assist the expansion of that taste, and direct it to proper objects.

ART. 44. *The Repertory of Arts and Manufactures: consisting of original Communications, Specifications of Patent Inventions, and Selections of useful practical Papers, from the Transactions of the Philosophical Societies of all Nations, &c. &c. Vols. IV. V. and VI.* 8vo. 9s. each, with many Plates. Heptinstall, No. 131, Fleet-Street, &c. 1796 and 7.

This work continues to be conducted with care and spirit, and contains a great variety of curious and interesting objects, forming altogether a very ample history of the best modern inventions and improvements. Our former notices of it are in Br. Cr. vol. v. p. 534, and vii. 93. In the latter place it was, by an error of the press, termed *Repository*. To specify the articles worthy of notice, in each volume, would lead us to a great length: we mention particularly Art. 42, in vol. iv. on granulating potatoes; the account and view of Wearmouth Bridge, vol. v. p. 361; and M. de Merveau's experiments on colours, in vol. vi.

ART. 45. *Elementa Anglicana, or the Principles of English Grammar displayed and exemplified, in a Method quite original. In Two Volumes. By Peter Walkden Fogg. Vol. II. containing a Key, in which the Examples of the former Volume are analyzed, and its Exercises performed, together with ample Notes and Dissertations, illustrating the various Parts of this extensive Subject.* 12mo. 249 pp. Stockport, for the Author; Knott, No. 47, Lombard-street, London. 1796.

The first volume was printed in 1792, consequently before our time; but, as the plan is of necessity to be sought there, we shall consider both together. We have seldom seen so laborious a compilation as the present; the author errs, if at all, on the side of redundancy, giving precepts for some matters so trivial, as hardly to require specific notice. The former part of the second volume is simply a key to the examples in the first, and the mode of employing both is clearly explained in the preface, which is prefixed to the latter volume. In the matter of pronunciation, we should more frequently differ from this author than in any other point; and particularly in his mode of expressing the long sound of *i* by *-auee*; thus, *quiet* he directs to be spoken *kwauee-et*, and *brier*, *braueear*. This is incomprehensible; and, in general, in our opinion, the directions given for pronunciation, by new forms of spelling, are delusive and puzzling to a great degree; not only in this work, but in all others. How much more simple and intelligible is it to define, at once, the long and short sound of each vowel, and then to mark them accordingly; thus, *quīet*, *brīar*. Very elaborate notes are here subjoined to the Key, in the second part; and to them twenty-seven dissertations, on grammatical and philological subjects. Altogether, a prodigious quantity of useful and instructive matter may be found collected in these volumes, which have the additional advantage of being highly convenient, in point of form, to teachers and scholars. The smallness of the print may be an objection to some masters; but the object evidently was to compress a great deal into a little compass. The author is a man of much observation and acuteness. His favourite authors (vol. ii. p. 154) are not the same as ours, but we will not quarrel on that point.

ART. 46. *Authentic Memoirs of the Life and Reign of Catherine II. Empress of all the Russias, collected from authentic MS. Translations, &c. of the King of Sweden, Right Honourable Lord Mountmorres, Lord Malmesbury, M. de Volney, and other indisputable Authorities. Embellished with an elegant Frontispiece.* 12mo. 3s. 6d. Crosby. 1797.

When the reader has ceased to smile at the whimsical assemblage of names introduced in the title-page, he may proceed to turn over the leaves, certainly without disgust, but as certainly with no great delight or edification, either with regard to the style, arrangement, or matter, of this publication,

ART. 47. *Biographical Curiosities on various Pictures of Human Nature; containing original and authentic Memoirs of Daniel Dancer, Esq. an extraordinary Miser, &c. &c.* 12mo. 3s. 6d. Ridgway. 1797.

This is an entertaining account of many well known characters, though oddly enough mixed, with regard to the order of facts—John Elwes, Eugene Aram, Christina of Sweden, Fontaine, and Inigo Jones, are jumbled together in all the mazes of chronological confusion. It is, nevertheless, an amusing volume, and written with a sufficient regard to precision and accuracy.

ART. 48. *The Travels of Anacharsis the Younger, in Greece, during the Middle of the Fourth Century, before the Christian Æra. Abridged from the original Work of the Abbé Barthelemi. Illustrated with Plates, designed and engraved by H. Richter.* 8vo. 639 pp. 8s. Vernor and Hood. 1797.

This is an abridgment of a kind peculiarly useful. The original work, with all its merit, is unnecessarily prolix, and the expence of purchasing it is considerable. By reducing it thus to a single volume, it is made capable of being introduced into schools, where it may be used with very great advantage. The plates, which are mentioned in the title-page, are of no value; and if, by omitting them, the volume would have been made a shilling cheaper, their absence might be wished. The map, which is not mentioned, is good and useful: it is, indeed, indispensably necessary. Instead of fancied designs, if the engraver had been employed to copy some of the views of ancient buildings, from the original work, he would have added materially to its value. The character of the original is too well established to require explaining here: the abridgment is handsomely printed, and appears to be carefully executed.

ART. 49. *The Cambridge University Calendar for the Year 1797; containing a List of the present Members, the Livings belonging to each College, with their present Incumbents, the Professors, Officers, University Prizes, &c. Names from the Triposes for upwards of Forty Years back, Medalists and Prizemen, from their first Institution, remarkable Days observed by the University, &c.* 12mo. 248 pp. 3s. 6d. Rivingtons, &c. &c.

“Notwithstanding the inaccurate and imperfect state in which the Cambridge University Calendar last year appeared,” says the editor, “the favourable reception it met with has sufficiently proved its utility.” Since it improves in point of accuracy, and omits things which were deemed exceptionable, we doubt not that it will be established.

ART. 50. *A new and compendious Treatise of Anatomy, and Proportions of the Human Figure, adapted to the Arts of Designing, Painting, and Sculpture; illustrated with Copper-Plates, and designed principally for the Information of such Ladies as practise the above Arts; and absolutely necessary to all Students who wish to acquire Correctness in the Outline of the Human Figure.* By W. F. Wells. 4to. 19 pp. Six Plates. 5s. Hookham and Co. 1796.

That this book is absolutely necessary for all who wish to acquire knowledge of this kind, we positively deny; because there are better books existing for the same purpose. This is slight and superficial, in a great degree; and its chief merit consists in the neat execution of the plates, and the distinct form in which the explanations are printed. The book is, however, convenient, from being small, and not very dear.

ART. 51. *A Narrative of the extraordinary Adventures, and Sufferings by Shipwreck and Imprisonment, of Donald Campbell, Esq. of Barbrek: with the singular Humours of his Tartar Guide, Hassan Artaz: comprising the Occurrences of four Years and five Days, in an overland Journey to India. Faithfully abstracted from Capt. Campbell's Letters to his Son.* 12mo. 276 pp. 3s. 6d. Vernor and Hood, Birchin-Lane. 1796.

Of the original work which is here abridged, we gave a commendatory account in our sixth volume, p. 112. The person who has epitomized it, concludes a short preface by expressing a hope, "that the respectable author, whose fortitude, under unexampled sufferings, does no less honour to him as a man, than his integrity, under circumstances of strong temptation, does to his loyalty and patriotism, will not be displeased with this attempt to render the account of his very singular adventures accessible to the less wealthy class of readers." We should not conceive that the author will be displeased, and we think in general, that such abridgments, of large and expensive books of travels or voyages, are very useful publications.

FOREIGN CATALOGUE.

ITALY.

ART. 52. *Disegno di Lezioni e di Ricerche sulla Lingua Ebraica. Prefazione recitata nella Adunanza della R. Università di Pavia il dì XXI. di Marzo l'A. MDCCXCII. da Antonio Muzzi, Sacerd. Obl. della Congreg. de' SS. Ambr. e Carlo, R. Prof. di Teologia dogmatica e di Lingua Ebraica. Aggiuntavi la Versione del primo Canto di Mose dall' Ebr. in versi Ital. e lat. con n.e. Pavia, 1796. 219 pp. 8vo.*

The author shows in his own person, what he wishes to be implied by his motto; *Non solum ad Aristophanis lucernam, sed etiam ad Cleantibus lucubravi.* He has, in both the parts of this work, unquestionably proved that he possesses a considerable knowledge both of the theory and practice of languages. As, however, many of the discoveries which he has made, are not necessarily connected with the work itself, the publication of them might have been deferred to some other opportunity. A very large portion of the author's intended explanation of the Song of Moses, consists of a comparison of the Greek with the Hebrew language. It must, indeed, be owned, that in some of these instances, the resemblance is sufficiently striking, as, for example, where the Hebrew הָרַם is compared with the Greek ἄρασσα , רָצַר with ἔρσσω , &c. But a method, by which we shall in a thousand instances be subject to be misled, will certainly contribute but little to the better understanding of the Hebrew language. And when Mr. M. pretends to discover, not only in the Greek ἱεροσόλυμα , but likewise in the Hebrew *Jerusalem*, traces of the Greek word ἱερός , (p. 166, *chi non sente l'affinità di jerè ed ἱερός al nome solo Gerosolima,*) he clearly shows, in his own application of his principles, to what an extent an unrestrained imagination may proceed in those matters. The author has likewise evinced no small share of learning in his comparison of the Semitic dialects, and of the different versions, though it does not appear, that much light is thrown by them on his present subject. The version of the Song of Moses, is, indeed, as accurate, as it is easy in itself, and the Alcaic Ode, into which it is translated, p. 102—5, must be allowed to have considerable merit, as a poetical composition. But we must, upon the whole, say, that we have not either in this new exposition of a well known part of the Bible, or in
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the introductory oration, which treats of the Hebrew alphabet, its antiquity, versification, &c. met with any observations, which, on account of their originality or importance, can be said, with propriety, to deserve the notice of our readers.

GERMANY.

ART. 53. Xenophontis Ephesii *de Anthia et Habrocome Ephesiacorum libri V. Graece et Latine. Recensuit et supplevit, emendavit, Latine vertit, adnotationibus aliorum et suis illustravit, indicibus instruxit* Aloyf. Emeric. Liber Baro Locella, S. C. R. A. M. a cons. aulae. Vienna, 1796; XXVIII. and 304 pp. 4to. Price 5 Florins.

The present edition of an author, who has hitherto been very little known, and whose work has never before been accompanied with any commentary, deserves to be recommended to the public, as a valuable accession to the stock of classical literature. Not only the numerous corrections of, and additions to the Greek text, discovered by the editor in the MS., but likewise his own improvements of it, as well as those of other eminent philological writers, collected from their different works, will be found fully to justify us in asserting, that this romance is now, for the first time, rendered not unworthy of the attention of the classical scholar; in the translation also, as indeed throughout the whole work, we have remarked, that the latinity is much more pure than what is generally to be met with in the present age; and the commentary, which includes every thing valuable in the observations of former critics on this work, particularly in the *Observatt. Miscellan.* evinces in every page, the uncommon erudition and solid judgment of the editor, whose very intimate acquaintance with the Greek and Latin languages, must appear the more extraordinary in a person, not a philologist by profession, but a man of business, who has dedicated the leisure of his declining years to the Greek Muses. We must not forget to mention, that this book is printed in a manner which does credit to the place in which it is published, and to the persons employed in it, who, as we learn from a note at the end of the volume, are the brothers *Markides Pulio*.

Xenophon, sur-named the *Ephesian*, lived, as the editor has endeavoured to show in his preface, about the end of the second, or the beginning of the third century of the Christian era. This, indeed, cannot be fully ascertained, but it is, at least, very probable, that he is one of the most ancient of the *Authores Erotici*, from the purity and simplicity of his style, in which there is little of those affected ornaments, so common in writers of a later period. The only MS. in which the History of *Habrocomes* and *Anthia*, has been transmitted to posterity, is preserved in the Benedictine Abbey of Monte Cassino, at Florence,

Florence, and is written in so small a character, that the whole work is comprised in no more than nine leaves in 4to. The first person who copied it, was *Salvini*, who likewise, in the year 1723, translated this romance into the Italian language. Of the Greek text itself, the first edition was prepared by the celebrated physician *Anton Cocchi*, who had taken a second copy of it, from that of *Salvini*, which in the year 1726, he published at Florence, (not as it is expressed in the title, in London) accompanied with a Latin translation. His edition is disfigured by an uncommon number of *errata*, and by a very incorrect punctuation. A second edition of *Xenophon*, appeared in the year 1781, at Lucca, with a three-fold translation; the Latin one by *Cocchi*, that in Italian by *Salvini*, and one in French by *Fourdan*. Most of the errors of the London edition are repeated in this, with the addition of many others, introduced into it by the new editor. The third edition, which was published at Vienna, in 1793, so much surpasses the other two in all their defects, that it may be looked upon to be almost useless. It was superintended by a person of the name of *Polissoz Condus*, a Greek, then living at Vienna, and now removed to Pesth, who was perfectly ignorant of all the duties of an editor, and who, without the assistance of any MS., undertook to correct and supply the deficiencies of his author. The application, therefore, made by the Baron *Locella* of the following passage to these three editions, is very just: “*Tres istæ superiores editiones reducunt in memoriam proverbium illud: Διόδοι πικροί, δεύτεροι Αργύπτιοι, τρίτοι δὲ πάντων Κάρες ἐξωλέσονται.*”

Of the style of his author, the editor speaks in these terms: *Nihil est*, says he, *in nostri oratione, nisi sincerum, siccum, sanum. Nullæ apud eum reperiuntur argutiæ, nulla quæsitæ acumina, nullæ intermixtæ sententiole, nulla denique, ut ita dicam, pigmenta rhetorica, quibus tantoperè delectantur seriorum seculorum utriusque linguæ scriptores.* This is, however, certainly all that can be said in his favour. In regard to antiquities, little can be learnt from him, and the geographical knowledge of *Xenophon* is so limited, that to him Egypt seems to have been almost a *terra incognita*. *Quando in situ locorum, observes Hemsterhuis, urbiunquæ, præsertim Ægypti, describendo versatur Xenophon, facile non nimis segni lectori persuadet, suam geographicæ peritiâ valde claudicare.* It must, therefore, be on account of the language only that any one can be induced to read the history of *Habrocomes* and *Anthia*, and the admirers of the Greek language will, of course, think themselves greatly indebted to Baron *Locella*, since, in the earlier editions, nothing had been done either to improve, or to illustrate, the text; nor had any proper use hitherto been made of the criticisms on this work, by *Hemsterhuys* and *Abresch*, contained in the *Observatt. Miscellan.*

In the edition now before us these are inserted, sometimes entire, and at others abridged, when they relate to extraneous, or, as is not unfrequently the case, with respect to those of *Abresch*, to trivial matters. Besides these aids, the editor has not only had recourse to the valuable collections of the learned *Dorville*, who was preparing an edition of *Xenophon* for the press, but he likewise met with a copy of the London edition, in the margin of which *Cocchi* himself had corrected

rected the errors of his text after the MS. Before this came into his hands, he had requested Dr. *Weigel*, of Leipzig, who was then at Florence, to collate the MS. for him, which, on account of the arrival of the above-mentioned copy, was not continued beyond the 411th page of the London edition, though it was afterwards found that the collation made by Dr. *Weigel* was, in respect to accuracy, greatly superior to that of *Cocchi*.

We shall only further point out, as circumstances peculiar to this edition, that, in the Greek text, the modern signs of punctuation are employed, and that in the diphthongs, except the *ou* only, the spirit is placed over the first vowel. In support of the first of these alterations, it may be urged, that as, according to the present mode of punctuation, two additional signs are introduced, they will not be found less useful in the Greek, than they are in our own language; but, in respect to the latter of these innovations, we must confess, that, if any change be required, we should rather feel ourselves disposed to conform to the practice of those persons who place the spirit between the two vowels, to both of which it seems equally to belong.

Jena ALZ.

ART. 54. *Geist der speculativen Philosophie, von Dieterich Tiedemann: Vierter Band.—Spirit of speculative Philosophy, by D. Tiedemann. Vol. IV. 648 pp. 8vo. Marburg.*

We are, in this new volume of a generally esteemed work, presented with the History of Philosophy, from the time of *Mohammed* to *Duns Scotus*; so that the History of the Scholastics is not entirely completed in it. This likewise, as well as the former volumes, begins with an account of the Political History, for the purpose of pointing out the influence which it may have had on the learning of the age; and, in the compilation of this part, the author has certainly had recourse to some of the latest and most approved historians. It must be observed, however, that these introductions are not only sometimes too prolix, but likewise that they are not always perfectly adapted to the volume to which they are prefixed. Thus, for instance, in the present volume, the Political History reaches only to the twelfth, whereas that of the Scholastics is continued to the commencement of the fourteenth century. Nor, indeed, are we altogether satisfied with the reason assigned by the author for this conduct, in p. 335; namely, that each volume may have a certain, and nearly equal, portion of the Political History, which would otherwise not be the case.

The first philosophers whose names appear in this volume, are *Johannes Damascenus*, and *Theodorus Abucara*, who can hardly be thought to have deserved a place in an history of philosophy, merely on account of what was called his new demonstration of the existence of a deity. In the *fourth section*, the author proceeds to the *Arabian philosophers*, who, though some of them are known to have lived at a later period, are here all brought together under one view. That in this part of his work, there must be numerous defects, Mr. T. is ready to admit, as many of the writings of these authors are very scarce.

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At the same time, we must own, that much more may be learnt concerning their philosophy, from the present compilation, than from that of *Brucker*. The author is, indeed, strongly prepossessed in favour of the Arabian philosophy, and takes great pains to show, that Arabia can boast of many writers, who have had the courage to think for themselves. But the proofs adduced in support of this opinion, seem only to demonstrate that they contributed in some degree, to throw new light on, and to give an additional extension to ideas formed on principles for which they had been indebted to others, incorporating the Aristotelic with the Alexandrine philosophy, as Mr. T. himself allows, p. 120, in regard to *Avicenna*, of whom, however, he speaks in the highest terms. The passages cited from *Algazel*, are by no means unimportant, in which he combats some doctrines of the school philosophy. *Tophail* and *Averroës*. Much of what is here observed concerning them, can hardly be said, properly, to belong to a work of this nature, according to the plan originally laid down by the author, as it often either contains nothing new, or such positions only as are unfounded, and by which, therefore, the interests of science are not effectually promoted. To this Section are annexed some notices concerning the different philosophical Sects among the Arabs, which might have been considerably augmented from the *Destructio destructionum Philosophiæ Algazelis of Averroës. Section V. Jewish Philosophers; Maïmonides and Irira. Section VI. Christian Philosophers; among whom Johannes Scotus Erigena* was, at this period, one of the most distinguished. His extraordinary notions concerning the Deity, are thus stated in p. 189*: "God does not know himself: he belongs to no species of being, comes under no pre-

* As it must be difficult to translate works on these abstruse subjects, with sufficient accuracy, we have here given some extracts from the passages of *Scotus* alluded to, *Lib. II. de Divisione Naturæ*: "Quomodo divina natura seipsam potest intelligere, quid sit, cum nihil sit: superat enim omne quod est, quando nec ipsa est esse ab ipsa est omne esse, quæ omnem essentiam et substantiam virtute suæ excellentiæ supereminet? Aut quomodo infinitum potest in aliquo definiiri à seipso, vel in aliquo intelligi, cum se cognoscat super omnem finitum & infinitum?—Deus itaque nescit se quid est, quia non est quid; incomprehensibilis quippe in aliquo & sibi ipsi & omni intellectui.—Omne siquidem quod in aliquo substantialiter intelligitur, ita ut proprie de eo prædicetur quid sit, neque modum, neque mensuram excedit.—Non quidem seipsum ignorat, sed ignorat quid sit, infinitus quippe & sibi ipsi, & omnibus quæ ab eo sunt.—Nam ubi invenitur quid, ibi confertim et quantum et quale. Dum igitur dicimus, Deum se-ipsam quid sit ignorare, nihil aliud suademus, quàm Deum in nullo eorum quæ sunt se esse intelligere. Ipsa itaque ignorantia summa est sapientia.—Ignorat quoque Deus in impiis peccatoribusque quod non fecit, illorum videlicet malignos irrationabilesque motus. Nam si malum sciret, necessario in rerum natura esset. Divina siquidem scientia omnium quæ sunt causa est," &c. pp. 79—84.

dicament;

dicament; for then he must necessarily be a finite and limited being—He is nothing of the things that are, and can therefore form no idea of himself, nor impress it on others—He has likewise no knowledge of such things as are placed without him. His Infinity, and his unmeasurable Exaltation above every other object, make it impossible for him to have any conception of whatever is limited, and comparatively insignificant, as every thing else must, of course, be.” These assertions, our author considers to be, as we think they must be allowed to be, absurd and atheistical, because the Deity seems to be represented by them, as an inanimate being, destitute of all intelligence. If this decision be just, the opinion of *Scotus* on this subject, should not have had a place in an History of Philosophy. He might, however, possibly only mean to say, that God is a being, who, though we may have some idea of his nature, must still be, in a great measure, incomprehensible to us, and, indeed, he explains himself more satisfactorily on this head, in his book *de Praedestinatione*. *Anselm* of *Canterbury*, as quoted by Mr. T. p. 267, maintained nearly the same opinion, though he is there stiled the Founder of a Natural Theology *à priori*. His more just notions concerning the freedom of the human will, the doctrine of rewards and punishments, the divine prescience, as reconcilable to the free-agency of man, will by some be thought sufficient to secure to him a place among the philosophers of this period; and though it may be said that these questions chiefly regard theological controversy, they are by our author, under the article *Anselm*, p. 269, as well as in other parts of this work, admitted as philosophy also, in conformity to the ideas of those times. Sect. VIII. *Philosophers of the 11th and 12th Centuries*. The observation which we have just made is particularly applicable to the philosophers of this period, who were, in reality, rather divines, than philosophers, but who, however, adapted their religious notions to the prevailing philosophy. Mr. T. has likewise, in this section, given some account of *Hildebert*, *Alphonfus*, *Algerus*, who should certainly not have been assigned to the same class with *Anselm*, *Abaelard*, &c. *Anselm*'s proofs of the existence of a deity are, as might be expected, not forgotten here; more especially that which has of late, been so much insisted on: Mr. T. looks upon it to be perfectly conclusive, and it is for this reason, that he calls *Anselm* the Founder of a Natural Theology, *à priori*. *Abaelard*'s life is also detailed here too circumstantially from *Brucker* and *Berington*. We are likewise presented with some of the opinions of *Petrus Lombardus*, and *Hugo Rothomagensis*, which are neither recommended by their novelty, nor by their importance. *Jaannes Saresberiensis*: the account given of him here, is by no means favourable. The author represents him to have been very superficially acquainted with the philosophy of those times, as he was indifferent to matters of mere speculation, and considered philosophy to be valuable only in proportion to the effect which it was calculated to produce on the moral characters of those who professed it. We should, however, have conceived, that a writer, who so justly censures the literary men of his own age, who had vindicated sound logic, against those that had affected to despise it, and who had taken such pains to remind his contemporaries of the necessity of recurring

to the *ἡσυχία θεωρίας*, a maxim to which, in their idle reveries, they seem to have paid no regard, would deserve not less than any other, the name of a philosopher. The little which is here said of him, clearly shows, that he was a man of an uncommon share of discernment; in proof of which, much more might, indeed, have been added; as, for instance, the judgment passed by him on the dispute between the Nominalists and the Realists. Throughout this section, the author has been particularly careful to investigate the first knowledge, as also the gradual propagation of the knowledge, of the Aristotelic and Arabic writings. He supposes, that we may have become acquainted with them, in general, about the beginning of the thirteenth century; the use of logic was, however, understood before that time. It would likewise, perhaps, on a more diligent inquiry, be found, that the other writings of Aristotle were known before that period. We are informed, by *Joh. Saristorienfis*, of attempts which were then made to unite *Aristotle* and *Plato*, and he appears not to have been ignorant of other works of Aristotle, besides those which were written expressly on the subject of logic. This opinion is confirmed by what Mr. T. observes concerning *Michael Scotus*, who died in the year 1190, as also by the passages quoted by him from *Hugo Etarianus*, and *Alanus von Ryssel*; compare *Brucker*, T. III. p. 684. At the end of this section, the author combats the notion of *Brucker* and others, who maintained that the introduction of the Aristotelic and Arabian philosophy, was attended with the worst consequences to the cause of learning. He conceives that the almost universal deference shown to the decisions of Aristotle, was indispensably necessary, and highly beneficial to those times; that, without this restraint, numerous systems, opposed to each other, would have been formed, and the spirit of disputation have known no bounds; which would have been ultimately productive of a general scepticism, and of disregard not only for philosophy itself, but also, on account of the near relation of their philosophy to religion, the greatest confusion would most probably have ensued, both in the civil and religious establishment: even the obstacles that stood in the way of the right explanation of the Aristotelic writings, such as their acknowledged obscurity, and the imperfect nature of the translations, must have contributed essentially to the improvement of the understanding, and have served to promote useful exertion. Ninth Section. *Scholastic Philosophy*. This is defined, by our author, to be that mode of treating subjects, according to which, when the principal arguments, on both sides of the question, have been stated in a syllogistic form, the decision is left to Aristotle, to the fathers of the church, or to the prevailing religious creed. *Alexander Hales* has heretofore been regarded as the first scholastic philosopher, because, on account of the extreme scarcity of the works of *Michael Scotus* and *Robert Pullen*, it has been found difficult to determine whether this philosophy could be traced back to a more remote period. The author, in this section, gives an account of *Alexander Hales*, *William of Paris*, *Vincent of Beauvais*, *Albertus Magnus*, *Bonaventura*, *Thomas of Aquino*, *Richard Middleton*, *Henry of Ghent*, *Aegidius de Colonna*, and *Duns Scotus*, together with selections of what appeared to him to be really interesting in their voluminous

luminous works, according to an idea suggested by *Leibnitz*, for which he is certainly entitled to the thanks of the literary world.

Jena ALZ.

ART. 55. *Geographische, physische, und statistische Schilderung und Geschichte des Persischen Reichs, von den ältesten Zeiten bis auf diesen Tag. Herausgegeben von S. F. Günther Wahl, königl. preuss. Interp. und Prof. zu Halle. Erster Band; mit Kupfern und einer Karte.— Geographical, physical, and statistical Description and History of the Kingdom of Persia, from the most remote Times to the present Day, by S. F. G. Wahl, &c. Vol. I. with Plates and a Map. Leipzig, 944 pp. 8vo. Pr. 4 Rixd.*

In the introduction the author endeavours to prove, that the Greek and Latin are less to be depended on than the Oriental sources of Persian geography and history. Next follows a circumstantial account of the different maps, books of travels, and other writers on those subjects, with an estimate of their comparative importance, in the judgment of Mr. W., to p. 105. We are then presented with a list, including likewise an appreciation of the value in this respect, of the ancient classical writers, among whom several are enumerated who have occasionally, and not professedly, treated of that country. In p. 144 commences the catalogue of the Oriental authors, whose works Mr. M. has either consulted himself, or for whose account he has been indebted to others; consisting not only of printed, but likewise of a considerable number of unprinted works. In the second part is given the chorographical description of the Persian monarchy, according to its general names, particular provinces, seas, rivers, mountains, &c. The *third part* treats of its physical properties, in regard to climate, (with which this volume concludes) inhabitants, and natural productions.

Ibid.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Our Correspondent was right respecting our conjecture in p. 495. vol. ix. It was formed by memory, which, on referring again to Stephens's Edition of 1550, we find to have been fallacious.

We thank R. H. C. for his intelligence. With respect to *Masson's Stapeliae Novae*, on turning to vol. ix. p. 350, he will find he was mistaken. We should be glad of such a list as he mentions, could we depend upon having one that should be authentic.

Candidus is welcome to his opinion, we shall keep ours. We thought we did rightly, and we still think we have done so.

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The person who has corresponded with us, under the name of *Asiaticus*, is desired to let us know how we may now address him. A letter was sent two or three months ago, to his former direction, the *Percy-Street Coffee-House*; but as no answer has been received, it is presumed, that it has miscarried.

LITERARY INTELLIGENCE.

We are informed from the best authority, that Mr. Burke has left many MSS. behind him, which are now under the examination of the friends, to whom he himself confided that important and delicate trust. Such of them as are deemed sufficiently finished for the press, will be given to the public. The larger pieces will appear in separate publications, and the whole, with the Tracts lately published, in a collected form, to complete the Quarto Edition of his Works. These will be accompanied, by an Account of his Life, principally as connected with the public History of his Times, and a selection of his Letters on public subjects.

Major Ouseley is preparing for the press, some historical anecdotes of Alexander the Great, and an account of his expedition into Asia, from Persian authorities; whose various traditions, on this interesting subject, will be compared with those of the Greek and Roman historians, and the geographical passages illustrated by maps.

Mr. Pennant's account of *Hindustan*, the part of his *Outlines of the Globe* which we mentioned in January last, will form two volumes in quarto, and will appear about Christmas next.

Dr. Smith is said to be employed upon a *Flora Britannica*.

Mr. George Monck Mason, already known by his notes on several of our early writers, and editions of some, is about to publish a volume of *Comments on Beaumont and Fletcher*, with additional comments on Shakspeare.

T H E

BRITISH CRITIC,

For AUGUST, 1797.

“ Quid in quaque re sequendum cavendumque sit docebimus, ut ad ea judicium dirigatur.” QUINTIL.

Our endeavour shall be to point out, in every instance, what is to be followed, and what to be avoided; and thus to give a right direction to the judgment.

ART. I. *The Scriptural History of the Earth, and of Mankind, compared with the Cosmogonies, Chronologies, and original Traditions of Ancient Nations; an Abstract and Review of several modern Systems; with an Attempt to explain, Philosophically, the Mosaic Account of the Creation and Deluge, and to deduce, from this last Event, the Causes of the actual Structure of the Earth. In a Series of Letters, with Notes and Illustrations. By Philip Howard, Esq. 4to. 602 pp. 1l. 1s. Faulder, New Bond-Street. 1797.*

WITH great pleasure do we announce, in this volume, the work of an acute observer, and a man of sound and extensive knowledge, who has employed his talents, to expose the ignorance and presumption of those naturalists, who have attacked the Mosaic system. He shows also, that the same naturalists have contributed principally to bring on the dreadful calamities

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which France has suffered, and the rest of Europe still apprehends, by the open apostacy from religion, which that country has been the first to avow, and has endeavoured, in all possible ways, to propagate. Mr. Howard informs us, that this work was the result of a tour in Switzerland, which he took with the Marquis of Montigny, whom he found exceedingly attached to the system of his countryman, Buffon. To him, therefore, he addressed two letters on this subject, which were published in French, in 1786; but, he adds, that from minds strongly prejudiced in favour of their most celebrated writers, and already agitated by brooding on philosophic theories of government, this address could expect but little attention. The same work revised, corrected, and considerably augmented, Mr. H. now offers to his countrymen: anxious to guard them from the seductions of pretended naturalists, both French and English, who, with all the parade of science, endeavour to divert mankind from the only infallible source of all our knowledge, on the subject of the origin of this earth. The work is now divided into nine Letters, of which we will endeavour to give such an analysis, as their great importance demands.

Letter I. p. 1.—*Insufficiency and Contrariety of various modern Systems on the Formation and Structure of the Earth.—Coincidence of Ancient Traditions, with the Scriptural Account of the Creation and Deluge.—Attempt to prove from these, and from the Infancy of Population in Times not very remote, the Reality of a general Deluge, and its Antiquity not far removed beyond the Date usually assigned to it.*

The first of the subjects here announced, is treated only in a general way, to show that those pretended Natural Philosophers, who fancy that they understand Nature better than she is described by Revelation, are still so much in contradiction with each other, that, in order to be completely disgusted with their affected knowledge, it is sufficient to compare them together. Their common interest in being obscure, has, however, led them to unite in one point, which is thus defined by Mr. Howard:

“Almost all the authors of these new systems, to conduct the works of nature to their present state, require an almost infinite series of ages. Great alterations operated by a general deluge, are industriously excluded. Revolutions they admit; but a sudden and total one would not favour the gradual and slow workings of their plastic nature, and might have effaced all traces of those ingenious processes, which they have devised for her all-efficient power.” P. 3.

The second subject of this letter, namely, *the Coincidence of Ancient Traditions, with the Scriptural Account of the Creation*

and Deluge, is introduced by Mr. H. in the following just and masterly manner. :

“ It must be allowed, that the history of early times, interrupted, broken, disfigured, and obscured by absurd fables, presents more uncertainties, than facts on which we can rely. It is a shadow almost effaced, but which still proves the existence of a real body. The vanity of nations and authors; has nearly buried it under a heap of apocryphal tales. The physical properties of nature, and of the seasons, and the history of the labours appropriated to these, blended with the names and actions of the first instructors of mankind, form allegorical and mysterious fables, which produce to us a chaos scarcely to be penetrated. But amidst all this darkness, persevering criticism still discerns from time to time principal events, which, ever appearing prominent in the history, the fables, and mysteries of all nations, indicate the real vestiges of certain truths, of which, all had equally preserved some ideas.” P. 5.

This able author then undertakes to mark out these traces of a common original to all these traditions ; and produces, on this subject, both in his letter and in the notes, a most interesting and instructive account, the principal objects of which, are all that can be noticed in such a description as we are here to give. His first general remark is this :

“ The foundations on which certain nations have endeavoured to support their pretensions to unbounded antiquity, fall of themselves in the eye of criticism, from the moment they are obliged to have recourse beyond certain *epochs*, to the existence of *Gods*, or other imaginary beings.” P. 7.

Considering however the notions spread among these ancient people, with respect to Creation, Mr. H. shows that they all agree on the following points, nearly corresponding with the scriptural account of the beginning of the world.

“ The primary existence of a chaos, or of the confused elements of this world—its gradual reduction into order—original darkness, from whence issued light—the division of waters, which at first covered the whole surface of earth—the successive formation of fish and birds, of terrestrial animals, and finally of man, are recorded in the mythologies and traditions of all ancient nations. A state and age anterior and more happy, from whence man is fallen—the superiority of the first men to us, both in vigour and longevity, are ideas preserved in all nations. The precise number of *ten* generations, reckoned by the Jewish legislator, between the Creation and the Deluge, is repeated in the annals of the most distant nations. The Chinese compute ten generations from Fohy to Yu, who appears at the head of their first dynasty. The Persians enumerate the same number from Soliman Haki to Caicobad, the author of their second race. Sanconiatho, a Phrygian, reckons ten generations of gods and demi-gods, between Uranus and the present race of mortals. Berofus, a Chaldean, counts

the same number before a general Deluge. The Egyptians give the like number to the Atlantides before that epoch. The Tartars and Arabs, nations famed for their simplicity, and for their attachment to their genealogies and antique traditions, preserve not only the memory of these ten generations, but in concert, though separated by immense distances, give to most of the antediluvian Patriarchs, as well as to their immediate successors, the very names consecrated to them by Genesis." P. 13.

The author then proceeds to consider, according to these several traditions, how much time has elapsed from the event of the Deluge, *which they all commemorate*, to the Christian æra. With this view, he first examines the researches of M. Bailly, an author well known, and who, as he very properly remarks, cannot be suspected of any partiality in favour of Revelation. A note on this subject, at p. 121, describing the conspiracy of Voltaire, Buffon, d'Alembert, Condorcet, and others of that class, with whom M. Bailly was associated, for the purpose of destroying Christianity, deserves particularly to be read with attention, by those who have not yet seen the work of M. Barruel, (which we shall notice in this number) wherein the whole of this horrid mystery is developed. To please this sect, and particularly M. de Buffon, whose favourite disciple he was, M. Bailly, in his first work on the History of Astronomy, adopted the reveries of certain ancient nations. But, more jealous of his reputation as a man of letters, than attached to the views of this sect, in a second work he abandoned all these fables; and reducing their expressions within the bounds which they themselves point out, by the occasional interpretations they supply, drew separately from each of them a determination of the time which must have intervened, between the Deluge, mentioned by them all, and the Christian æra. These determinations, brought together by Mr. H. at the 24th page of this work, afford an average of about 3500 years. After some very interesting details on the chronologies of ancient people, distinct from the Hebrews, Mr. H. passes on to those which are deduced from the narrative of Moses: on which he makes, in the beginning, the following remark:

"We must not dissemble, that there are three versions discordant enough as to the space of time elapsed between the creation and the birth of Abraham. These differences, however, arise not from any variation in facts, but merely from the ages diversly attributed to the first Patriarchs at the birth of the Sons, who form his genealogies, arising either from the mistakes or prejudices of copiers. Moses himself is no wise responsible for these contradictory chronologies." P. 58.

Mr. Howard then gives these genealogies in detail, according to the three different chronologies; the principal differences in which occur in the interval between the Deluge and the birth of Abraham. This interval, according to the Hebrew Chronology, is only 292 years, in which computation he demonstrates that there must have been some error. In the Chronology of the Samaritan text it is 942 years; in that of the Septuagint 1192. In consequence of deductions drawn from various facts, Mr. H. conceives it necessary to add 350 years to the Hebrew Chronology; and having, by various means, determined some other points, he compares (p. 83) the different dates of sacred and profane history which result from his elements of chronology, with those which are assigned for the same periods by the chronology of Uther. Having finished these researches, so very interesting to general history, he thus concludes:

“ From these observations, and this (I flatter myself not ill-founded) critical review of history and chronology, I am persuaded that it will appear, that 2698 years between the Deluge and the Christian æra, form a sufficient space of time for the full population of all the parts of the western world, of which any tolerable knowledge was acquired at the birth of Christ. Germany, and all the northern parts of Europe, were even then still covered with forests, and of course thinly inhabited. In this chronology, ample time is allowed before the dispersion, for such an increase as would enable men, who settled in Asia in civil society, to build numerous towns, and cultivate their environs. In the remainder of the first period, the first progresses of population are sufficiently slow and gradual, till at length all the habitable parts of western Asia are fully occupied. A greater length of time is not only not requisite, but would be superabundant for this situation. It is not till the second period, that some overgrown nations begin to press upon their neighbours. From all these considerations, I will boldly conclude, that any further extension of time is totally unnecessary, and that a much greater would be absolutely incompatible, not only with authentic history, but with the course of nature.”

P. 102.

Letter II. p. 203.—*Analysis and Refutation of M. Bailly's first System of the Origin of Nations, and all Population, derived from the Poles; deduced from ancient Annals.* To give our readers a just idea of the important and curious subject treated in this letter, it will be sufficient to transcribe the author's own summary of M. Bailly's very judicious remarks on the astronomy of the ancient nations.

“ M. Bailly, in his enquiries into the state of ancient astronomy, had observed, that several ancient nations, as the Egyptians, Chaldeans, Indians, and Chinese, though seated at great distances from each other, possessed several astronomical formulæ common to them all. He also found several learned periods equally established among
them

them, and particularly that of 600 years, which he also remarked to be in use among the Tartars, to whom he supposes a still more profound knowledge of astronomy than was even possessed by any of these other nations. It appeared also, that all these people employed these rules and formulæ, in the same manner as several of our workmen make use of certain mechanical or geometrical rules, without any knowledge of the principles on which they are founded. For so many years the learning of all these nations has been stationary in this respect; they neither invented nor dived farther; they only traditionally preserved what had been handed down to them. From thence M. B. concludes, that these people were not the inventors of the science, but simply and blindly followed what they had learned from some more ancient and more learned nation. The conclusion seems perfectly just; and M. Bailly, with all the ardour natural to him, set himself to search into the archives of antiquity, to find the traces of this learned ancient nation, first instructor of all others, whose memory seemed to him to be lost." P. 206.

The author then follows M. Bailly in his excursions in search of this ancient people, which he commenced from the south, in consequence of some indications thrown out by Plato respecting a certain island called Atlantis; but afterwards, being desirous to favour the theory of the earth invented by his protector Buffon, he returned towards the north, and finally fixed among the Tartars, whom he supposed to be the immediate descendants of the first astronomers. In tracing the progress of his author, Mr. Howard is careful to point out, at every step, how strangely the spirit of a sect can blind the most learned and sagacious men: and concludes, against him and his patron, that "from no circumstance of tradition or history can it be inferred, that the north was the original seat of mankind since the general Deluge, or that, as Mr. Bailly contends, all population was derived from thence." He adds, that "the continued and connected traces every where discoverable of progressive colonization from southern interior Asia, give on the contrary, the fairest and most unequivocal testimonies, that the renovation of mankind had there its commencement, and that population was thence slowly and gradually diffused, both over the north, and every other part of the earth."

"Letter III. p. 261.—*Examination of Testimonies adduced from Ancient Astronomy, to prove the Antiquity of the World, and particularly of M. Bailly's Second System, founded on an Indian Æra, pretended to be fixed on real Astronomical Observations.*

"The body of this last publication," says Mr. H. "consecrated to establish an epoch of 3101 years before Christ, determined by real observations, is certainly a work learned and laborious. M. B. therein calculates, by divers Indian tables and formulæ, the positions of

of the sun, moon, and planets, at different periods, till he arrives at that principal æra; and verifies them nearly by the more perfect rules of our astronomy. Nothing can be more dazzling than this scientific display, nor more imposing than this kind of proof, which we are accustomed to look upon as demonstration. But here, admitting the solidity of his basis, and the accuracy of his calculations, it is the conclusions drawn from these that are far from decisive. Without following the author in operations far beyond common reach, this point may be discussed by simple reasoning." P. 264.

"The question is to know, whether these Indians, ancient or modern, have not calculated upon their tables backwards (as M. Bailly himself has done on these same tables) from some one known epoch, till they found by them a certain aspect of the heavens deemed sufficiently remarkable and proper to fix an astronomical period, which they applied to their chronology. On this occasion it was to fix the beginning of a new age." P. 266.

"He himself owns, that the ancient Indians had deducted, from calculation only, another æra decidedly fabulous, rising to 20,700 years before this fourth age, in order to find the coincidence of the origin of their moveable zodiac with the equinox, and a conjunction of the sun and moon in the first point. He pretends, indeed, but very gratuitously, that the Indians had taken for the basis of this long, laborious calculation, the epoch of 3101, fixed upon real observations. To carry us thus back so many thousand years, it surely is of small consequence whence we start; and these calculations will be comparatively little increased, though they should have had a basis less ancient by some hundred years. The idea alone of thus making such long retrograde calculations, sufficiently proves a decided systematical aim of seeking singular aspects of the heavens, in order to make pretended earthly events coincide with them, and to give weight to the absurd fables of their mythology." P. 267.

The epoch here in question is that, which, in the Indian chronology, they mark by the Deluge; on which Mr. Howard remarks, that, proceeding from thence immediately, it exceeds very little the time fixed by the Samaritan chronology, and does not amount to that of the Septuagint. But he adds, "M. Bailly has not only, unwarranted by the Indians, but, in direct contradiction to them, added 400 years to their æra of the Deluge, seemingly for no other purpose, than to carry that event beyond any version of scriptural chronology." Mr. H. then explains what the Indians say of this interval of 400 years, (probably 400 days, according to the key furnished by some of their periods;) and then, in a note upon this subject, after having shown that the new discoveries of the Asiatic Society, confirm what he had before said in opposition to M. Bailly, he adds the following remark; well formed to characterize the sect with which that astronomer was connected.

"This

“ This laborious work of M. Bailly shows with what industry infidels catch at the slenderest threads to invalidate the authority of Scriptures, In order to raise the age of the world since the Deluge, beyond the reach of even the Septuagint version, he has, in defiance of his own favourite Indian authority, added their interval of 400 years between their third and fourth ages, to the sum of the present age. It should seem, that a similar motive has engaged him to prolong the former age by those same 400 years.” P. 279.

In the course of this discussion of M. Bailly's second system, Mr. H. returns to the idea which that astronomer, while he thought it would lead to a conclusion favourable to the system of Buffon, had very well established in his former work: namely, that the astronomical formulæ preserved by different people of Asia, were not originally their own, but came to them by tradition from some ancient people. This people he placed afterwards in the north, in order to give some colour to the system of his patron; who, from the bodies of elephants and rhinoceroses found in the northern regions, had concluded that these animals lived there with the first men, while the earth was yet burning at the equator: whence they had migrated towards the tropics, as the earth grew too cold for them in the north. But when M. Bailly came to consider the degree of preservation in which these bodies were found, a rhinoceros discovered in Siberia, having actually the skin and the hair, he renounced this absurd hypothesis, and intimated to Voltaire, that it must be abandoned. Truth, nevertheless, has been a gainer by these researches made in favour of error; for they conspire to authenticate the sources of that knowledge which these philosophers would force us to abandon. Mr. H. establishes this important confirmation of the history of Moses, by showing, that the origin of astronomy, which M. Bailly has vainly sought among the inhabitants of the earth in its present state, can be found only among the antediluvians.

“ I am no less persuaded,” he says, “ than this astronomer, that the sublime science which he so eminently possessed, really dates from high antiquity. The long life of the antediluvian patriarchs, must have given them a taste for the study, as well as the means of perfecting themselves in the knowledge of the heavenly motions. The life of Noah and his children, already possessed of (the results of*) that science, was sufficiently long after the Deluge, to enable them to continue it.” P. 269.

This solution of the historical problem of M. Bailly, is the same as M. de Luc had already given in his *Letters on the History of the Earth, and of Man*; where it was supported by un-

* *Reviewer.*

deniable proofs of the true period of the Deluge, drawn from objects discovered within the earth itself. We have also direct proofs, that this interpretation of the Indian traditions is right; for Mr. Bryant and Mr. Maurice have shown, that astronomy is particularly reckoned, by those people themselves, among the sciences which were received from a person who had been preserved by miracle from the Deluge. On this subject, Mr. H. has also made a very interesting remark, respecting the formulæ of the Indians, which seems, at the same time, to point out a great physical effect of the Deluge. These formulæ, he observes, as they are transmitted to us, refer entirely to years of only 360 days, and are so preserved by the Indians; but, in their calculations, in proportion as their own observations became more exact, they added first five days in a year, and then some hours and minutes. This process makes their operations very complicated, as well as those of M. Bailly, when he calculates after these formulæ; nor could he conjecture the cause of this singularity, though he reckons it among the proofs that they did not invent the methods they employ. On this point it is that Mr. Howard makes his remark (which was also the idea of M. de Luc) that the event of the Deluge must have made some change in the earth as to its centre of gravity, and the position of its poles; and, at the same time, an acceleration of its rotatory motion. This must have happened, from its preserving the same intensity of momentum, though, by the sinking of the ancient lands, and the removal of the sea to a lower bed upon them, the diameter of the globe had been diminished. Of these vast convulsions in the solid mass of the earth, and of this removal of the sea to a lower bed, the proofs remain in all the circumstances discovered by examining the interior of the earth. Thus the idea of Mr. Howard, (which is the same in this respect with that of M. Court de Gebelin*) is rendered extremely probable. Namely, that the antediluvian years could consist only of 360 days, and that the astronomical formulæ, derived from Noah by his descendants, were calculated upon that duration. In a word, wherever the enemies of the Mosaic Revelation have endeavoured to bring the testimony of the ancient nations against it, the very same traditions, more scrupulously examined, have reduced them to silence.

“ Letter IV. p. 281.—*Remarks on the Monuments of Nature, alledged as Proofs of the Antiquity of the Earth—Reflexions on the Systems of M. de Buffon, and of divers other modern Philosophers.*”

* Author of the “*Monde primitif analysé, et comparé avec le monde moderne.*”

The views and means of infidel naturalists, in treating of the history of the earth, are thus ably and justly defined at the opening of this letter.

“ Under the specious pretext of the obscurity and uncertainty of ancient history, and confounding, in their scepticism, partial and isolated facts, invented by the interest of priests, or imagined by the vanity of this or that people, with those great events which belong to the whole human race, and whose essential and fundamental points are attested by all nations, several persons think they have a right to reject all historical testimony: it is Nature alone, they say, who must be interrogated on her age. A considerable number of modern naturalists affirm, that the vestiges and monuments of that Nature, loudly proclaim a much higher antiquity. In vain these records disclose the cradle and infancy of the most ancient nations, and the first population of more than three parts of the earth as yet recent; against all these testimonies they set the irrefragable authority of their book, whose characters are manifest to their capacity. This globe has, no doubt, say they, undergone many revolutions; but that recent Deluge, of which so many nations speak, was neither general, nor worthy to be ranked among the great epochs of nature, the latest of which must at least be removed 100 centuries before our times. That Deluge recorded in our Scriptures, M. de Buffon terms the particular and casual inundation of America, equally partial as those spoken of by the Greeks and Egyptians. It must be allowed that, was the voice of Nature clear and precise, an undoubted preference would be due to it above traditions, which, however universal, are tinged by great confusion, and many variable circumstances. But nothing as yet clearly indicates the authenticity of that voice; it is the versatile language of its pretended interpreters, always in contradiction with one another, and often with themselves.”

Mr. Howard now enters into the examination of those systems, and shows, not only how discordant they are between themselves, but how completely they are contradicted by Nature, at every step. In this point of view he takes up the different systems of M. de Buffon, of his predecessor M. de Maillet, of Raynal, Pallas, Dr. Hutton, Sir W. Hamilton, Mr. Ferber, and Mr. Brydone. In this refutation, which we cannot allow ourselves space to insert, the author most clearly shows, that all they who, in their endeavours to trace the history of the earth, have departed from the text of Scripture, have, at the same time, departed from the facts, and from the demonstrated principles of physics. Particularly that it is a vain attempt to endeavour to pass by the Deluge, such as it is described by Moses, and at the very period where it is placed by him, in any explanation of the present state of the globe. We shall, however, observe, that by attributing to the Deluge *alone* all the circumstances of this present state, Mr. Howard is obliged to have recourse to a continuation of catastrophes, for some ages after this great event. He is driven to this necessity, in
order

order to explain some appearances, which other naturalists, no less convinced than he is of the veracity of Moses, attribute to causes existing in the bed of the sea, before the time of the Deluge. The rapid progress of observation for some years will, without doubt, elucidate this particular point; but, in the meanwhile, the agreeing attestation of the most acute observers of the actual phenomena of the earth, establishes completely the truth of the Mosaic history, with respect to that great event in the history of men, the Deluge.

Letter V. p. 241.—*Various Opinions on the Nature of Light, Heat, and Fire.* Mr. Howard here continues his examination of the system of M. Buffon, who considered the sun as a mass of matter in burning fusion, from which the earth, and the other planets, had been struck off by the shock of a comet. At the same time, by way of introduction to an attempt towards a physical interpretation of the first verses of Genesis, he examines the different opinions of philosophers respecting the rays of the sun, as to their power of producing heat. He espouses here the fundamental idea of M. Wallerius and M. de Luc, which has now been adopted by most naturalists, that the rays of the sun are not calorific in themselves: and he explains different ways of conceiving what modifications they undergo when they produce heat. What he quotes, on this subject, from M. de Luc, is taken only from his first work on geology, in which having also to examine the absurd hypothesis of M. Buffon, he proved that celebrated writer to be as little of a naturalist as of a geologist; and that *he was, without doubt, an agreeable painter of portraits, but a very bad painter of history.* As to the manner in which the rays of the sun produce heat in bodies, M. de Luc then suggested the idea, that they set the true calorific fluid, namely fire, or igneous fluid, in motion; but, since that, in various philosophical works, he has explained his reasons for believing that, by uniting with some other substance, they actually form or generate this fluid. This fifth letter is very interesting, from the number of facts collected in it, on the very difficult subject of the action of the solar rays: and although the author does not undertake to decide what is the precise office of light in the production of heat, yet from his examination he concludes that, according to all its known properties, the creation of this substance must have been the origin of all the subsequent operations in the creation of the universe, as we see it represented, in the book of Genesis.

Letter VI. p. 455.—*Abstract of the System of Professor Wallerius, on the Formation and Structure of the Earth.* It is with great propriety that Mr. Howard here refers to the system

tem of the celebrated Wallerius, with whom he joins Mr. Whitehurst and Mr. de Luc. He had already shown that the infidel naturalists, in order to avoid the consequences of the agreement between all ancient traditions, and the account of the Deluge in Genesis, invented a variety of systems, the object of which was to explain the present state of the earth from causes of very slow operation. Since, however, any real progress has been made in observation, these chimeras have given way to facts; the effect of which has been to produce continually more and more certainty, that the present state of our globe could not have been finally produced, except by the very revolution which Moses has clearly described, and which all traditions have conspired to point out. Namely, that the first land being then destroyed, with its inhabitants, new lands appeared, on which the race of men was renewed, by a family miraculously preserved from the general catastrophe. It is this revolution which the great mineralogist, Wallerius, was one of the first to demonstrate, and which Mr. Howard has made more and more clear by his own observations. In the place of the history of creation, which has been revealed in Scripture, the same infidel naturalists substituted also their own pretended philosophical systems; which however were, in all parts, inconsistent with real philosophy and natural history. On this subject too, as Mr. H. shows, Wallerius proved that the history of Moses is intelligibly connected with the causes, which we perceive to act in the universe. What then shall we say of the offence committed against mankind by these teachers of infidelity! They found Revelation generally established in the minds of men, but they pretended to see it refuted by the testimony of nature. Had this been the truth, the victory would undoubtedly have been on their side, for the testimony of Nature, if clear and precise, must, as Mr. Howard observes, have prevailed; but, since their systems were absurd in the highest degree, and so completely contradictory to all the real and known laws of Nature, that they could not even themselves place confidence in them, to bring these forward against the general consent of mankind, was to make a most criminal misuse of their reputation. But these systems, with all their jargon, could not have diverted men from the path which Heaven had pointed out, had they not been aided by the art of associations, and that of exciting the vanity of individuals, by pretending to raise them above the common race of mortals. Deeply sensible of the mischief done by this class of men, Mr. Howard frequently returns to the proofs of their conspiracy in the present age; and having exposed their errors, which they contrived

trived to veil under the show of science, thus gives a general view of the cause, means, and progress of their conspiracy.

“ The pride of genius, of science, of wit, is perhaps no less an enemy to conscience, than the more impetuous passions. Philosophic pride has aimed to drag the Godhead from his throne, has broken down those barriers which conscience yet upheld, and equalized vice and virtue. Elated by either really superior, or not unfrequently by imaginary talents, the new Titans of the age affix the stigma of imbecility on all who *dare* not equally with them; and every witling, borrowing a few of their phrases, fancies himself a philosopher; even females enter the lists, as champions of infidelity.” P. 601.

When it has been proved, that all these attacks of this pretended philosophy against the Mosaic History, are founded on ignorance and error, that sacred narrative must remain immovably fixed by the coincidences observed between its facts, and the traditions of all nations: and whenever men shall perceive the miserable consequences of such errors, and seek for better guides, this work of Mr. Howard must contribute greatly to the triumph of truth; and will remove the doubts of those who have been puzzled by these pretended naturalists. The same advance in natural knowledge, which thus refutes these errors maliciously circulated, begins also to produce an effect still more extensive; and brings the actual testimony of Nature in favour of those very parts of Revelation, against which it had been called to depose. Such is the subject of the 7th and 8th of these Letters, in which Mr. Howard gives a sketch of this great subject. But the advancement of knowledge has, since they were first written, proceeded still further, and it seems to us, that even when he revised and extended them, the author was not informed of several observations and experiments on these subjects, which have been made by naturalists equally persuaded with himself, “ that a proper and successive application of the known laws, established by the Author of Nature, to the effects described by the sacred historian, would be a full explanation of him, and the surest clue for the discovery of the most important truths.” It would lead us into too extensive a detail to assign, in this place, the reasons, which in our minds, confirm many of Mr. Howard's theoretical ideas; or to point out those among them which we think either too conjectural, or which, from the rapid accumulation of geological facts, have been superseded by more precise knowledge. We shall, however, copy, with the strongest approbation, the conclusion of his ninth Letter, which admirably exhibits both the genuine modesty of the author, in his attempt to form a system of cosmogony, and his great sagacity with respect to those points, towards which the attention
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of naturalists ought to be directed, in order to discover the truth on these subjects. These points are the second causes which operated in the formation of the world, and still operate in its support; the enquiry after which, God, by revealing their first and most powerful effects, has left to men, as a laudable exercise for those faculties which he has bestowed upon them.

“ If after so many celebrated philosophers, I have dared to hazard my ideas, grounded on the text of the first and more venerable of historians, and supported by some authors of high authority; if I have, in the course of my investigations, stated my opinion on the other mysteries of nature; I give them but as conjectures, which appear to me to wear the best semblance of truth. Should they excite so much of the attention of men of greater abilities, as to bring forth more luminous explanations, my feeble efforts will be amply rewarded by their success: To such who are possessed of all the necessary talents and variety of knowledge required, I would propose a few questions, to be decided by the simple light of reason.

“ Is it necessary that all those laws of nature, whose reunion seems requisite to preserve the balance of nature complete, should have all been simultaneously impressed and active in the moment of formation?

“ Is it possible to explain the successive order of creation, described in Genesis, by the successive application of some of the fundamental laws of nature, as severally taking place, and becoming active, at the distinct commands of the Creator?

“ Do the monuments of nature concur with the testimonies of history, in establishing the reality of a great convulsion, and of a general Deluge? Does the actual structure of the earth, necessitate more than one such revolution?

“ Should even more than one have happened, is the last to be referred to an indefinite antiquity, or must its date be limited within a few centuries, more or less, of the time I have assigned?

“ Can the present disordered state of the earth, and the various phenomena which present themselves, both on its surface and in its bowels, be reasonably attributed to this convulsion, or to its consequent effects?

“ The sketch which I have attempted, may possibly convince some persons; but it will not have the authority, or the precision, which others may expect. If a more able hand could fix the ideas of philosophers, by a clear decision of the above questions, not indeed beyond dispute, for that is impossible, but beyond all reasonable doubt, we should have certainly advanced one important step.” P. 594.

These questions indicate, according to Mr. Howard, the problems of physics and geology which arise from the sacred cosmogony, as related in the Books of Moses. He has endeavoured himself to solve them, but still proposes them anew to naturalists. Having considered them with attention, we are decidedly of opinion, that they point out a very direct way to the most important researches belonging to this extensive subject; the avenues to which have been already opened
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far more than those men deemed possible, who thought themselves able to give, from imagination alone, such interpretations of nature, as should destroy the foundations of our faith. The result has been directly contrary to their wishes; those foundations have been fixed, instead of being shaken, by accurate enquiry; and there is every reason to expect, that the further progress of our knowledge on these subjects, will reduce that which we before believed, upon the highest authority, to little less than demonstration.

ART. II. *A Gossip's Story, and a Legendary Tale. In Two Volumes. By the Author of Advantages of Education. 12mo. 6s. Longman. 1796.*

AMONG the multitude of novels which the press every day, we might almost say, every hour produces, it is so very seldom that we can introduce one in our first ranks, that we are glad to take every reasonable opportunity to do so.

The *Gossip's Story* is very moral, entertaining, and instructive, and certainly the production of no mean pen: It recites the story of two young ladies of different characters and propensities; one being remarkable for consistency and the domestic virtues, and the other for caprice and affected sensibility: the different effects of these qualities in life are very happily illustrated. That our commendation may not appear to be hastily given, we introduce the following dialogue, which, we trust, will invite our readers generally to a perusal of the whole work; it is between Mr. Dudley, a fond father, and his younger daughter, whose "affected sensibility," terminates in her misery.

"Mr. Dudley, at his first entrance into her dressing-room, perceived his daughter's terrors, and endeavoured to divert them. He praised the docility of a bull-finch, which at her bidding, chanted the tune of "Ma chere amie." He next commended the elegant fancy, with which she had decorated Miss Milton's portrait, by connecting it to her own by a broad blue ribband, on which the words, "The bond of friendship," were embroidered in silver foil. By thus leading her attention from the subject, he enabled her to recover herself; and in a little time she found courage to tell him, that she wished to have his opinion whether it would be improper for her to dismiss Mr. Pelham.

"Of that, Mr. Dudley answered, she must be the best judge, as she knew what kind of encouragement she had given him.

"None,

“None, upon her word,” she replied, “except permitting his visits.”

“The dismission of a lover who has received only that mark of attention,” resumed Mr. Dudley, “is rather an embarrassing affair; since it proves that the person you thought worthy, when at a distance, is not so eligible upon a nearer view. Will you, my dear, state your objections to Mr. Pelham?”

“Marianne began her customary complaints. Their sentiments did not coincide, their tastes were materially different; there was no similitude of soul, nothing to form that strong tie of sympathy which you know,” said she, “must exist, or else there can be no certain expectation of felicity.”

“Perhaps, my love,” replied Mr. Dudley, “you will alter your opinion when you have heard what I am going to tell you. I have not entirely depended upon Mr. Pelham’s very prepossessing countenance, nor the amiable urbanity of his manners, in forming a favourable opinion of his intrinsic worth: I have taken the liberty Lady Milton proposed, and have made repeated enquiries respecting his character. The result is highly satisfactory. I am told that his morals are unexceptionable, and that his reputation for probity and goodness stands very high. He is respectfully treated by his superiors, a proof that he is free from the contemptible meanness of fawning servility. His equals esteem him, and he is idolized by his dependents; I should therefore think his benevolence and agreeable temper unquestionable. In fine, I am told that he is a kind master, an indulgent landlord, an obliging neighbour, and a steady active friend.”

“Yet, Sir,” said Marianne, “you are only describing what I should call a good sort of person. These are merely *common* virtues. How detestable would he be if destitute of them.”

“Take care, Marianne, how you treat a good sort of man, as you term him, with contempt, or despise the person who conscientiously performs the ordinary duties of life. Providence has ascertained their value by their hourly recurrence. A man’s family is the theatre wherein he can exercise every laudable quality. If he fail to practise them daily at home, he will never perform them gracefully before the eye of the world. Believe me, my child, the *common* virtues, as you stile them, are most essential parts of the human character. They do not indeed dazzle our senses; but they gladden our hearts by a mild uniform lustre. To your question, what Mr. Pelham would be, if destitute of them, I will answer what many men are, who impose upon the world as the possessors of superior merit; and who peculiarly attract the attention of the superficial part of your sex.”

“Do not speak with severity, my dear Sir,” said Marianne, her eyes swimming with tears. “Your voice and look intimidate me.”

“My voice and look then belye my heart,” rejoined her father, “which at this moment overflows in tenderness for you. Proceed, my love, have you any thing else to state?”

“Many things, my dearest father. Yet turn aside your face. Spare my blushes. He is not, indeed he is not, the tender, respectful, sympathizing lover, which my heart tells me is necessary for my future repose.

repose. He does not love me, at least not with that ardent affection, that deference, that assiduous timidity—But you smile, Sir.”

“ I did, my dear, to see by what a false romantick standard you estimate your lover's worth. Have you observed so little of real life as not to perceive, that the kind of address you talk of, is chiefly practis'd by the designing part of mankind, upon the woman whose person or fortune is the object of their desire? You must know that marriage divests you of all this assumed consequence. Law and custom leave the husband master of his own actions, and, in a certain degree, arbiter of his wife's. Whether your lover was a sentimental sniveller, or an artful designer, the mock majesty with which you were invested, could not continue in the married state. The romantick part of love quickly evaporates, and the soonest with him who has been the most visionary in his expectations. Think yourself happy if the kneeling slave does not change into the tyrant, and compel you in your turn, to endure without complaint, the whimsical indifference of caprice, or the sudden burst of petulance. Do not let my long lecture tire you; but I must observe, that Mr. Pelham's character as a man, is of much greater consequence to your future peace, than his behaviour as a lover. The latter distinction will soon be laid aside, on the former you must depend through life; and he who practises the other relative duties, will seldom act wrong in this more intimate and interesting connexion.”

“ But, Sir,” said Marianne, “ even in your circumscribed and limited idea of love, some portion of it is necessary. Three years ago I passed the summer with Mr. Pelham at Lady Milton's, if I *really* made an impression upon his heart, would he have concealed his passion till my grandmamma's death had ascertained my fortune? I then thought he appeared most attentive to Miss Milton.”

“ If you, Marianne, are serious in this objection, your age affords the best answer. The character of a girl at sixteen is not sufficiently determined, to allow a prudent man to look forward to a permanent connexion. Nature has been liberal to your person, and I perceive you are fond of making impressions at first sight; yet would you not wish your lover to say with Juba?

“ 'Tis not a set of features, or complexion,
The tincture of the skin, that I admire;
The virtuous Marcia towers above her sex.”

Till you are certain that the discovery of similar perfection in your character, has not secured to you Mr. Pelham's affection, I should advise you not to think him mercenary. Besides, recollect he was then a minor, consequently could not with propriety think of marriage; and an attempt to engage you in the many inconveniencies of a long entanglement, however consistent with the narrow views of self-indulgence, has little of the generosity inseparable from my idea of true love.”

“ Marianne asked, with some degree of eagerness, whether true love could discover any faults in the object of its affections?

“ Mr. Dudley was of opinion that it could, as well as true friendship, for as the object of either of those passions was a fallible being,

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it was a proof that we indulged them to a blameable excess, when they precluded us from the exercise of reason. "I recollect," continued he, "the circumstance to which, I dare say, you allude, and will only tell you, that if you do not renounce your romantick notions before you have been a wife a twelvemonth, I shall think very *highly* indeed of your husband's politeness, or very *meanly* of the sincerity of his attachment to you."

"I shall never be converted, Sir," replied Marianne, with a faint smile. "The picture you have drawn of a married life, has determined me never to enter into it. My heart tells me that if my husband were to omit any of those thousand delicate attentions, those pleasing assiduities that won me to be his, despair and death must be the consequence."

"If you speak seriously, my dear child, I shall advise you by all means to adhere to your resolution. Your motives for rejecting what I think a most eligible offer, prove that you have cherished instead of suppressed those painful sensibilities, to which your sex owes its severest miseries; are you, my love, who tremble at a breeze, fit to encounter the storms of life? If you feel yourself unable to support a casual unkindness, in which, perhaps, the heart has no share, or a casual error from which the mind, on recollection, revolted, endeavour to contract your sphere of action, and to make yourself happy with fewer blessings, as you cannot encounter their attendant sorrows. Marriage, like all other sublunary connexions, mixes the bitter with the sweet. Mutual confidence and esteem compose the latter, and mutual forbearance must be exerted to palliate the former. The similitude of soul, of taste, and of sentiment, which you talk of, is not necessary. The strong tie of sympathy often cannot exist; and the delicate attentions and pleasing assiduities of the lover so rarely appear in the husband, that if these circumstances *still* seem essential to your peace, do not commit your happiness to the slender chance of finding a human phoenix, but confine your sensibility to the calmer enjoyments of friendship. A mistake *there* will neither be so ir retrievable, nor so excruciating."

"Marianne only answered with a deep sigh, and Mr. Dudley, after conjuring her to give the whole argument a fair discussion, withdrew." Vol. i. P. 91.

The characters are remarkably well drawn and supported throughout; but we exceedingly admire the salutary admonitions given by the father, on different occasions, to his daughters. It is hardly necessary to say, that the fortune of the young lady who cultivates the domestic virtues, is eminently good; that of the other, whose excess of sensibility is her torment, as appears from the dialogue inserted above, is calamitous in the extreme. We do not generally approve of the increasing fashion of introducing frequent pieces of poetry in such publications; but we should be less inclined to censure this little affectation, if they were always as good as the subjoined specimens.

65 TO A ROSE-BUSH, PLANTED BY A DECEASED FRIEND.

“ Rob'd in the mantle of luxuriant spring,
 To thee the village-nymphs for chaplets sue,
 O'er thee the bee extends his filmy wing,
 Inhales thy sweets, and drinks thy nectar'd dew :
 From his high throne the flaming lord of day
 Pours on thy bursting germs his fervid pow'r,
 While Zephyr pleas'd amongst thy leaves to play,
 Casts thy soft fragrance on each meaner flow'r :
 Thy foliage shall again salute the skies,
 Thou shalt not languish long in winter's gloom ;
 But lifeless still thy honour'd planter lies,
 The beams of summer cannot pierce the tomb :
 Man, lord of all, beneath the reign of time,
 Awaits perfection in a nobler clime.” Vol. ii. P. 58.

“ SONNET.

“ Her hair dishevel'd, and her robe unty'd,
 Cassandra rush'd amongst the festal train,
 What time young Paris sang his nuptial strain,
 And led to Priam's roof the Spartan bride :
 Of certain woes that must that crime betide
 The holy virgin prophesied in vain ;
 Her warning voice could no attention gain
 Till Pyrrhus levell'd Ilium's tow'ring pride.
 Ah ! in the horrors of that night aghast,
 What shrieks, prophetick maid, thy truth declar'd ?
 And thus when youth beholds Misfortune's blast
 O'erturn the fairy bow'rs by Fancy rear'd,
 Too late it muses on the precepts sage
 Of cool experience, and predictive age.” P. 140.

The poetical reader will be equally pleas'd with the *Legendary Tale* in the first volume. This, indeed, occupies too large a portion of the book, and might well have been printed as a separate publication, whether we consider its extent, or its merit. Neither in this, however, or in any other circumstance, do we find reason to retract any part of our first recommendation of this pleasing novel ; which at once conveys much agreeable amusement, and some very serious and important lessons.

ART. III. *Essays relating to Agriculture and Rural Affairs.*
 By James Anderson, LL. D. F. R. S. F. A. S. S. Honorary
 Member of the Society of Arts, Agriculture, &c. at Bath; of
 the Philosophical, and of the Agricultural Societies in Man-
 chester; of the Society for promoting Natural History, London;
 of the Academy of Arts, Sciences, and Belles Lettres, Dijon;
 of the Philosophical Society, Philadelphia; of the Royal Eco-
 nomical Society, Berlin; and correspondent Member of the
 Society of Agriculture, Paris; Author of several Perform-
 ances. Vol. III. 8vo. 8s. Bell and Bradfute, Edin-
 burgh; Robinsons, London. 1796.

IN the introduction to this volume, Dr. A. asserts, and proves, his title to the merit of *discovering* the method of draining bogs by tapping; for which Mr. Elkington received a thousand pounds from parliament;—he complains strongly of unfair treatment from the President of the Board of Agriculture;—and he reprobates, with great vehemence, the whole law of parish settlements, being unapprized (as we apprehend) of the much greater inconveniences that would probably result from the general vagrancy and beggary, which would closely follow the abrogation of that law. The first of these Essays, professes to “consist of little more, than a compressed view of facts that have been brought to light by the agricultural surveys of the several counties already printed;” and it treats of “the obstacles to the advancement of agriculture in England, and the means of removing them.” These are reduced under the following heads:—Commonable fields—Commons—Minute divisions of property—Mills—Inadequate size of farms—Injudicious restrictions, and want of leases—Want of adequate capital among farmers—Inclosures injudiciously made—Lands in mortmain, and entails—Indefinite claims upon land, particularly tithes, and poors-rates—Difficulty of communication between places—Want of proper markets in particular districts—Injudicious fiscal regulations—Want of ready means for conveying agricultural knowledge.” On each of these heads, Dr. A. offers some remarks, which appear to us generally sound and judicious, and which will doubtless attract the attention of the patrons of agriculture, who are (at this day) at least as numerous and zealous as the patrons of any other art or science whatever. As the County-surveys are coming before us separately, reprinted, and in a very improved state, we must *reserve* many observations which might be made upon this “compressed view of facts,” contained in them. But as we

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approve, in general, very highly of the author's judgment and diligence, we shall use the more freedom in animadverting upon some particular remarks made by him, to which our approbation cannot be extended; conceiving, that by such a procedure, we shall most effectually assist the interests of agriculture, and thereby gratify most completely the wishes of so zealous a promoter of it.

On the question, so much agitated, concerning *the size of farms*, Dr. A. makes some good remarks; neither patronizing large, nor yet small ones, universally. Waste and poor lands, requiring a large capital, and some spirit towards the cultivation of them, cannot (he contends) be divided into small farms. Light, dry, and rich arable soils, may be so divided, with much less inconvenience. We conceive, that the real question is, not whether small or large farms produce most, for the use and benefit of the nation, but which will answer best to the proprietor, *buildings*, &c. being taken into the account. This is the rule, by which (after all that can be said) the size of farms will continue to be measured; for as to any legislative interference, it might as well be prescribed of how many acres a man shall be the *proprietor*, as the *occupier*; or to what extent he shall carry on trade, as how many sheep and oxen he shall possess.

Section VII. on "the inadequate security of tenure," &c. contains so much declamation, (pp. 97, 103) that we can hardly separate what is valuable, from that which appears to us exaggerated, and of very doubtful expediency.

Section X. advises church lands, and charity lands to be sold, and the produce to be vested in the funds. On this bold scheme, no remarks are necessary.

We are concerned to find such an author as Dr. A. (in Section XI.) joining so vehemently in the cry against tithes, raised by some among the *hasty* surveyors of counties. It is not by the rash declamations of partial judges, that a wise legislature will be induced to make free with any species of property, in times like these, when a host of men are prepared, and on tip-toe, for the invasion of all property whatsoever. The property of tithes is as much recognized and established by our laws, as any other. It is the glory and happiness of our laws, and our country, that every species of property is equally protected: and we cannot forbear to think, that, instead of landholders, and speculators upon land, declaiming, and sometimes *associating*, for the abolition of tithes, it would be better if *tithe-owners* were to associate for the purpose of discovering some commutation, or mixed commutations, which might be adopted without injury to them, or to their successors. This is, at present, a *desideratum*. Neither land

nor a corn-rent, nor a money payment, nor any of the schemes of Dr. A. appear to us satisfactory. Much further discussion and deliberation, and much more calmness than has yet been displayed, are requisite to the settling of this very important question. Can any thing show stronger prepossession, than such an argument as the following :

“ In England (not to mention commons and wastes) much very fine land is allowed to remain in grass in a very unproductive state, which, *with a very moderate degree of industry, and outlay of money upon it*, might be made to yield *abundant* crops of corn; and the reason universally assigned for this disgraceful state of management, (I call it disgraceful, because, were it altered, even the grass-land might be easily made twice as productive as it is, by a judicious use of the plough) is, that the tithe of corn-land is so very heavy, as deters the farmer from having recourse to the plough.”

Surely, farmers so obstinately foolish are not very commonly found. On the subject of the *Poors-rates*, we meet with much declamation.

“ From the mode of levying the tax, which is by a certain *percentage* on rents, it is clear that the value of every shilling worth of property belonging to a landed gentleman, is rated to the utmost extent of the tax; so that if it be at the rate of six shillings in the pound, a landed proprietor who draws an income of one thousand pounds, (out of which is also to be taken, in many cases, the land tax,) pays, of poors rates, to the amount of three hundred pounds.” P. 196.

Whatever may be the mode, in particular places, of levying this tax, most certainly the *law* does not ascertain it by *rents*, but only by real annual value. The rent may be alledged as some evidence of the value, but is not the legal criterion of it. Six shillings in the pound, at the rack-rent, is surely a very uncommon rate in villages, whatever may be the case in great manufacturing towns. In many districts, the assessment is made at two thirds only of the real value. “ Property employed in merchandize or manufactures,” *cannot* be rated with any exactness.

The second and third essays, “ on waste-lands, and the means of their improvement, and on the economical consumption of the produce of a farm,” appear to us more useful and judicious than the first essay; and therefore our extracts shall be taken chiefly from the former of these.

“ *How to bring waste lands as soon as possible into the state of profitable grass lands.*—The object that an improver of waste lands ought to have chiefly in view, should be, to have it laid down into *profitable* grass, and as soon as that can be *properly* accomplished; for the moment it is laid into grass, in these circumstances, it ceases to be a burthen upon the operator: it no longer requires manures, but rather fur-

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nishes manure to the less improved fields; and affords, at the same time, food for the beasts that are required for the proper management of the land.

“ But do not omit to observe, that it ought not to be laid into grass, until this can be *properly* done. No ground can ever be laid into grass with a judicious attention to economy, but when it is in a state of great productiveness and high *tilth*. I know not any one branch of husbandry in which more people err than in that which respects the laying down ground into grass. When agriculture was in its infancy in this island, an idea seemed to prevail, that no ground which ever had been under tillage, should be laid down to grass, so long as it was capable of producing a crop of grain that would pay for seed and labour. That notion is now pretty much exploded; but even at this hour, there are only a few persons who are sufficiently aware of the very great difference of profit that the farmer is able to draw, in the course of a series of years, from a field laid out to grass, in the *richest state possible*, or in moderate condition only. Were I here to state this particular to the *full* extent, it would appear to be exaggeration, for which reason I omit it: but I hope the inexperienced reader will take my word for it, when I say that it is much greater than he can easily imagine; and that, therefore, he should be very cautious never to lose sight of this maxim, in his attempts at reclaiming waste lands.

“ *The necessity of not attempting to do too much inculcated.*—To obtain that high degree of fertility as quickly as possible, the undertaker should be cautious not to push forward with his improvements faster than the circumstances he is in will permit: And, in particular, never to go beyond the bounds that the manures he can command, are sufficient to accomplish *completely*. More people have been ruined, in enterprises of this sort, by attempting to do *too much*, than by any other circumstance whatever. There is something so pleasing in the idea of going forward with rapidity, that many sensible men have been seduced by it to their own undoing. “ Do what you do *completely*,” is the maxim of wisdom in this case. If you can do twenty acres well in a season, good, go on with it. But if you are stinted in manures, go just as far as they go, giving a full, rather an under allowance; but go not an inch farther. If these cover ten acres, five acres, one acre only, seek to do no more. This will repay your expences fully, and afford you pleasure as well as profit. But to bestow much labour and expence on a large surface of unproductive soil, is attended with great waste of funds; and the hungry appearance of the crops is irksome to behold.”
P. 279.

“ *The Miner, its uses.*—But where the surface soil is better than that which would come to be turned uppermost by the trenching process, especially if that difference be considerable, it may be prudent to omit it; but never omit the opening the soil to the proposed depth, if it can be done at all. In this case, it will be advisable to make use of an implement that has lately been introduced into Lancashire, under the name of a MINER. It is a strong kind of plough, having a share only, without a mold-board for raising the earth; so that it loosens, without turning up the soil, (and to do this the more effectually, some-
time

times two shares, or coulter, [cutters] are added.) This implement is made to follow the plough in the same furrow, so as to penetrate to a considerable depth below the bottom of the furrow. I consider this to be one of the most useful implements that has of late been introduced into the practice of agriculture, which every farmer, who has a soil capable of admitting it to work, should have." P. 291.

Dr. A. is a very strong advocate for the planting of *Larch*, in preference to any other kind of trees; and his panegyrics upon it seem to be well warranted by experience. These panegyrics sometimes rise almost into poetry.

"Thus does a plantation of larches mediately operate, as a sort of creation of the human race. It calls beings into existence who never would have participated of life; and diffuses happiness and joy where gloomy solitude alone must long have kept her dreary abode." P. 408.

In one instance, his information differs from our own. He speaks (p. 393) of decoys for catching wild-ducks on the coast of Lincolnshire, in making which, stakes are driven into the mud overflowed by the sea, for the purpose of stretching the nets. We are told by those who have seen most of the Lincolnshire decoys, and have enquired concerning the rest, that they are all at some distance from the sea, and that this overflowing cannot possibly happen to the decoys. If the durability of larch-wood in salt-water, had been proved by stakes used by Lincolnshire fishermen in the channels and creeks on the sea-coast, we should have been very ready to abide by such experience.

"But the practice of cutting other grass grounds, and consuming their produce green, seems not yet to have been deemed even practicable, and has not of course been ever thought of being experimentally tried, although I have reason to be satisfied, from some experiments that I myself have made, and the considerations above stated, that the benefits to be derived from consuming the produce of rich grass lands of any sort, in this way, will be even greater than that which takes place with regard to red clover.

"The circumstance that made me first advert to those benefits that might be derived from consuming grass land by cutting, in preference to pasturage, was merely accidental. I had a pretty long and broad grass walk, leading from my dwelling house to a garden, which could be avoided, when inconvenient to walk upon it, by taking another path: and as the pile upon this avenue was extremely close, I found it very pleasing to walk upon it, while free from wet, even when the grass was an inch or more in length. Instead, therefore, of having it close shaven like a lawn, every three or four days, and throwing the sweepings away, as usual, it occurred to me that by cutting it less frequently, I should be able to have all the use of my walk I wished for: while I would, at the same time, lose no part of the produce. From these considerations, I resolved to have it cut so as to admit of being given with economy to my cows, while in the house. As much grass

was, therefore, cut each day from it, as served my beasts for the time; and so proceeding on regularly, first cutting one side of the walk from end to end, and then the other, the walk being frequently rolled when fresh cut, especially after rain, to keep the surface smooth, so as to allow the scythe to cut quite close. In this manner I not only effected the purpose originally intended, but, to my great surprize, I had soon occasion to perceive, that I thus obtained food for beasts much greater in quantity, as well as sweeter in quality, than I had ever been able, under any other mode of management, to obtain from the same extent of ground. The grass was cut six or seven times during the season; and at each time the quantity, on account of the extreme closeness of the pile, was much greater than I could have supposed, and of a much sweeter quality also. There was not in the whole *a single blade of grass* that was either bruised or decayed in any way, so that the beasts devoured it with inconceivable avidity; whereas if, upon such rich land, it had been allowed to stand a little longer, the root-ends of the grass would have begun to wither and turn musty for want of air, though the top continued green; some stalks also being choaked by others, would not only begin to rot, so as to become unpalatable to the animals, but their roots also being suffocated, begin to die out, and the grass become thinner, so as to be longer of springing up after each cutting; and thus the *quantity* of the produce is diminished, as well as its *quality* much impaired. Some farmers, to whom I showed this experiment in the course of its progress, judged, when they looked at the grass while growing, that it would be too short to be worth while to cut it; but when I caused some of it to be cut before their eyes, the *quantity* laid down by each swathe was so much greater than they expected, as to excite a high degree of astonishment. Some of them even admitted, that the quantity of forage thus obtained at one cutting, though it did not, at the most, exceed two inches in length; was in their opinion equal to that obtained at one cutting of a field of red clover, when advanced to be in full flower; and my own opinion coincided with theirs. This experiment first suggested doubts in my mind, as to the propriety of consuming *rich* grass lands by pasturage; and every observation I have since made, has tended so strongly to add to my conviction, that I have now not a doubt remaining upon this head; and I conceive that the loss which is annually sustained by the nation at large, from an inattention to this circumstance, is so great as, in some measure, to call upon me to publish these remarks, with a view to direct the attention of others to investigate the subject with greater care than it has hitherto obtained." P. 522.

Dr. A. pleads strongly (p. 548) for the fattening of *horses*, as food to man, instead of cattle; and for the superior delicacy of horse-flesh. Certainly, if the taxes upon this most useful animal should be much extended, farmers may eat, for they cannot keep them. Doubtless, one object for selecting horses for taxation is, to force the using of oxen; but we are inclined to question the wisdom of this scheme; being persuaded that a horse, after working a moderate number of years, has *earn-*

ed so much more than an ox, that the loss of his carcase is a trifling object to a farmer. If Dr. A. however, can persuade the nation in general, to fatten and eat those horses which are, in any way, disabled from working, there will remain no plea for using slow-paced oxen in their room. After all, the farmer is the proper judge whether oxen or horses answer his purpose best. In different districts the case may be much varied; and, therefore, a general legislative interference may prove to be rather well intended, than actually expedient.

We speak of legislative projects with that respect which is surely due to them; and not with that petulant censoriousness which frequently appears in this volume. Legislators are, in this respect, like all other men; it is impossible that they should delight in *rude* advisers. The postscript contains "curfory thoughts on the corn-laws;" which are indeed so very curfory, that we may well be excused from giving any particular account of them.

Upon the whole, this volume contains much useful matter, which might have been compressed within half of its present bulk, by a style more concise and vigorous, and by a much more rigid abstinence from egotism and declamation.

ART. IV. *Studies of Nature.* By James Henry Bernardin de Saint Pierre. Translated by Henry Hunter, D.D. Minister of the Scots Church, London Wall. In Five Volumes. 1l. 10s. Dilly, in the Poultry. 1796.

OF all the pursuits which engage the attention of man, there is none more useful or interesting than the study of nature. It assists the husbandman in rearing the fruits of the earth, the artist in providing for the conveniences of life, the physician in discovering remedies for the removal or prevention of disease, and impresses upon the mind the highest degree of veneration for that Being, who made and superintends the whole. With such sentiments, and with sanguine hopes of information and pleasure, whoever, not being acquainted with the original, should begin his perusal of this work, would, alas! be grievously disappointed. Much might be expected from the title and bulk of the publication; and from the information conveyed by the translator's preface, that his author had attacked established error, and had disclosed sources unknown before of moral and intellectual enjoyment; but since the work is thus offered to the English public, it becomes our duty,

duty, to caution our readers not to entertain too ardent hopes, and to prepare for meeting certain considerable errors; which we shall not omit to specify and expose.

The subjects of which St. P. treats, are very various, and of the highest importance. The following are the contents of the volumes.

“ Vol. I. Advertisement, respecting this edition, and the work in general. Explanation of the plates. Study 1. Immensity of nature. Plan of my work. Study 2. Beneficence of nature. Study 3. Objections against Providence. Study 4. Replies to the objections against Providence. Replies to the objections founded on the disorders of the globe. Study 5. Replies to the objections against Providence, founded on the disorders of the vegetable kingdom. Study 6. Replies to the objections against Providence, founded on the disorders of the animal kingdom.

“ Vol. II. Study 7. Replies to the objections against Providence, founded on the calamities of the human race. Study 8. Replies to the objections against a Divine Providence, and the hopes of a life to come, founded on the incomprehensible nature of God, and the miseries of a present state. Study 9. Objections against the methods of our reason, and the principles of our sciences. Study 10. Of some general laws of nature, and first of physical laws. Of conformity. Of order. Of harmony. Of colours. Of forms. Of movements. Of consonances. Of progression. Of contrasts.

Vol. III. Explanation of the plates. Sequel of Study 10. Of the human figure. Of concerts. Of some other laws of nature, hitherto imperfectly known. Study 11. Applications of some general laws of nature to plants. Elementary harmonies of plants with the sun, by the flowers. Elementary harmony of plants with the water and the air, by means of their leaves and their fruits. Vegetable harmonies of plants. Animal harmonies of plants. Human harmony of plants. Elementary harmonies of plants, relatively to man. Vegetable harmonies of plants with man. Human, or elementary harmonies of plants. Study 12. Of some moral laws of nature. Weakness of reason, of feeling; proofs of the divinity, and of the immortality of the soul from feeling. Of physical sensations. Of the sense of tasting. Of the sense of smelling. Of the sense of seeing. Of the sense of hearing. Of the sense of touching.

Vol. IV. Sequel of Study 12. Of the sentiments of the soul, and first of mental affections. Of the sentiment of innocence. Of pity. Of the love of country. Of the sentiment of admiration. Of the marvellous. The pleasure of mystery. The pleasure of ignorance. Of the sentiment of melancholy. The pleasure of ruins. The pleasure of tombs. Ruins of nature. The pleasure of solitude. Of the sentiment of love. Of some other sentiments of Deity, and, among others, of that of virtue. Study 13. Application of the laws of nature to the disorders of society. Of Paris. Of nobility. Of an elysium. Of the clergy. Study 14. Of education. National schools. Recapitulation.

Vol. V. Advertisement to Vol. V. Paul and Virginia. Fragment. Notes to the fragment. Arcadia, Book I. Notes to Arcadia."

Besides what is expressly announced above, two subjects of great importance are discussed, namely, the figure of the earth, and the theory of tides; in each of which, the author attacks opinions for some time generally received; and these attacks, he thinks, are supported by such powerful arguments, that the theories of others must hereafter fall, and his own be acknowledged.

For more than half a century, it has been considered as an established truth, that the earth is an oblate spheroid, the axis extending from the north to the south pole, being less than the diameter of the equator. The reasonings of Sir I. Newton upon the subject, laid the foundation for this hypothesis. He concluded, that the diurnal revolution of the earth about its axis, must give to the parts at, or near, the equator, a considerable degree of centrifugal force; that this force must gradually decrease towards the poles, and, consequently, that the equatorial regions must be elevated, and the polar comparatively flat. As any meridian upon this theory must be an ellipse, he knew, from the nature of the curve, that the measures of degrees upon it, must gradually increase from the equator towards the poles; and this being allowed, as it ever must be, by every one competent to speak on the subject, it was only necessary to establish or overthrow the theory, by the measurement of degrees of a meridian, in different latitudes.

Saint Pierre, however, either not comprehending, or despising the opinion of Sir I. Newton, gravely affects to hold mathematical investigations, on such subjects, in contempt.

"How is it possible," he says, "to reason with persons, who shroud themselves in the clouds of equations, or of metaphysical distinctions, if you press them ever so little by the sentiment of truth? When such refuges fail, they overwhelm you with authorities innumerable, which have subjugated themselves, without a process of reasoning; and by which they mean to subdue, in their turn, the man especially who has not joined himself to any party. The authority of great names, serves but too frequently, as a strong hold to error. It is thus, that on the faith of a *Maupertuis*, and of a *Condamine*, Europe has till now, believed that the earth was flattened at the poles. What answer is it possible to give to the geometrical demonstration which I produce of it? For my own part, I am perfectly convinced, that Newton himself would, at this day, renounce such an erroneous opinion, though he was the first who broached it, if the truth must be told."

We

We are of a very different opinion. Sir I. Newton's reasonings were founded upon the immutable laws of nature, established by mathematical processes, the most certain to which human decisions can be entrusted, and confirmed by experiments, the validity of which, none but the ignorant and presumptuous would call in question. We will immediately make it appear, that St. Pierre, in the work before us, has attributed a blunder, purely his own, to Sir I. Newton; he then demonstrates that this blunder is absurd, and of course infers, that Sir I. Newton, and his followers, have been guilty of a gross mistake.

As in trigonometrical calculations, the circumference of every circle is supposed to be divided into 360 degrees, it is evident, that the length of a degree in a great circle, is greater than the length of a degree in a small circle. It is also equally manifest, that if the length of a degree in one circle, be greater than the length of a degree in another circle, the first mentioned circle must be greater than the other. These obvious truths, constitute a foundation for the conclusions of Sir I. Newton, and succeeding mathematicians, upon the subject under consideration. For in the ellipse, the radius of curvature is least of all at the vertex of the transverse axis, and from that point it gradually increases to the vertex of the conjugate axis, where it is greater than at any other point in the curve. Thus putting the transverse axis of an ellipse $=a$, the conjugate $=c$, and the abscissa of the transverse (from which an ordinate is drawn to that point in the curve for which the curvature is to be determined) $=x$, the radius of curvature is known to be $\frac{a^2c^2 + a^2 - c^2 \times 4ax - 4x^2}{2a^3c}$. Now

as the only variable part in this expression is $ax - x^2$, or $a - x \times x$; what we have asserted above, concerning the variation of the radius of curvature, is evident from the 5th proposition in the 2nd Book of Euclid. Hence it appears, that the lengths of degrees in the curve of an ellipse must gradually increase from the vertex of the transverse axis to that of the conjugate.

Perhaps St. Pierre, and his disciples, may object to this theoretical statement, that it is shrouded in the cloud of an equation, and not evident to *the sentiment of truth*. To this we reply, that we do not clearly comprehend what St. Pierre means by that expression. We know that there are some truths, level to the common comprehension of men, and which, upon being properly presented, impress a firm conviction

tion upon the mind. Such truths we call axioms ; but we cannot suppose that any man, possessed of common sense, would expect every scientific truth to flash immediate conviction, after it is stated for consideration. Superior attainments are to be obtained only by exertion, and cautious advancement from the axioms ; and this advancement must be conformable to rules, founded upon acknowledged and indisputable principles.

Sir I. Newton supposing, from the diurnal revolution of the earth, that it must be an oblate spheroid, and knowing that the section of a spheroid passing through its poles is an ellipse, justly concluded that the truth of his supposition would be established, if, upon the actual measurements of degrees of a meridian, the lengths in high latitudes proved to be greater than in lower latitudes. But, notwithstanding the very high probability of this hypothesis, Messrs. Cassini, father and son, about the beginning of the present century, and afterwards others, entertained a different opinion. They asserted the earth to be an oblong spheroid, having its transverse or longest axis passing through the poles, and they appealed to observations in support of their belief. It was not easy, however, to determine the question from degrees adjoining or near one another, as even small errors in the measurements render the conclusions doubtful. In order, therefore, to put the matter beyond dispute, Messrs. Maupertuis, Camus, Clairaut, and Le Monnier, were sent, in the year 1736, to measure a degree in Lapland, at the polar circle. Nearly about the same time, Messrs. Godin, Bouguer, and Condamine, of France ; and Don Jorge Juan, and Don Antonio de Ulloa, of Spain, were sent to South America, to measure a degree in a meridian near the equator. The first of these two companies found the length of their degree to be 57422 Paris toises ; the other found theirs to be 56750 of the same measure. These, and other measurements, established Sir I. Newton's hypothesis ; and, for these last fifty years, men of science have admitted that the earth is an oblate spheroid, being flatted towards the poles.

We cannot praise Saint Pierre either for prudence, consistency, modesty, or learning, in the manner in which he has published and supported his opinions concerning the figure of the earth. He has ventured to contradict Sir I. Newton and others, without duly examining, and certainly without comprehending their meaning. Instead of recurring to his boasted *sentiment of truth*, in support of his opinion, he even condescends to shroud himself under the cloud of mathematical demonstration ; instead of enjoying in silence the persuasion of his victory, as he supposes it, he repeatedly informs his readers,

ers, that he has vanquished the greatest philosophers and mathematicians; and, instead of proving this by superior attainments, he gravely presents to the public the demonstration of a geometrical axiom.

“ It is evident,” he says, “ that the degree being greater, and the curve longer, toward the north, Newton ought to have concluded that the earth was lengthened out at the poles; but he deduced the directly opposite conclusion, namely, that it was flattened there. The truth is, his system of the heavens occupying all the faculties of his vast genius, prevented his detecting on the earth a geometrical inconsequence: he adopted, therefore, without examination, an experiment which he thought favourable to his system, not perceiving that it was diametrically opposite to him. Modern astronomers have, in their turn, suffered themselves to be seduced by the reputation of Newton, and by a weakness so apt to warp the human mind, that of attempting to explain all the operations of nature by a single law. Our astronomers, then, have set out on a ramble to the extremities of the earth, in quest of physical proofs of a celestial system, happy and luminous; and they were so dazzled with it before-hand, that they mistook, in their turn, the truth itself, which, far from the prejudices of Europe, had, in deserts, just sought refuge under their wings. If the most illustrious of modern geometricians could fall into so gross an error in his peculiar science; and if astronomers, in other respects, abundantly filled with a sense of their own sagacity, have, under the influence of his name merely, deduced from their own observations a false conclusion in support of that error; rejected the preceding experiments of their schools, respecting the sinking of the barometer in the north, with the other geographical observations which contradicted it; established on it the basis of all future physical knowledge; and have given it afterwards, by the weight of their own reputation, an authority which has not left, to the rest of the learned world, so much as the liberty of doubting; it behoves us, poor ignorant and obscure men, to take good care of ourselves, we who search after truth singly for the happiness of knowing it.”

If Sir I. Newton, and other mathematicians, had asserted the length of a degree in a meridian, taken at the equator, to be equal to the length of a degree of longitude in the equator, and that the lengths of degrees in a meridian increase from the equator to either of the poles, we would readily allow that they had fallen into a gross error: but this is far from being the case. According to the late learned and very able mathematician, Mr. T. Simpson, whose dissertation on the subject is now before us, the lengths of degrees of a meridian are each of them less than a degree of the equator up to the latitude of 56° ; from this latitude to the pole each degree of the meridian is a little more than a degree of the equator. Upon adding up the numbers in Mr. Simpson's table, we find the length of the meridional curve, from the equator to the pole, to be

5389.415.

5389.416, whereas a quadrant of the equator is 5400. We therefore conclude, as the whole curve of the elliptic meridian is less than the equator; that the earth is flattened at the poles.

The reasons for this conclusion are, in substance, the same with the assertion which Saint Pierre gives as a proposition; and to the demonstration of which he repeatedly refers his readers, with much triumph, and self-satisfaction. We inform Saint Pierre and his admirers, that his assertion is only a particular case of the following axiom; *if two curves, in the same plane, have their common extremities in a straight line, and are both on the same side of it, the length of the outer curve will be greater than that of the inner.* Although this has been admitted as an axiom since the day of Archimedes (for it is in his first book *περι Σφαιρας και Κυλινδρου*) Saint Pierre seems to think that Sir I. Newton, and the mathematicians whom he mentions, were ignorant of it, and he has published it with as much solemnity and self-applause, as if he had enriched science with an important and luminous discovery. If he had taken up any book on the subject, in which the lengths of elliptic degrees, according to Sir I. Newton's hypothesis, are put down, and compared their sum in a fourth part of the whole curve with a quadrant of the equator, he might have guarded against mistaking Sir I. Newton's meaning. The matter, as stated in St. Pierre's work, is as inconsistent with truth as if he said, Sir I. Newton and his followers assert, that two is less than three, and three less than four, and that the sum of these three numbers is less than three times two. The gross error is Saint Pierre's own, and it is evidently to be attributed to his ignorance of the subject.

This ignorance has betrayed him into repeated errors, and repeated mistakes in his statement of opinions. After he has formally proved, as he supposes, that the earth is elongated towards the poles, he says,

“ I shall conclude this demonstration by an image more trivial indeed, but equally sensible. If you divide the two circumferences of an egg, in length and breadth, each into 360 degrees, would you conclude that this egg was flattened toward its extremities, because the degrees of its circumference, in length, were greater than the degrees of its circumference in breadth ?”

To this we reply, that we know of no man, or set of men, who ever adopted such an absurd conclusion; and, at the same time, we oppose an orange to his egg, for the sake of familiar illustration. Call the top and bottom of an orange its poles, and the circumference of a circle upon its surface, equally distant from the poles, its equator; suppose the orange to be cut
through

through the poles, and the section to be an ellipse, and call the curve of this ellipse a meridian. Now, according to what is certainly known of the nature of an ellipse, and the shape of an orange, we assert that the degrees in the elliptic meridian increase from the equator to the pole, but that the whole elliptic curve between the equator and the pole, is less than a fourth part of the equator. After this statement, we ask Saint Pierre and his adherents, Do you conclude an orange to be elongated towards its top and bottom?

(To be concluded in our next.)

ART. V. *Wives as they were, and Maids as they are, a Comedy, in Five Acts, performed at the Theatre Royal, Covent-Garden. By Mrs. Inchbald. 8vo. 1s. 6d. Robinsons. 1797.*

IT is not the fault of Mrs. Inchbald, if the taste of a theatrical audience requires what is superficial, rather than profound; and is better pleased with a transient view of manners, "living as they rise," than with a regular plot, which displays the art of the dramatist in its construction, while it forms a lasting picture of national peculiarities. At the present day, Shakspeare, Ben Jonson, Otway, Congreve, and the earlier dramatic writers are, in a manner, laid aside, and sprightly dialogue, stage effect, and ridicule of the passing follies, substituted in their place. Mrs. Inchbald is certainly not deficient in any of these requisites, and shows, satisfactorily enough, that she is adequate to higher undertakings, were she called upon to put forth the full strength and vigour of her talents. The wife of former days is here happily delineated; the maid of the present time, we trust, is somewhat overcharged. The detestable vice of gaming, however, it is but too certain, has the sanction of examples very powerful from their rank, and in a sex which it peculiarly degrades and dishonours; and, for the time at least, deprives of its loveliest charms and attractions.

The following scene is highly creditable to the author's understanding, as well as to her heart.

" Scene II. *A Room in a Prison.*

Enter Miss DORILLON and Mr. NORBERRY.

Mr. Norberry. You ought to have known it was in vain to send for me. Have not I repeatedly declared, that, till I heard from your father, you should receive nothing more from me than a bare subsistence?

M

ence?

ence?—I promise to allow you thus much, even in this miserable place; but do not indulge a hope that I can release you from it. [*She weeps—he goes to the door—then returns.*] I forgot to mention, that Mr. Mandred goes on board to-morrow for India; and, little as you may think of his sensibility, he seems concerned at the thought of quitting England without just bidding you farewell. He came with me hither—shall I send him up?

Miss Dorillon. Oh! no: for heaven's sake! Deliver me from his asperity, as you would save me from distraction.

Mr. Norberry. Nay, 'tis for the last time—you had better see him. You may be sorry, perhaps, you did not, when he is gone.

Miss Dorillon. No, no: I sha'n't be sorry.—Go, and excuse me—Go, and prevent his coming. I cannot see him.—[*Exit Mr. Norberry.*—] This would be aggravation of punishment, to shut me in a prison, and yet not shelter me from the insults of the world!

Enter Sir William. [*She starts.*]

Sir William. — I know you have desired not to be troubled with my visit; and I come with all humility——I do not come, be assured, to reproach you.

Miss Dorillon. Unexpected mercy!

Sir William. No; though I have watched your course with anger, yet I do not behold its end, with triumph.

Miss Dorillon. It is not to your honour, that you think it necessary to give this statement of your mind.

Sir William. May be——but I never boasted of perfection, though I can boast of grief that I am so far beneath it. I can boast too, that, though I frequently give offence to others, I could never part with any one for ever (as I now shall with you), without endeavouring to make some atonement.

Miss Dorillon. You acknowledge, then, your cruelty to me?

Sir William. I acknowledge I have taken upon me to advise, beyond the liberty allowed by custom to one who has no apparent interest or authority——But, not to repeat what has passed, I come, with the approbation of your friend Mr. Norberry, to make a proposal to you for the future. [*he draws chairs, and they sit.*]

Miss Dorillon. What proposal?—What is it? [*eagerly.*]

Sir William. Mr. Norberry will not give either his money or his word to release you—But as I am rich—have lost my only child—and wish to do some good with my fortune, I will instantly lay down the money of which you are in want, upon certain conditions.

Miss Dorillon. Do I hear right? Is it possible I can find a friend in you?—a friend to relieve me from the depth of misery! Oh, Mr. Mandred!

Sir William. Before you return thanks, hear the conditions on which I make the offer.

Miss Dorillon. Any conditions—What you please!

Sir William. You must promise, never, never to return to your former follies and extravagancies. [*She looks down.*] Do you hesitate? Do you refuse?—Won't you promise?

Miss Dorillon. I would, willingly—but for one reason.

Sir William. And what is that?

Miss

Miss Dorillon. The fear, I should not keep my word.

Sir William. You will, if your fear be real.

Miss Dorillon. It is real—It is even so great, that I have no hope.

Sir William. You refuse my offer then, and dismiss me? [*Rises.*]

Miss Dorillon. [*rising also.*] With much reluctance.—But I cannot, indeed I cannot make a promise, unless I were to feel my heart wholly subdued; and my mind entirely convinced that I should never break it.—Sir, I am most sincerely obliged to you for the good which I am sure you designed me; but do not tempt me with the proposal again—do not place me in a situation, that might add to all my other afflictions, the remorse of having deceived you.

Sir William. [*after a pause.*] Well, I will dispense with this condition—but there is another I must substitute in its stead.—Resolve to pass the remainder of your life, some few ensuing years at least, in the country. [*She starts.*] Do you start at that?

Miss Dorillon. I do not love the country. I am always miserable while I am from London. Besides, there are no follies or extravagancies in the country.—Dear Sir, this is giving me up the first condition, and then forcing me to keep it.

Sir William. There, Madam, [*taking out his pocket-book.*] I scorn to hold out hopes, and then destroy them. There is a thousand pounds free of all conditions [*she takes it.*]—extricate yourself from this situation, and be your own mistress to return to it when you please. [*Going.*]

Miss Dorillon. Oh, my benefactor, bid me farewell at parting—do not leave me in anger.

Sir William. How! will you dictate terms to me, while you reject all mine?

Miss Dorillon. Then only suffer me to express my gratitude—

Sir William. I will not hear you. [*Going.*]

Miss Dorillon. Then hear me on another subject: a subject of much importance—indeed it is.

Sir William. Well!

Miss Dorillon. You are going to India immediately—It is possible that there, or at some place you will stop at on your way, you may meet with my father.

Sir William. Well!

Miss Dorillon. You have heard that I have expected him home for some time past, and that I still live in hopes—

Sir William. Well! [*Anxiously.*]

Miss Dorillon. If you should see him, and should be in his company—don't mention *me*.

Sir William. Not mention *you*?

Miss Dorillon. At least, not my indiscretions—Oh! I should die, if I thought *he* would ever know of them.

Sir William. Do you think he would not discover them himself, should he ever see you?

Miss Dorillon. But he would not discover them all at once—I should be on my guard when he first came—My ill habits would steal on him progressively, and not be half so shocking, as if you were to vociferate them all in a breath.

Sir William. To put you out of apprehension at once—your father is not coming home—nor will he ever return to his own country.

Miss Dorillon. [*starting.*] You seem to speak from certain knowledge—Oh! heavens! is he not living?

Sir William. Yes, living—but under severe affliction—fortune has changed, and all his hopes are blasted.

Miss Dorillon. “Fortune changed!”—In poverty?—my father in poverty?—[*weeping.*]—Oh, Sir, excuse, what may perhaps appear an ill compliment to your bounty; but to me, the greatest reverence I can pay to it.—You are going to that part of the world where he is; take this precious gift back, search out my father, and let *him* be the object of your beneficence.—[*Forces it into his hand.*]—I shall be happy in this prison, indeed I shall, so I can but give a momentary relief to my dear, dear father.—[*Sir William takes out his handkerchief.*]—You weep!—This present, perhaps, would be but poor alleviation of his sufferings—perhaps he is in sickness; or a prisoner! Oh! if he is, release me instantly, and take me with you to the place of his confinement.

Sir William. What! quit the joys of London?

Miss Dorillon. On such an errand, I would quit them all without a sigh—And here I make a solemn promise to you—[*kneeling.*]

Sir William. Hold, you may wish to break it.

Miss Dorillon. Never—exact what vow you will on *this* occasion, I will make, and keep it.—[*Enter Mr. Norberry—she rises.*] Oh! Mr. Norberry, he has been telling me such things of my father—

Mr. Norberry. Has he? Then kneel again—call *him* by that name—and implore him not to disown *you* for his child.

Miss Dorillon. Good heaven!—I dare not—I dare not do as you require. [*She faints on Norberry.*]

Sir William. [*going to her.*] My daughter!—My child!—

Mr. Norberry. At those names she revives. [*She raises her head, but expresses great agitation.*]—Come, let us quit this wretched place—she will be better then. My carriage is at the door. You will follow us.

[*Exeunt, leading off Miss Dorillon.*]

Sir William. Follow you!—Yes—and I perceive that, in spite of philosophy, justice, or resolution, I could follow you all the world over.—[*Exit.*]

P. 80.

These “compunctious visitings of nature,” in Miss Dorillon, may perhaps remind the reader of the scene between Charles and his uncle, in the *School for Scandal*; yet there is certainly no servile imitation; and the whole is so well written, that it could not fail to produce a strong effect upon an audience. The Comedy is, in its moral, unexceptionable; and, in all respects, is worthy of the pen of Mrs. Inchbald.

We cannot speak in very high terms of the Prologue and Epilogue which accompany this comedy. They bear evident marks of haste and incorrectness; and whatever effect they might have had in the recital, are flat enough in the closet.

ART. VI. *Travels in Hungary, with a short Account of Vienna, in the Year 1793.* By Robert Townson, LL. D. F. R. S. Edinb. &c. &c. &c. 4to. 11. 1s. Robinfons. 1797.

WE know but little of the interior of Hungary, and yet enough to make us anxious to know more. Those stores, which, at the same time, stimulate and repay the enquiries and fatigues of the naturalist, are there to be found in the greatest abundance. Dr. Townson has placed before us a rich and agreeable banquet; and we are happy to find, for the encouragement of future travellers, that the variety cannot be easily exhausted.

The author, it seems, from his dedication to Mr. Dundas, had formerly made application to the East-India Company, to make, under their auspices, a tour of discovery through the British territories in India, with the design of explaining its physical geography and mineralogy. This did not meet with the approbation of the Court of Directors; which, considering the liberality they have, on various occasions, exhibited to literary men, and scientific undertakings, appears to us remarkable. The Doctor, however, was too ardent a lover of natural history, and of too active a temper, to remain unemployed at home; he, therefore, made Hungary the theatre of his researches: and the public are now presented with the corrected notes of a five months tour in that hitherto almost unexplored country.

The volume commences, in a more known country, with an account of Vienna, its learned institutions, public libraries, natural curiosities, public amusements, &c.; and, from the first chapter, we take the following entertaining extract:

“ The markets next claim the attention of the naturalist; and these, to the Vienna people, who are noted for being addicted *à la gourmandise*, are things of the first moment: a deficiency in livers of geese and small birds might cause a revolution, or be considered as a sufficient cause of delivering up the city if besieged. They are well supplied. I have sometimes seen a score of wild hogs, and a dozen of stags, in the game market at the same time, and hares literally by cart-loads, with abundance of pheasants and partridges, and sometimes the ptarmigan, and the hazel-grouse, *lagopus* & *ponasi*. The small birds are there by myriads: the brambling, *fringilla montifringilla*; tree sparrow, *f. montana*; siskin, *f. spinus*; and cross-bill, *loxia curvirostra*, were in the greatest plenty: yet black-birds, *turdus merula*; thrushes, *t. viscivorus*; field-fares, *t. pilaris*; red-wings, *t. iliacus*; green-finches, *loxia chloris*; house-sparrows, *fringilla domestica*; larks; the common gull, *larus cinereus*; the green and greater-spotted wood-peckers, *picus viridis*

viridis & *major*, were here : and even birds unclean, and forbidden by Moses, as hawks, magpies, jays, butcher-birds, and nutcrackers, *corvus caryocatactes*. Even the bull-finch and robin are not spared.

“ The livers of geese are esteemed a great delicacy, they are eaten stewed. Some poulterers have a method of making them grow to an enormous size. This is kept a secret amongst the Jews, who are the principal feeders. I have been informed by different people, that the geese are only kept in very small pens, where they cannot move, and are crammed chiefly with Indian wheat, and are allowed little or no water. This is as much a subject of pathology as of œconomy : to an English palate they are not so good as calves' liver.

“ Some of the tame hogs that supply the Vienna market, ought to be particularly noticed ; I mean those which come from the Turkish frontiers, from Bosnia and Servia. When they arrive at Vienna, though they have performed so long a journey, they are so fat as scarce to be able to walk, and can only travel a few miles in a day. They are the handsomest of the hog kind, and apparently of a mild disposition. What makes me particularly mention them is their skin, which is covered, exclusive of the usual bristles, with a coarse kind of wool, like that of the wild dog.

“ From hot-blooded animals I will pass to the cold. Sturgeon is always in the market, but not cheap ; it generally sells for 18 pence a pound : it is caught in the Danube about Offen, and even as low down as Belgrade. The *silurus glanus*, often six or eight feet long : carp, which is in the greatest plenty, is about 6 pence a pound. The var. β , the *spiegel karpfe* of the Germans, is very common, and very various in its distinguishing character, the scales. Often in the same tub are seen, some with one row only of large scales, others with two rows, and many in which the great scales are placed without any order ; some have many, others have few. Pike, *esox lucius* ; tench, *cyprinus tinca* ; Barbel, *cyprinus barbuis* ; Perch, *perca fluviatilis* ; trout ; and the burbot, *gadus lota*, are likewise common.

“ As an appendage to the fish market, is the tortoise, frog, and snail market. There are two species of tortoises, the *orbicularis*, and the *græca*. The first is considered as the most delicate ; it is the food of the opulent : one 7 or 8 inches long costs about a shilling. The latter is chiefly used for soup, and is something cheaper. When I saw these animals in the frosty weather, they shewed no signs of life, and were lying in all directions like so many stones ; when I brought them into my room, they generally remained torpid, till they had been there a couple of hours. The market people know how to distinguish the males from the females, by the sternum of the latter being more convex, viewed from without, than in the males ; hence they are thicker.

“ Frogs are another delicacy. Both the edible, *esculenta*, and the common frog, *temporaria*, are eaten ; but the latter is much less esteemed, as its flesh is not so white. It is the hind legs which are in request : 2 pairs cost about three halfpence ; they are therefore by no means a cheap dish. The fore legs and livers are mostly used for soup.

“ These poor animals are brought from the country thirty or forty thousand at a time, and sold to the great dealers, who have conservatories

atories for them. These are large holes, four or five feet deep, dug in the ground, the mouth of which is covered with a board, and with straw in severe weather. I have often visited these conservatories in the hard frost, but never found their inhabitants quite torpid. When I placed them on their backs, they were sensible of the change, and had strength to turn themselves. They get together in heaps, one upon another, instinctively, and thereby prevent the evaporation of their humidity: no water is given them. I found many of them dead, and not for want of water, as I found this fluid in their bladder. Many I imagine had died of the injuries they had received during their captivity; others, no doubt, by being arrived at that period at which the powers of life are feeble, and easily destroyed. There are only three great dealers: these supply most of those who bring them to the market ready for the cook. The snail, *helix pomatia*, closes the list of *maigre* dishes. It is not eaten through œconomy, as seven of them, at the *traiteurs*, are charged the same as a plate of veal or beef. They are eaten boiled, fried in butter, and sometimes stuffed with farce meat. The sliminess remains after being dressed, yet they are considered as a delicacy!!! But *de gustibus non est disputandum*. The greatest quantity and the finest come from Suabia. The fondness of the good people of Vienna for these things is no new capricious taste; for Dr. Brown, who was here above a century ago, makes the remark in his travels, that, since their markets were so well provided, “he was surprised to meet with some odd dishes at their tables, as guinea pigs, divers sorts of snails, and tortoises.” P. 11.

From Vienna the author proceeded to Buda, which he writes, contrary to the usual English custom, Bude, and without a final accent; of this place, he thus describes the amusements and public baths.

“On *Sundays* and great festivals, the public is entertained as at Vienna with the *Hetze*. The proprietors have two very fine wild bulls. The day I was a spectator of this polite and humane amusement, one was turned out on the arena, and at the same time an Hungarian ox: this attacked the former, but was immediately thrown down: but our English bulls would have disputed the ground with him to greater advantage: an Hungarian ox, and a *bos ferus*, are very unequally matched. Then came a *raube bear*; this is a bear that has been kept without food for several days, and rendered savage by hunger: on another bear being let out a battle ensued: the latter was so much inferior in size that the contest did not last long: the *raube bear* kept the other, which seemed no way ferocious, down with his paws, and strangled him, by seizing him by the throat, and then carried him into his den. The great disparity in size and strength rendered this a most disagreeable fight. The white Greenland bear afforded more entertainment. In the middle of the arena there was a small pool of water, with a duck in it. As soon as the bear came to the edge of the pool, the duck laid itself flat and motionless on the surface of the water: the bear leaped in, the duck dived, and the bear dived after it; but the duck escaped, through its superior diving. The next piece

was

was a bold attempt of one of the keepers to wrestle with an ox. As soon as the keeper came upon the arena, the ox ran at him. The man, who was not above the middle size, seized his antagonist by the horns, who pushed him indeed from one side of the arena to the other; but could not toss him. After the battle had lasted some time, and the ox had got the keeper near the side of the arena, and might have hurt him, some assistants came out, disengaged him from the wall, and gave him his dagger, which he immediately struck between the cervical vertebræ of his antagonist, which instantly fell lifeless to the ground; but small convulsive motions continued for a minute or two. In this manner the oxen are killed by the butchers at Gibraltar, who, I am told, have learned it from their African neighbours. Might not the magistrates of towns recommend this method to their butchers, and, if found better than the usual manner of knocking them down, even compel them to adopt it? Every means of diminishing the sufferings of the brute creation should be recommended, not only from humanity towards them, but for the sake of our own society. Men accustomed to be cruel towards animals, will require but a small inducement to be so to their own species. A lion came next upon the stage, and one with all his native majesty: conscious of his strength, he looked undauntedly about, to see if he had any opponent; but he was brought out only for show. From the hole in the upper part of the gate of the arena, a handkerchief was put out, and instantly drawn back: he flew at this in an instant. Some other animals were turned out, and were glad to get into their dens again. One of the keepers shewed his address in spearing a wild boar, which ran at him as soon as he came on the arena. I found few other public amusements. Being summer, most of the *grand monde* was out of town; for the Hungarians are like the English, they live a great deal upon their estates. In winter no doubt I should have found the usual amusements, as concerts, balls, card parties, converzationes, &c. The *Citizens* have a ball sometimes on the Sunday evenings, and in the neighbourhood there are several inns pleasantly situated in retired situations, where the great and small often go for recreation. Coffee-houses are little known in the northern part of the continent; but in the southern they are places of resort, time-killing places at least, if not places of amusement. This town has several good ones; but that facing the bridge is, I think, not to be equalled in Europe. Besides a very large handsome room elegantly fitted up, and with two or three billiard-tables, there is a private billiard-room for those who do not smoke; and two or three other rooms for giving entertainments in; and very comfortable dinners may be had. And here, according to the continental custom, all ranks and both sexes may come; and hair-dressers in their powdered coats, and old market-women, come here and take their coffee, or drink their *rosolio*, as well as counts and barons.

“ The hot baths are the most remarkable things of Bude: the water springs up in several places in great abundance, in that narrow scrap of land which lies between the Danube and the hill on which the fortress stands. The Turks, who so often have had possession of the city, could not fail of applying it to their favourite pastime; some
of

of the baths, and the greatest, are Turkish remains. There are large common baths for the lower order of the people, and commodious private baths for those who can afford to pay for them. In a common bath I saw young men and maidens, old men and children, some in a state of nature, others with a fig-leaf covering, flouncing about like fish in spawning-time. But the observer must be just. I saw none of the *ladies* without a petticoat, though most were without their shifts. Some of the *gentlemen* were with drawers, some without; according, no doubt, to their degree of delicacy*.—But no very voluptuous ideas arise in these suffocating humid steams; and as a further sedative, the surgeon is seen hard at work, cupping and scarifying.

“The first time I went into one of the private baths, I found the water so hot that I was glad to get out again: but this was my own fault; it may be made of all temperatures. I examined one of the hottest, and in the common bath I found the thermometer stand at 30 degrees of Reaumur; in a private one at 32; but at the spout, as it came from the source, it rose to 46.

“Near to this bath is the pond of *hot* water full of fish. Warm water, hot water, water smoking hot, scalding hot, boiling hot, differ but in degree, which is a thing easily overlooked in a *lively* description. Yet what would be more surprising than to see fish swimming about in boiling water? In summer its warmth might pass unnoticed, and in winter might be denominated scalding. I found the thermometer immersed in it rise to 20½ of Reaumur, whilst the atmosphere was only 15. But the difference in a severe winter, when the rapid Danube is frozen over, must be very great; and this happens sometimes, though the latitude of Buda is but about 47. The army which called Matthew I. to the crown, when the states were undecided whom they should elect for their sovereign, the crown of Hungary being then elective, was encamped on the frozen Danube. This pond is very deep, and has a communication with the bath; it is commonly reported that the fish are not eatable, but this I believe is a mistake. I could see them, but not catch them; I think they belong to the genus *cyprius*.” P. 80.

Dr. T. indulges himself next in somewhat too long and tedious a disquisition on the politics of Hungary; nor is the chapter which follows, and what he rather affectedly denominates Statistics, much more abundant in interest or entertainment. From Buda the reader is conducted to Erlau; and this, with the succeeding chapter, amply compensates for the barrenness of the way immediately before it. The account of the salt-petre manufactories, the salt magazine, and the establishment and pursuits of the Bishop, are both amusing and important. The chapter concludes with the following whimsical anecdote:

“Soon after setting out, a hare crossed the road. I perceived my servant shake his head, and mutter something in a sullen manner. I asked him the cause of this. He said, he was sure a misfortune would

* We have omitted here a sentence, which the author ought to have omitted. *Rev.*

happen to some of us, as a hare crossing the road was an ill omen; and he himself had seen the vulgar opinion justified by misfortunes happening after such an occurrence. As the greatest misfortune I had ever met with in my travels was a bad meal, or, what was worse, no meal at all, to which I was now pretty well inured, I was not much alarmed; though I could not help saying, that I should much rather have seen the evil omen on the spit, and still more on the table weltering in its gore represented by currant jelly. Yet, strange to tell, soon the omened misfortune happened. The weather was remarkably windy and boisterous the whole day. When we arrived at the half-way-house, the expounder of omens opened the great folding-doors of the barn to let my carriage in; but a violent squall of wind came and blew them to, and caught his fingers between them, and his foot underneath, and in this situation he remained till I could get to his assistance. My driver calmly looked on, and rather smiled on seeing the tips of his fingers peeping out between the doors: he never offered to go to his assistance. Should twenty such omens in future remain unaccomplished, this will never, I dare say, prevent the fears of this man on the occurring of such appearances. I do not know whether this superstition exists with us: but it is very ancient; it is mentioned in a very old Latin treatise called *Lagographia*." P. 236.

We next come to Debretzein, Gross Wardein, and Tokay; at which latter place we are inclined to pause. Let not the reader suppose that we are particularly qualified to speak of its delicious wines from any frequent experience of their virtues, *non ad hæc vina redimus læti*, but we do not remember to have seen elsewhere an account of their cultivation.

"But the wine generally known in foreign countries by the name of Tokay, is a particular kind, and made only in small quantities in different parts of this district, and is sold even here very dear; it is here called *Austruche*, and is made by mixing a portion of luscious half-dried and shrivelled grapes with the common ones. As it will probably be agreeable to most of my readers to know the whole economy of the vineyards of the celebrated Tokay, I will devote the greatest part of the present chapter to this subject, and relate the management of them from the first planting of the vines to the perfection of its juice.

"The vines when first planted are cut down at a knot, to within a span of the soil, and the superfluous young shoots are cut off every spring at the same place: by this means a head is formed, which increases yearly; sometimes they are very large, but the best size is that of a child's head. When the vines have repaid by their fruit, the industrious labourer for his trouble, which is late in autumn, the stumps are covered an inch or two thick with soil, and then each represents a mole-hill. Often, it is said, the husbandman is seen following his gatherers occupied in this work, lest early frost or snow should prevent its being done; sometimes even the branches, if designed for layers, are covered. Some vine-dressers take out the sticks and lay them in bundles, others leave them standing. As soon as the winter is over, and the weather begins to grow milder, which is about the middle of March,

March, and often at the beginning, the stumps are again uncovered, and the soil about them turned up: this labour is followed by the dressing, which is generally done as soon as the season will permit; that is, at the end of March, or at the beginning of April. Time, severe winters, and spring frosts, cause ravages in the vineyards: to make good these deficiencies, fresh vines must be raised. This is done in different ways; by transplanting, and more commonly by planting the cuttings of known good and sound vines; and this is the next business to be performed. The cuttings (the points of which soon withering must be cut away) should be put knee-deep in the soil, with a little dung, the other end to be only a span above ground, which should be covered up till it is probable it has begun to shoot, and the spring weather is no longer to be feared. Or they are raised by layers. Here the soil is dug out from about the stump and roots till the hole is a foot and a half deep; these then are trod to the bottom of it, so that the branches, where they are inserted in the stump, are under ground, and the remaining part is laid down and covered with the soil mixed with a little dung, so that their points only reach a few inches above the surface of the soil. To each of these branches, which with time becomes a new vine, a stick is given. Then follows the severest labour of the vineyard, the digging or turning up the soil: this is repeated three or four times before the vintage. Soon after the first digging, the sticks are driven in, to which the shoots, when they are about two feet long, are lightly bound: when they are grown to five feet, they are better bound, once pretty fast above, and once looser in the middle. Weeds by this time again begin to grow, and the soil is again turned up to destroy them, and to keep it light: but during the flowering of the vine, nothing is done: Nature is left entirely to herself. This being over, the sticks are driven firmer in the ground; the vines which may have come untied, are better secured; the too luxurious growth is taken away, and the vines are so ordered that they may require no farther care till the vintage; only the soil is once more turned up. Now the husbandman's toil is over, and he waits for the blessing of Providence in a fine vintage—with anxiety—for very uncertain are his profits.

“ Though in warm seasons the earliest grapes are ripe in the middle of August, it is the latter end of September before the greater part are eatable; and as the grapes for pressing must be fully ripe, the vintage is delayed as long as possible; generally to the feast of Saint Simon and Saint Jude, which is the 28th of October; and if the weather is fine, the later the better, on account of having the greater quantity of the half-dried luscious grapes, or, as they are here called, *Troken-beers*; which are absolutely necessary to form the *Ausbruche*, that kind of Tokay wine which is so much esteemed, and which is called by us Tokay. As soon as the grapes begin to grow ripe, guards are placed in the vineyards, not only to prevent the grapes from being stolen, but to drive away the birds from them.

“ At last the season of rejoicing comes, the vintage. In every country this is a time of mirth and gaiety; but particularly so about Tokay. Many of the great nobility, though they have no estate here, and live in distant parts of Hungary, have a vineyard here, and business,

ness as well as pleasure brings many of them at this season; and the dealers in this article come likewise to make their contracts, and the friends of all concerned, from a tacit invitation, come to join in the general festivity: the vintage is preceded by fairs, so that during this season all is life and bustle.

“ To the *Troken-beers*, or half-dried luscious grapes, Tokay, that is, the Tokay *Ausbruche*, is indebted for all its richness: but these depend greatly on the weather; every year does not produce them either in the same quantity or quality; in some years they fail altogether. If the frosty mornings set in too soon, and, before the grapes are ripe, destroy the connection between them and the vines, the *Ausbruche* is harsh and sour; yet frosty mornings, when not too soon, are advantageous to them: if wet weather sets in at the time they ought, through the influence of the sun, to lose their watery parts, and to be turned to sirup, it may easily be conceived what will be the consequence. These *Troken-beers* are always trifling in quantity compared with the other grapes; and in some years, as I have just said, there are none at all.

“ The season for gathering being come, young and old, with merry hearts and active hands, repair to the vineyards, and ease the vines of their precious loads: but in doing this, the *Troken-beers* are picked from the rest, and kept apart; and they are often sold to those who make *Ausbruche*, by those do not. The spoil carried home, the ordinary grapes are trod apart, and the juice is taken out, and then the remaining juice is pressed out from the skins and stalks: both are commonly put together in tubs, no difference being generally made between the juice trod out and that pressed out. This when fermented forms the common wine; which is not sent out of the country as a delicacy, and never reaches our island. The *Troken-beers* are likewise trod, and then have the consistency of honey: to this is added the common juice; and as the richness of the *Ausbruche* or *Mascklafs* depends on the greater quantity of the juice of the *Troken-beers*, the proportion vary according to the intent of the owner. The common proportions for an *antal* of *Ausbruche*, which contains seventeen or eighteen English gallons, is two bushels of *Troken-beers*; and for a cask of *Mascklafs*, which is only a less rich liquor, the same quantity is taken: but then the cask is about equal to two *antals*; so that only half the quantity of *Troken-beers* are used to make *Mascklafs*, as are used to make *Ausbruche*. But as the *police* does not interfere in this matter, and every one does as he thinks proper, these two liquors are often very near alike, and the principal difference then consists in the size of the casks.

“ The mixture being made, it is strongly stirred together. By this operation, the seeds are separated from the flesh of the grapes, and come to the top, and are taken out with a net or sieve: thus it remains in the same vessel, covered over for a couple of days, till fermentation begins; and this is suffered to continue about three days, according to the weather; that is, till the fermentation has properly mixed the fleshy pulp of the *Troken-beers* with the common juice; it should be stirred every morning and evening, and the seeds carefully taken out. If the fermentation is continued too long, the wine receives from the skins a disagreeable brown colour, and forms a deal of yeast and sediment in the

the cask. Nothing now remains to be done, but to pour this liquor through a cloth or sieve into the barrels in which it is to be kept. The residuum is then pressed: some even after this, pour the common juice upon this pressed residuum; but if the press is good the common wine gains little by it.

“When a considerable quantity of the *Troken-beers* remains a short time together, some of their thick juice or sirup is expressed and runs out: this is carefully collected as a great delicacy; it is called *essence*, and has the consistence of treacle. No art is used to fine these wines, nor to make them keep. The barrels should be kept full, and their outsides free from wet and mildew.” P. 262.

After some mineralogical remarks, the author gives an account of Caschau, the metropolis of Upper Hungary, of the waters of Rank and of Rosenau. This is the country of opals, and Dr. Townson has given a curious and scientific account of the different species, and adds, that all the more valuable opals, which pass in commerce under the name of Oriental opals, are from the mines of Hungary. From Rosenau we are conducted to Schmölnitz, and its mines, and thence to Leutschau, where the author met with a curious accident, which he facetiously relates at p. 326. From Leutschau he proceeded to Kefmark, whence he made various excursions into the Polish Alps: of these the accounts are very amusing, if not important in a scientific view; yet the table of barometrical measurements of the highest of these Alps, belonging to the great chain of the Carpathian mountains, is both curious and valuable. A description of the celebrated Polish salt mines, agreeably employs the 17th Chapter; from this we make our last extract.

“The next morning, after breakfasting with this gentleman, I visited the mines. I was let down in the most convenient manner, being seated on a belt, with another behind my back. Some workmen descending at the same time, and the belts being fastened to the cable one above another, there were two or three tiers of us. I could, as it is generally the case, by my own observations learn nothing of the strata through which I passed: but the following account of the strata covering the salt, I received from a most intelligent man:

Vegetable soil	-	-	-	2 fathoms.
A sandy kind of clay, called by the Germans <i>Leim</i>				5
A very fine sand like Tripoly, effervescing with acids.				} 3½
It is here called <i>Triebsand</i> ; in Polish, <i>Süs</i>				
Marl with sand, and mixed with loose stones	-	-	-	9
Sand-stone	-	-	-	1
Marl mixed with salt in small particles and cubes	-	-	-	20

“Such luxuriant accounts have been given of these invaluable mines, that every modest account of them must now be found dull and insipid. I shall, therefore, confine myself to those things which interested me as a naturalist. The commodiousness of the galleries, and the fine broad flights of steps, must not be passed over in total silence,

silence, as being in perfect contrast to what is met with in other mines; and the dryness is not less remarkable. Instead of mud and dirt, I was rather troubled with dust. This probably is caused by the attraction of moisture by the salt; neighbouring bodies are by this means deprived of their humidity, and the salt which has attracted the humidity is taken out; and then fresh surfaces are exposed, and the little communication the mines have with the open air prevents a quick supply of humid air. It is to this dryness that we must attribute the durability of the wood employed in supporting some part of the mines. It remains here for generations without rotting, though in ordinary mines, ten or twenty years are often sufficient to bring it to total destruction.

“ The scientific traveller is often much incommoded by common travellers through their numbers setting the taste, and deciding what are the things most worthy of notice; he is by this means hurried about by his guides, from one trifling thing to another, and is perhaps never shown objects of real curiosity. Great excavations famed for their echoes, and a chapel cut out in the salt, were the first things I was carried to see. Some of the former are so vast, that a house of many stories high, might be built within them. The chapel, in which formerly mass was celebrated two or three times a week, is entirely of salt, even to its altar, and its ornaments of columns, pillars, arches, statues, &c. &c.

“ The first thing that drew my attention, was the appearance of immense blocks of salt being embodied in the salt-marl. As I walked through the galleries, sometimes I saw the upper, sometimes the lower end of a block; and often, though the galleries were three or four yards high, both were still concealed, and I could only observe its breadth. In some parts these blocks formed the sides of the gallery for fifteen or twenty yards, as the galleries had been cut through them; but now and then, when the fragments were small, all their dimensions (on one side) were exposed.

“ These blocks must not be considered as rarities; they form the upper bed, from whence the whole of the salt called green salt is dug. In one of these, I believe, the chapel is dug, and the great excavations I lately mentioned, which are called *kammers* (chambers), of which there are forty or fifty of different sizes, have been made by digging out the salt lying in such huge blocks. Their angular shape is sufficient to show that they were not originally so formed, but that they are fragments of an immense thick bed of salt, which by some catastrophe (many of which our globe, I mean its surface, has certainly undergone) has been broken in pieces.—Blocks likewise of sand-stone are found sometimes imbedded in the same salt-marl. This marl itself is strongly impregnated with salt, which universally pervades it in the shape of irregular crystals. From the abundance of pure salt, this is thrown away; but in many countries of Europe it would be of immense value. After wandering a good while amongst the *green salt*, I was conducted lower to see the *Szybicker salt*. This forms a bed; and, where I saw it, two or three yards thick. This is the purest sort, and is only exported to Poland, or other foreign countries; for the emperor, like a provident master of a family, suffers only the worst to be consumed

consumed by his own subjects. This is politic, but hardly just: it is hard that the Galicians should not be allowed to enjoy what Nature has given them in such abundance. This regulation took place under Joseph II.; and the reason was, that by none but the best sort being sent into foreign countries, a greater demand for it might be induced; and then the *green salt* could not be thrown away." P. 386.

After visiting Konigberg and Presburg, Dr. T. reached Wolfsthal, and bade adieu to Hungary. There are two appendices, one of the Entomologia, the other of the Regnum Vegetabile, and various plates are interspersed in the volume, illustrative of different subjects, but none of them remarkable for their excellence or beauty.

We regret being compelled to find so many faults with a book, which, on the whole, has greatly entertained us; but we should be lost to every moral feeling, did we not reprobate, in the severest terms, the eagerness with which every opportunity seems to be seized of debasing the page with voluptuous descriptions. The story of the seduction, in particular, excited our warm indignation, and we hope it is untrue. There is also a frequent affectation of interlarding the sentences with base latinity, and of describing men and women in the terms of the Linnean system. The style is, moreover, impure and vicious; and the typographical errors very numerous. For the style, an apology is made in the preface, that the author has been eight years absent from Britain; but this will hardly excuse affectation and error. In p. 61, Dr. T. says, "*hybernation* differs from *sleep*;" he means, we presume, the *torpor* of certain animals, induced by winter; in the same page, the "*marmot hybernates*" occurs; in p. 79, we are told, there is "*very little hot-housing* at Bude;" a foolish error of the press is seen in p. 83; and a strange inaccuracy at p. 97; a very affected phraseology at p. 219; an unpardonable blunder at p. 303; again at p. 306, "I made the acquaintance of a very handsome," &c. &c. We should have remarked, that the account of the caverns, at p. 313, is very curious and amusing, as is the history of Mr. Born, at p. 410. Dr. Townson is engaged in writing the Elements of Mineralogy, for which he appears to be exceedingly well qualified, and which we shall be happy to see in print. We must not omit to mention, that to the present work is prefixed an important map of Hungary; in which the rivers, and natural productions, are specified, by T. M. Korabintky; and in which the *Petrography*, and the post-roads, are added, by Dr. Townson.

ART. VII. *Discourses on the Nature and Cure of Wounds.*
 I. Of Generals. Of procuring Adhesion. Of wounded Arteries. Of Gun-shot Wounds. Of the Medical Treatment of Wounds. II. Of Particulars. Of Wounds of the Breast. Of Wounds of the Belly. Of Wounds of the Head. Of Wounds of the Throat. III. Of dangerous Wounds of the Limbs. Of the Question of Amputation. By John Bell, Surgeon. 8vo. 419 pp. 6s. Edinburgh; and Cadell, London. 1795.

THERE is not perhaps a greater improvement in surgery, than that of late years, in procuring adhesion; a doctrine and practice, which, as this author says, "has done more for surgery, in a few years, and most especially for the surgery of wounds, than any other general observations, not excepting even the greatest of all discoveries, the circulation of the blood." In the first Discourse, Mr. B. gives an account of this doctrine, and the progress of its improvement, and very accurately distinguishes the adhesive inflammation, so necessary in procuring a reunion of parts, from that degree of inflammation, which is termed disease.

It was formerly supposed, that when the large trunk of the femoral or brachial arteries was divided, amputation was unavoidable, as the limb, it was thought, must perish for want of nourishment; but experience has now taught us, that although the circulation be interrupted in these trunks, still the circulation may be continued in the limb, by the inosculation of the arteria profunda. Mr. Bell gives an accurate description of the arteries of the thigh, accompanied with two plates, pointing out precisely where the femoral artery forks into two branches, nearly of equal size; the femoral artery and muscular artery of the thigh, or arteria profunda femoris. In the rest of this discourse, being the second, he treats largely on the management of wounded arteries.

In gun-shot wounds, he recommends scarifying (dilatation of the fascia) in every case, with some exceptions in wounds of the cavities.

"The purposes of scarifying, are to open the vessels, that they may bleed; to enlarge the wound, that when it inflames, it may have room to swell; and your incisions, while they change, in some degree, the nature of the wound, enable you to see to the bottom, and to take up the bleeding arteries, and to extract the ball, or the fractured bones.

"In this first sentence, I have mentioned all the motives for dilating these wounds; and you will naturally observe, that of these motives, a bleeding artery, a broken bone, or foreign bodies lying at the bottom of the wound, belong to the common principles of surgery; but that, independently of these reasons, we are to scarify the
 wound,

wound, merely, because it is a gun-shot wound : and here also there are direct motives for this particular practice, which I shall endeavour to explain in such simple terms, as to enable you to draw a plain inference, judging for yourselves.

“ Every recent wound, admits the finger of the surgeon; but when after a little while, the wound in the skin inflames, we cannot push in our finger, but with force, and with pain; and when we do force our finger through the ring, or stricture of the outward wound, we feel plainly, that all is loose, soft, and easy within. This stricture, then, or inflamed ring of the skin, with a deep wound, which swells and inflames, is one plain reason, why we should open every gun-shot wound; and it is very singular, that army surgeons should, with one accord, direct us to open very freely every gun-shot wound; while none but those surgeons, who have seen few gun-shot wounds, venture to talk of reducing this piece of surgery to the common principles, which regulate our practice in other wounds. Here it is easy to see, which party we ought to follow, and we must continue dilating gun-shot wounds, till the army surgeons shall reject this rule of practice, which they introduced, and still follow, which they alone are entitled to annul.” Part i. p. 184.

We can easily conceive the necessity of dilating a gun-shot wound, in order to take up a bleeding artery, or to extract a foreign body, or splintered bones; but in a wound where the ball is carried quite through a fleshy part of the limb, we do not think the necessity of immediate dilatation so evident; nor do we believe that it is now the practice of our best military surgeons. We can certainly affirm, on our own knowledge, that many wounds of this sort, do very well without the assistance of the knife, and with no other application than emollient cataplasms.

In Part II. on Wounds of the Belly, Mr. Bell is of opinion, “ that the intestines move less in respect to their appropriated point of the abdomen, than their croakings in flatus, &c. *should* lead us to suppose;” and, in the note, p. 68, he says, “ For I will venture to assure you, after all that has been said about peristaltic, vermicular, and antiperistaltic motions, that you may cut open twenty live bats, and never have the luck to see the least degree of motion in their intestines, nor any such thing.” For Mr. B.’s reasonings on this subject, we must refer our readers to the work. We think them ingenious, but far from being conclusive. When the abdomen of an animal is opened, the intestines have lost the very support by which they are enabled to make and continue their motions.

On dangerous Wounds of the Limbs, Mr. B. condemns the practice of Belguer, who was chief surgeon to the late King of Prussia, and having been unsuccessful in his amputations in former wars, resolved that no amputation should be

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performed

performed in the Prussian army. Mr. B. gives the following account of his practice :

“ When a soldier is brought into the camp with a thigh or arm so shattered, that only some ragged flesh or skin remains, they cut that away,—then with the scalpel they cut the ragged flesh as neatly as may be into the form of a regular stump,—then cut the larger pieces of bone away with a little saw prepared on purpose; the lesser fragments they cut away with the scalpel, and they pick the stump clean with the fingers or small forceps, some smaller fragments, no doubt, being left for suppuration:—Then squeezing and handling the bone, they try to mould it into the fashion of a stump, the flesh being thus pressed down to cover the shattered bones, and the bones themselves so arranged by the pressure, that if they be split upwards, the split is forced together, and as such fragments as may be able to retain their place are made to adhere;—at least, Belguer plainly says, that by such pressure the fissure of a split bone may be lessened or closed. There is often no bleeding, no arteries are taken up; and sometimes these stumps never bleed during the cure: the stump is dressed dry with caddess, rolled with a gentle bandage, firm rather than loose, and the stump and bandage thoroughly soaked in spirits of wine. At every future dressing, the surgeon is obliged to look for new splinters of bone, and often to give new pain, by new pickings of the stump; and the truth is, that such stump is even from the first moment little better than a gangrenous surface, with a black and bruised appearance, ragged muscles and blackened skin, tendons hanging from it, and shattered bones remaining, which the surgeon dare not, or cannot take away; and almost from the first the surgeon is obliged to use hot dressings, turpentine, and balsams, to correct the fetor, and suppress the profuse gleety charge. But the eschar which is essential to a gun-shot wound, the whole of the blackened and mortified surface having sloughed off, there is danger of a secondary bleeding; and the stump originally ill formed (and which all this squeezing and modelling could not bring into a right shape) now losing much of its substance, and what is left being pale, flabby, and in ill condition in the last degree, there is that profuse discharge of which the patient so often dies; there is that exfoliation of bones which seldom is completed in less than six months; and at the end of the tedious time, the patients go out from the military hospitals with stumps where the bone projects, covered with a thin cicatrice, seldom without ulcer, or ready to break out into ulcer with any rude touch; such as reminds them every moment of their loss, and of their unhappiness. During the whole of such a cure, we have to be as watchful of bleedings, as diligent in extracting and cutting the diseased bones, as anxious to keep off fever, and keep the diarrhoea or the gleetings from destroying the patient, as even in the ugliest fracture of a limb; and yet without the comfort of preserving a limb, which, however awkward, would be much more useful than a conical and tender stump. There remains but one thing to complete the view of this case, and I say it boldly, that even this imperfect cure is seldom accomplished till after labouring thus, through every danger, for four, five, or six months; and I appeal

to the writings of Belguer himself, who seems as proud of this distressing scene, as if all were going well and easy with the patient! Even this is what he boasts of as one example of his success!" Part iii. p. 13.

In his Preface, Mr. B. professes to address his book only to the young surgeon; it may be consulted, however, by the more experienced surgeon, who will find in it many useful observations. The author differs, in many points, from his predecessors and contemporaries, without seeming to be influenced by any particular system of opinions.

As to language, we cannot recommend his work as either elegant or perspicuous. The author tells us, p. 2, "When we can prevail upon ourselves to renounce this parade of idle words, we shall cast behind us a jargon of words;" and, in p. 39, "and surely when surgeons three years ago could venture to tie the femoral artery, supported by no better hopes than this*, we, knowing the profunda, and all its connections with other vessels, as we do now, should be very bold in tying the artery very freely, not only in the thigh, but even in the groin." We are told of a ball entering at the *parella*, and going out at the *brawn*. What part of the human body is this? We think it rather affected to use lungs as a singular; but this writer, to make sure of being right, in p. 25, part ii. makes use of both lung and lungs, to express one lobe, in the same sentence. We are sorry too to be obliged to find fault with his manner of reviewing the writings and practice of others. His strictures on B. Bell, O'Halleran, Munro, &c. &c. are very severe, and sometimes accompanied with a sarcastic sneer, which is very unbecoming in a work of this kind. His denying the possibility of a tooth growing in the comb of a cock, a fact shown by Mr. Hunter to students in surgery, every winter for twenty years, is not a little extraordinary. It is also a fact so strongly supporting the doctrine of the adhesive inflammation, that he should have been particularly cautious of denying it without proof. Notwithstanding this, we are ready to allow, that the author displays, in many points, a judgment and ability, which speak strongly in his favour; nor shall we be unwilling to pronounce, that, as far as it goes, this is one of the most useful practical treatises, on the surgery of wounds, that has yet appeared.

* The idea of the arteria profunda being accidental.

ART. VIII. *Lyric Poems.* 4to. 7s. 6d. Robinsons.
1797.

THESE Poems are very strongly characterized by simplicity, tenderness, and elegance. They evidently are produced by a mind of refined taste and acute sensibility, and have afforded us no common gratification; of which, we doubt not, our readers will be anxious to partake, after perusing the subjoined specimen, taken without any particular regard to order or selection.

“ TO NOVELTY.

For thee, in infancy, we sigh,
And hourly cast an anxious eye
Beyond the prison-house of home;
Till from domestic tyrants free,
O'er the wide world, in search of thee,
Fair Novelty! we roam.

Full on thy track, by dawn of day
The stripling starts, and scours away;
While Hope her active wing supplies,
And softly whispers in the gale,
At every turning in the vale,
“ Enjoyment onward lies.”

Nor far remote—athwart the trees,
The landscape opens by degrees,
And yields sweet glimpses of delight—
Beyond the trees the views expand,
And all the scenes of fairy land
Come swelling on the sight.

'Tis here where wild profusion flows,
On ev'ry shrub there hangs a rose,
And mellow fruit on ev'ry spray—
Here pleasure holds her bounteous reign,
And here the wand'rer might remain,
Could pleasure bribe his stay.

But still the love of thee prevails—
He quits the port, and spreads his sails,
Careless if Ocean frown or smile;
So fate shall give him to explore
The vast expanse, th' untrodden shore,
And undiscover'd isle,

Tir'd with the stillness of the deep,
 While yet he chides the winds that sleep,
 The clouds collect, the lightnings play,
 And the torn vessel drives at last,
 A wreck, abandon'd to the blast,
 And found'ring on her way.

Again the next horizon clears—
 The hills emerge—the coast appears—
 He and his mates their mirth renew ;
 They man their boats, their oars they hand,
 And soon the hospitable strand
 Receives the jolly crew.

What in th' interior parts befell,
 In after times we hear them tell,
 When they at last their limbs recline ;
 The tongue, well pleas'd, its office plies,
 And, all the while, their brimful eyes
 With dews of transport shine.

The happy natives they extol,
 Their song, their dance, and festive bowl ;
 The fruitful soil, and balmy air—
 “ And O!—the daughters of the land !—
 “ Nature now works with niggard hand,
 “ And forms no maids so fair.”

While thus with pleasing warmth, they boast
 Their gay excursions on the coast,
 Where all seem'd brilliant, all divine ;
 The fond adventurers little know
 It was thy pencil gave the glow,
 The vivid charm was thine.

For when thy short-liv'd reign is o'er,
 The fairest forms enchant no more—
 In listless apathy we gaze ;
 And Nature's face is wrapt in gloom,
 Should all her vernal flow'rets bloom,
 And all her jewels blaze.

Ah me! beyond thy short-liv'd reign,
 And does there nought of love remain?—
 Can nought the sluggish heart engage?
 Shall ev'ry joy with thee decay,
 And Heav'n afford no parting ray
 To gild the hours of age.

Heav'n still is kind—when thou art fled,
 Comes gentle Habit in thy stead,
 With silent pace—nor comes in vain—
 For, growing with declining years,
 The good man's comforts she endears,
 And softens ev'ry pain.

Lyric Poems.

Where she, sweet sober maid, abides,
 Contentment at the board presides ;
 No vagrant with her votary stings—
 In his own grounds he loves to tread ;
 Nor envies, on his household bed,
 The couch of eastern kings.

No meteors play, no mists arise,
 Wean'd from thy love, we learn to prize
 Firm Faith, and long-experienc'd Truth ;
 And now thy freaks and follies end,
 In Emma I regain the friend,
 And charmer of my youth.

Obsequious now to Love's command,
 I seize my Emma's yielding hand,
 In her I grasp my joy, my pride ;
 And still deplore the tasteless hour,
 When thy unhallow'd charms had pow'r
 To tempt me from her side.

We would gladly have taken the two poems which follow, but for their length ; however, neither author nor reader will have cause to complain of the commutation, when we present them with the following charming lines.

“ TO A FOUNTAIN.

Sequester'd fountain ! ever pure,
 Whose placid streamlet flows,
 In silent lapse, through gleus obscure,
 Where timid flocks repose ;
 Tir'd and disabled in the race,
 I quit Ambition's fruitless chace,
 To shape my course by thine ;
 And, pleas'd, from serious trifles turn,
 As thus, around thy little urn,
 A votive wreath I twine.

Fair Fountain ! on thy margin green
 May tufted trees arise,
 And spreading boughs thy bosom skreen
 From summer's fervent skies ;
 Here may the spring her flowrets strew,
 And morning shed her pearly dew,
 May Health infuse her balm ;
 And some soft virtue in thee flow,
 To mitigate the pains of woe,
 And bid the heart be calm !

O ! may thy salutary streams,
 Like those of Lethe's spring,
 That bathe the silent land of dreams,
 Some drops oblivious bring :

With

With that blest opiate in my bow,
 Far shall I from my wounded soul
 The thorns of spleen remove ;
 Forget how there at first they grew,
 And, once again, with man renew
 The cordial ties of love.

For what avails the wretch to bear
 Imprinted on his mind,
 The lessons of distrust and fear
 Injurious to mankind ?
 Hopeless in his disastrous hour,
 He sees the gath'ring tempest lower,
 The bursting cloud impend ;
 Tow'rd's the wild waste he turns his eye,
 Nor can that happy port descry,
 The bosom of a friend.

How chang'd since that propitious time,
 When woo'd by Fortune's gale,
 Fearless in youth's adventurous prime,
 He crowded ev'ry sail !
 The swelling tide, the sportive breeze,
 Lightly along the halcyon seas
 His bounding pinnace bore—
 In search of happiness, the while,
 He steer'd by ev'ry fragrant isle,
 And touch'd at ev'ry shore.

Ah me ! to youth's ingenuous eye
 What charms the prospect wears !
 Bright as the portals of the sky
 The op'ning world appears ;
 There ev'ry figure stands confess'd,
 In all the sweet advantage drest
 Of Candour's radiant robe :
 There no mean cares admission find,
 Love is the business of mankind,
 And honour rules the globe.

But if those gleams fallacious prove,
 That paint the world so fair ;
 If heav'n has plac'd for gen'rous love
 No soft asylum there ;
 If men fair faith, fair fame, deride,
 Bent on the crooked paths that guide
 To Int'rests sordid shrine ;
 Be yours, ye gloomy sons of Woe,
 That melancholy truth to know,
 The dream of bliss be mine.

Of what poetical collection can it be said, with truth, that there is no inequality in point of vigour, correctness, or some of the

the requisites of perfect composition? There are some also in this miscellany, but fewer than in most which come under our observation. The general character of the volume is, a classical chasteness, and a warm and tender sensibility. The lovers of fine printing will also be further gratified by the beauty and accuracy of the typography.

ART. IX. *Memoires pour servir a l'Histoire du Jacobinisme. Par M. l'Abbé Barruel. Partie I. & II.* 426 and 467 pp. 10s. Dulau, No. 107, Wardour-street; De Boffe, &c. 1797.

ART. X. *Memoirs illustrating the History of Jacobinism. A Translation from the French of the Abbé Barruel. Part I. Vol. I. The Antichristian Conspiracy.* 8vo. 387 pp. 6s. Booker, No. 56, New Bond-street. 1797.

IF, to be preserved from a great and pressing danger, one of the best and surest ways is to be fully informed of its nature and extent, there cannot be a book of more importance to society, circumstanced as it now is in Europe, than that which at this moment lies before us. The crimes of the Jacobins have astonished the civilized world; and in reading the authentic narratives of them, as related in several publications, every good man has felt ashamed to belong even to the same species of beings, with the monsters who could perpetrate such horrors; but it remained a problem of great obscurity, how the nature of man could become so deeply depraved. From the direct and indubitable proofs adduced by the Abbé Barruel, it appears that this prodigious effect has been the result of machinations, diligently carried on, for more than half a century. That it originated in a regular and profound conspiracy against religion, in which the greatest talents, united with the most inveterate hatred, have been incessantly and indefatigably directed to that object, during the whole of this long period. From the hatred of religion arose that of monarchy; and, lastly, the hatred of all regular government, which secures the property, and restrains the passions of men. The deplorable mischiefs produced in a large part of Europe, by the fermentation of these latent causes, ought, undoubtedly, in the eyes of all those who yet enjoy the advantages of religion and good government, to operate, as the most powerful of all warnings, to stand upon their guard, and be prepared to counteract all similar

similar machinations in their own, hitherto more fortunate, countries. It would be a blindness and stupidity below all contempt, not to perceive, that every country, in or connected with Europe, contains a formidable number of men, similar in principles to those described in the volumes now announced; enemies to all religion, enemies to all government, except that kind of mob-government in which they can hope, by being the demagogues, to be the actual sovereigns. That this is the case here, even in England, is abundantly evident, from proofs innumerable; among others, from the endeavours used to circulate Paine's *Age of Reason*, and other books of equally detestable tendency; by the efforts of those who demand annual parliaments and universal suffrage, the direct inlets to democracy, under the basely false pretence, that they are essential to that constitution which they hate, and are plotting to destroy; and by various other symptoms, which from time to time appear, in spite of all the art, and all the hypocrisy, by which the truth is studiously concealed. To those who are sensible that such dangers exist, and that the truth of their existence cannot, for the welfare of society, be too strongly impressed upon the public at large, it cannot be necessary to say much in recommendation of the present work. It is a work, not of conjectures, but of proofs; of demonstrations, drawn from the very words of the guilty persons; and proving completely the extent of their conspiracy against Christianity, and against the order and happiness of society. To those who remain in any degree of false security, these proofs will appear like flashes of lightning, disclosing to them, through the gloom in which it has been enveloped, a scene of horror of which they could have no conception. The authors of these machinations indeed exist no more; they are gone, with all the consciousness of their crimes (as we shall show presently) upon their heads: but their disciples remain, nursed and tutored in iniquity; and prepared to consummate, if possible, throughout the world, what their predecessors had so ably begun.

A Jacobin, as he may be defined from this work, is the result and combination of three kinds of depravity. Of Deism, or Atheism, as the particular or general enemy of religion; of the hatred of monarchy; and, finally, of the hatred of all social order, and moral restraint upon the passions of men. From these amiable ingredients, it required some time, and some care, to bring him to perfection; but, when the cauldron had secretly boiled and bubbled for a sufficient period, forth came the consummation of mischief, personified in Marat, Danton, Robespierre, and many others. The genealogy of this perfect offspring is given in the present work, which offers
ample

ample materials for describing the origin of Jacobinism, rather than its acts and triumphs. It is the history of its birth and character, not of its life and behaviour. The first volume, to which we shall at present give our chief attention, contains the history and the proofs of the conspiracy formed by the *Deistical* and *Atheistical Sophists* against Christianity; the second states the conspiracy of the *Sophists*, who taught *rebellion* against *kingly government*; and the third, which is not yet published, will display the *Antisocial Conspiracy*, or that of the *Sophists of Impiety*, coalescing with those of *Anarchy*, against every religion and every government, not excepting even the republican; against all regular society and property whatever. Of the translation, only one volume has yet reached us, from which, in order to make our account more generally useful, we shall take our extracts; and before we have to conclude our observations, in the month ensuing, we trust the second volume of the translation will also have made its appearance.

The translator gives, in his preface, an approbation of the original work, which, conceiving it, from his description, to have proceeded from Mr. Burke, we think of sufficient importance to lay before our readers. His words are these:

“The whole of the wonderful narrative is supported by documents and proofs, with the most juridical regularity and exactness. The reflexions and reasonings are interspersed with infinite judgement, and in their most proper places, for leading the sentiments of the reader, and preventing the force of plausible objections. The tendency of the whole is admirable, in every point of view, political, religious, and philosophical.”

Subscribing completely to this opinion, we agree also with the translator, in thinking, that he has fulfilled an important duty, by laying open such a work to those of his countrymen who may not be sufficiently versed in the French language; in order that they may be instructed in the truth, and nothing but the truth, respecting these dreadful plots. To this preliminary account, we shall only add, that the author, M. Barruel, is, in himself, a man well worthy of attention and esteem; known to his countrymen as the writer of the “*Lettres Helviennes*,” a work of no less elegance than importance, in which he has been thought to rival Fontenelle; and, in this country, by his “*History of the French Clergy, since the Revolution*,” of which we formerly gave an honourable character*.

Nothing can be more regular than the plan of this work. After defining its object generally, in the Preliminary Discourse,

* Brit. Crit. vol. v. p. 471.

the author proceeds, step by step, developing distinctly and gradually every part of his subject; as, the authors of the plan, their various means, successes, and associates; till, in the end, he leaves his reader strongly impressed, with the just and important ideas which arise from the whole train of facts; and which he has the skill to enforce, in his conclusion, with energy and judgment. He shows, beyond all doubt, that a regular conspiracy against religion and government has long subsisted, the success of which was only begun in the completion of the French misfortunes. "The French revolution," says he, "has been a true child to its parent sect; its crimes have been its filial duty; and those black deeds, and atrocious acts, the natural sequel of the principles and systems that gave it birth."* The French revolution, according to him, is but a sportive essay of the strength of that sect, while the whole world is its aim. "If elsewhere the same crimes are necessary, they will be committed; if equal ferocity is necessary, they will be equally ferocious; and it will extend wherever its errors are received." The conclusion from such premises is, that Europe cannot hope for happiness but by the extinction of this sect; the mode of extinction which the case demands, the author has very wisely and humanely expressed.

"The reflecting reader must then conclude, that either this Jacobin sect must be crushed, or society overthrown: that all governments must give place to those massacres, those convulsive disorders, and that infernal anarchy which rages in France: 'tis true there is no other alternative, universal destruction, or extinction of the sect. But let it be remembered, that, to crush a sect, is not to imitate the fury of its apostles, intoxicated with its sanguinary rage, and propense to enthusiastic murder. It is not to massacre and immolate its adepts, or retort on them the thunders they had hurled. To crush a sect, is to attack it in its schools, to reveal its imposture, and show to the world the absurdity of its principles, the atrocity of its means, and, above all, the profound wickedness of its teachers. Yes; strike the Jacobin, but spare the man; the sect is a sect of opinion, and its destruction will be doubly complete on the day when it is deserted by its disciples, to return to the true principles of reason and society.

"The sect is monstrous, but all its disciples are not monsters. Its care in hiding its latter projects, the extreme precaution with which it initiated the chosen of the cleft, shews how much it feared the desertion of the multitude of its disciples, and its consequent destruction, had the horror of its mysteries been furnished. For my part, I never doubted, how depraved soever the Jacobins may have been, that the greatest part would have deserted the sect, could they have foreseen

* This sentence is expressed with more point and spirit, than in the original. *Rev.*

whither, and by what means, they were led. Could the French people have followed such chiefs, had it been possible to make them conceive to what lengths the plans and plots of the conspirators would carry them!" P. xvi.

The founder of the whole conspiracy against Christianity, was Voltaire. To the shame of England it must be recorded, that here he first conceived the project of overthrowing that religion. The deistical writers, who were in fashion when he visited this country, confirmed him in the infidelity he had before indulged; and, from that time, he vowed to dedicate his life to the project of destroying Christianity. Two years after his return to Paris, that is, in 1730, he was already so full of his design, and so sanguine in his hopes, that when M. Herault, Lieutenant of the Police, upbraiding him with his impiety, said, "You may do or write what you please, you will never be able to destroy the Christian religion," Voltaire answered, without hesitation, "That is what we shall see." He frequently exclaimed, "I am weary of hearing people repeat that twelve men have been sufficient to establish Christianity, but I will prove that one may suffice to overthrow it." He did not, however, confine the execution of his plot to his own single efforts, he associated with himself, in this design (as is shown in the first chapter of this work) Frederic II. king of Prussia, D'Alembert, and Diderot. It is not sufficient to suppose of these men, that they all agreed in their enmity to Christianity, and separately did what their minds suggested, to weaken and subvert it; the proof is here before us, (in the second chapter of this work) from their own correspondence, that it was a design consulted upon, and carried on in common, among them; that they encouraged each other by frequent letters; deliberated about the means, and combined in the execution of their infernal scheme; that they had their watch-word "*écrasez l'infame,*" "*crush the wretch;*" by which, they blasphemously meant Christ; and that this infamous symbol was continually repeated among them, to keep up the energy of their zeal. They had also their cant names for each other, and for the conspirators at large, to keep them from detection. In the first chapter, the characters of these four original, and leading conspirators, is ably drawn. The correspondence, which so well displays the designs and sentiments of these men, is that which was published at large, in the vast edition of Voltaire's works, by Condorcet, and in the works of the King of Prussia; it began in 1736, and continued, with little interruption, throughout the lives of the parties. From these sources, M. Barruel has copiously drawn what was necessary to his purpose of exposing the whole conspiracy. The design

sign of Voltaire to subvert Christianity, M. Barruel considers as developed about the year 1728. From that time to 1750, when he went to Berlin, he was actively at work, and had attached D'Alembert and Diderot to him in the same enterprise: and, towards the end of 1752, when he returned from Berlin, the conspiracy is considered as completely formed. The proofs that it was a real conspiracy, in all respects, are here multiplied to an extent, that must satisfy the most incredulous. Referring, therefore, to the book itself for these, which are too long for us to detail, we shall proceed to sketch the principal means used by the conspirators, as stated in the chapters ensuing: 1. The first of these means, (described in chap. iv. p. 57.)* is the compilation of the *Encyclopedie*. Every art was here exhausted to diffuse the mischief as widely as possible, and at the same time, to insinuate it so cunningly, as not to alarm suspicion. The book was held up as the treasure of all knowledge; this was to gain it an unbounded circulation. In the articles, where doctrines of religion were professedly to be discussed, they were suffered to be treated in such a manner, as to satisfy the inspectors; while, by means of references to other articles, the reader was directed to all the stores of Deism and Atheism, prepared by the conspirators. The manner in which these artifices are here displayed and exposed, is highly curious and interesting; and, as to the object intended to be proved, completely satisfactory. "Without doubt," says D'Alembert, in one of his Letters, "we have several wretched articles in our divinity and metaphysics, but with divines for censors, and a privilege, I defy you to make them better. There are articles less exposed, where all is set to rights again." Voltaire, speaking of his favourite plan, "ecrafer l'insame," says, "I place all my hopes in the *Encyclopedie*." 2. The second step in this plan, is stated by M. Barruel, to be the extinction of the Jesuits, (chap. v. p. 81) and the 3d. The extinction of the other religious orders, (chap. vi. p. 110.) On these subjects a Protestant reader will not undoubtedly feel so much as the author of this work; but he should consider, that to destroy the Christian Religion in its great establishments on the continent, was the first grand object of the conspirators. Equally hostile to every sect that bears the name of Christians (except the Socinians, whom they

* The Chapters are wrongly numbered in the French edition, Chap. iii. being twice marked, at p. 40 and 57. The errors of the press are indeed most abundant throughout the French; but the condition of an emigrant is a full excuse,

considered as co-operating with them) the combined Sophists were to act principally where they themselves were situated; and there is no doubt that on the Jesuits, and on the other religious orders, the permanence of the Roman Catholic persuasion very greatly depended. It is to be lamented, therefore, that the Jesuits, by the strange laxness and perversion of their moral system, and by their subtle casuistry, gave so fair a hold to their antagonists, and so far hastened the progress of the conspiracy, which was finally to ripen into Jacobinism. That there is much of the most genuine and fervent piety, though mistaken as to its direction, to be found within the walls of cloisters, it would be very uncandid to deny; but that without them, the sincere love and spirit of Christianity cannot be supported, we are far from being able to grant. It must, however, be allowed, that with respect to the countries in which they acted, these engines of the conspirators were judiciously directed. 4. The fourth particular in the plan, is one which never was executed; the establishment of a colony of *philosophists** at Cleves. That it was proposed and approved shows, at least, the zeal of the conspirators, though, perhaps, in their secret machinations at Paris, they effected much more, than they could have done by an open establishment. 5. A most powerful engine, with respect to France, was the fifth here stated, (chap. viii. p. 137.) in which the contrivers were successful beyond all imagination. This was, the appropriating to themselves the honours of *the French Academy*. Formerly, the very suspicion of irreligion was sufficient to exclude a man from the academy; by the intrigues of D'Alembert, it was gradually brought about, that nearly the whole number was made up of *Philosophists*, and their rewards were given only to those who could add the claim of impiety to the other merits they might possess. So far was this carried, that a Mr. Beauzet, a layman, but a sincere Christian, who was one of the forty members, once asked D'Alembert, how they came to admit him among them. D'Alembert answered, without hesitation, "I am sensible that this must seem astonishing to you; but we wanted a skilful grammarian, and among our party, not one had acquired a reputation in this line. We know that you believe in God, but, being a good sort of man, we cast our

* The words *Philosophism* and *Philosophists*, may, in our opinion, be very happily adopted, from this work, to designate the doctrines and persons of the Deistical sect; and thus to rescue the honourable terms of Philosophy and Philosopher, from the long abuse into which they have fallen. *Philosophism*, may be interpreted the love of *Sophisms*, and thus completely describes the sect of Voltaire: a *Philosophist* is a lover of *Sophists*.

eyes upon you, for want of a philosopher to supply your place." What must be the effect of the conspiracy taking this form, in France, may easily be conceived. From private information we know, that the whole party carried their zeal to such a length, that the very men whom they courted as naturalists, while they hoped they might also be infidels, they totally discarded from all notice, as soon as they had publicly declared themselves in favour of religion. 6. The fabrication of books against religion, was the next method employed by the conspirators; and to what a degree they inundated Europe with them, can be fully known to those only who have had opportunities of observing the publications on the Continent. Every art was here employed, on the favourite principle of Voltaire in this design, "strike, but conceal the hand." Posthumous works were fabricated for deceased writers; sketches were prepared by one conspirator and worked up by another; and impiety was insinuated in every possible form that could make it palatable and popular. "Study," says Voltaire to D'Alembert, "to crush the wretch, I only ask five or six bon mots a day, and that will be enough. He will never recover it. Laugh Democritus, and make me laugh, and our cause will triumph." The effect given to this part of the conspiracy, by M. Malesherbes*, who had for many years the superintendance of publications, was inconceivably great. If there was any difficulty in obtaining leave to publish, it was literally as to those books which defended christianity. 7. The pretence of toleration may be considered as the seventh among the means here stated, (chap. x. p. 168) under which, as is here fully shown, the Sophists concealed as much bigoted intolerance, as appeared when the Jacobins became invested with power. Having thus prepared his reader by displaying the principal means employed to promote the conspiracy, the author, in the subsequent chapters of the first volume, explains the particular part taken by each of the chiefs; the adepts whom they admitted; the protectors they obtained among crowned heads, princes, nobles, and men of letters; with the further arts which they practised latterly, to corrupt even the lowest

* It is a very curious fact, that M. Malesherbes, who had done so much mischief, and with whom M. Barruel so well remonstrates in p. 262, saw his own error when too late, and said to Mr. Edgeworth immediately after the murder of the King, "It is this false philosophy, (of which I confess myself to have been the dupe) which has hurried us into an abyss of destruction." Bertrand de Moleville's Memoirs, vol. iii. p. 280,

classes of society. All this gives an opportunity for drawing a multitude of characters, which render the work no less interesting and curious, than it is important. Most of the persons who have figured in high situations, in France and elsewhere, as protectors and abettors of *Philosophism*, are here brought on the scene; and very much intelligence is given, which in this country, at least, was totally unknown before. With pride, though without surprize, do we see in this part, the noble testimony borne by a foreigner to our own excellent sovereign. The Sophists have not once mentioned him. "Had they fought," says M. Barruel, "a king beloved by his subjects, and deservedly so; a king, good, just, compassionate, beneficent, jealous of maintaining the liberty of the laws, and the happiness of his empire, then George III. might have been extolled. Their silence is above all the encomiums they could bestow.— They found him too wise to coalesce with vile conspirators, who knew no merit but impiety, and hence the true cause of their silence."

We have thus laid before our readers, a general view of the contents of the first volume. We shall now produce one or two of the most striking passages; and reserve the account of the second, which, in some respects, is yet more extraordinary, for a future article. Among the means of carrying on the great conspiracy against Christianity, one was not mentioned, in the former part of this volume, probably because not ripened, or at least not discovered, till a later period than the rest. This was a secret Academy, which met weekly at the house of the Baron Holbach, at Paris. This was so remarkable in its plan, and in the mode of its discovery, that we shall insert the account, in the very words of the author.

"This was the last *mystery of Mytra*; this was the deepest intrigue of the conspirators; nor do I know that it has been laid open by any writer. In the correspondence of the Sophists, no trace can be discovered of this intrigue, at least in what the adepts have published. They had their reasons for suppressing such letters, for, even in the first days of the revolution, would not the people have been indignant on hearing of such means to wrest their religion from them? and never would such a mystery of iniquity have emerged from the darkness in which it had been conceived*, if Providence had not ordained that the unfortunate adept we are about to speak of, tortured with remorse, should make an avowal of it.

* Here is something omitted, which, however, is perhaps as well.
Rev.

“ Before we publish his declaration ourselves*, it is incumbent on us to say by what means we became acquainted with it, and what precautions we have taken to ascertain the authenticity of it: The honour and probity of the person who gave us the account, placed its veracity beyond all doubt; nevertheless, we requested to have it under his signature. Still further, seeing that a great nobleman was mentioned as a witness, and even as the second actor in the scene, we did not hesitate in applying directly to him. This nobleman, of distinguished honour, virtue, and courage, bears the first distinction of French knighthood†, and is in London at this present time. We attended to the recital he was pleased to make, and found it perfectly consonant with the signed memorial we had carried with us. If his name is omitted, it is only because he was loath to see it appear in a fact that criminales the memory of a friend, whose error was rather owing to the seduction of the Sophists, than to his own heart, and whose repentance in some sort atoned for the crime he had been guilty of. The following is the fact, which will complete the proofs, as yet only drawn from the letters of the conspirators themselves.

“ About the middle of the month of September, 1789, that is, a little more than a fortnight antecedent to the atrocious 5th and 6th of October; at a time when the conduct of the National Assembly, having thrown the people into all the horrors of a revolution, indicated that they would set no bounds to their pretensions, Mr. Le Roy, Lieutenant of the King's Hunt, and an Academician, was at dinner at Mr. D'Angeville's, Intendant of the Buildings of his Majesty, the conversation turned on the disasters of the Revolution, and on those that were too clearly to be foreseen. Dinner over, the nobleman above-mentioned, a friend of Le Roy, but hurt at having seen him so great an admirer of the Sophists, reproached him with it in the following expressive words: *Well, this however is the work of PHILOSOPHY!* Thunderstruck at these words,—Alas! cried the Academician. *to whom do you say so? I know it but too well, and I shall die of grief and remorse!* At the word *remorse*, the same nobleman questioned him whether he had so greatly contributed towards the revolution, as to upbraid himself with it in that violent manner? “ Yes; answered he, I have contributed to it; and far more than I was aware of. I was secretary to the committee to which you are indebted for it, but I call heaven to witness; that I never thought it would come to such lengths. You have seen me in the king's service, and you know that I love his person. I little thought of bringing his subjects to this pitch; *and I shall die of grief and remorse!*”

“ Pressed to explain what he meant by this committee, this secret society, entirely new to the whole company, the Academician resumed: “ This society was a sort of club that we had formed among us philosophers, and only admitted into it persons on whom we could per-

* The original is all in the first person singular, which is much better. *Rev.*

† Nobility. *Rev.*



fectly

fectly rely. Our sittings were regularly held at the Baron D'Holbach's. Lest our object should be surmised, we called ourselves Economists. We created Voltaire, though absent, our honorary and perpetual president. Our principal members were D'Alembert, Turgot, Condorcet, Diderot, La Harpe, and that Lamoignon, Keeper of the Seals; who, on his dismissal, shot himself in his park."

"The whole of this declaration was accompanied with tears and sighs; when the adept, deeply penitent, continued: "The following were our occupations: the most of those works which have appeared for this long time past against religion, morals, and government, were ours, or those of authors devoted to us. They were all composed by the members, or by the orders, of the society. Before they were sent to the press, they were delivered in at our office. There we revised and corrected them; added to, or curtailed them, according as circumstances required. When our philosophy was too glaring for the times, or for the object of the work, we brought it to a lower tint; and when we thought that we might be more daring than the author, we spoke more openly. In a word, we made our writers say exactly what we pleased. Then the work was published under the title or name we had chosen, the better to hide the hand whence it came. Many supposed to have been posthumous works, such as *Christianity Unmasked*, and divers others, attributed to Freret and Boulanger, after their deaths, were issued from our society.

"When we had approved of those works, we began by printing them on fine or ordinary paper, in sufficient number to pay our expences, and then an immense number on the commonest paper. These latter we sent to hawkers and bookfellers, free of costs, or nearly so, who were to circulate them among the people at the lowest rate. These were the means used to pervert the people, and bring them to the present state you see them in. I shall not see them long, for I shall die of grief and remorse!"

"This recital had made the company shudder, nevertheless they could not but be struck at the remorse and horrid situation in which they beheld the speaker. Their indignation for Philosophism was carried still further, when Le Roy explained the meaning of *ECR: L'INF:* (*écrasez l'infame, crush the wretch*) with which Voltaire concludes so many of his letters. The reader will perceive, that, in the whole of these Memoirs, we had uniformly given the same explanation; and indeed the context of the letters makes the sense evident; but he revealed, what we should not have dared assert on our own authority, that all those to whom Voltaire wrote under that horrid formula, were members, or initiated into the mysteries of this secret committee. He also declared, what we have already said, on the plan of elevating Briennes to the archbishopric of Paris, and many other particulars, which he related, and that would have been precious for history, but have escaped the memory of those present. None of them could give me any information as to the exact time when this secret academy was formed; but it appears, from the discovery made by Mr. Bertins, that it must have existed long before the death of Lewis XV." P. 322.

This

This was the completest consummation of the iniquity of the arch-infidel, Voltaire, from whom the whole proceeded. As the most instructive lesson after this, let us turn to the narrative of his death, and see how little satisfied even he was with those principles of infidelity, on which he had acted for so many years. It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

“ In the midst of his triumphs, a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy as well as to his own.

“ Here let not the historian fear exaggeration. Rage, remorse, reproach and blasphemy, all accompany and characterize the long agony of the dying Atheist. This death, the most terrible that is ever recorded to have *strucken* the impious man, will not be denied by his companions of impiety; their silence, however much they may wish to deny it, is the least of those corroborative proofs, which could be adduced. Not one of the Sophisters has ever dared to mention any sign given, of resolution or tranquillity, by the premier chief, during the space of three months, which elapsed from the time he was crowned at the theatre, until his decease. Such a silence expresses, how great their humiliation was in his death.

“ It was on his return from the theatre, and in the midst of the toils he was resuming, in order to acquire fresh applause, when Voltaire was warned, that the long career of his impiety was drawing to an end.

“ In spite of all the Sophisters, flocking around him, in the first days of illness, he gave signs of wishing to return to the God he had so often blasphemed. He calls for the priests who ministered to *Him* whom he had sworn to *crush*, under the appellation of *the wretch*. His danger encreasing, he wrote the following note to the Abbé Gaultier. “ You had promised me, Sir, to come and hear me. I intreat you would take the trouble of calling as soon as possible. Signed, VOLTAIRE. Paris, the 26th Feb. 1778.”

“ A few days after he wrote the following declaration, in-presence of the same Abbé Gaultier, the Abbé Mignot and the Marquis de Villevieille, copied from the minutes deposited with Mr. Momet, notary at Paris.

“ I, the underwritten, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice, having been pleased to add to his good works, that of sending to me the Abbé Gaultier, a priest; I confessed to him, and if it pleases God to dispose of me, I die in the *Holy Catholic Church*, in which I was born; hoping that the divine mercy, will deign to pardon all my faults: if ever I have scandalized the Church,

I ask pardon of God and of the Church. 2d March 1778. *Signed,* VOLTAIRE: in presence of the Abbé Mignot, my nephew, and the Marquis de Villeville, my friend."

"After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes: "The Abbé Gaultier, my confessor, having apprized me, that it was said among a certain set of people, I should protest against every thing I did at my death; I declare I never made such a speech, and that it is an old jest attributed, long since, to many of the learned, more enlightened than I am."

"Was this declaration a fresh instance of his former hypocrisy*? Unfortunately, after the explanations we have seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, this is a public homage, paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it, during his life. This declaration is also signed by that same friend and adept, the Marquis de Villeville, to whom, eleven years before, Voltaire was wont to write, "*Conceal your march from the enemy in your endeavours to crush the wretch.*"

"Voltaire had permitted this declaration to be carried to the rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest, which Voltaire himself had sent for. The demons haunted every access; rage succeeds to fury, and fury to rage again during the remainder of his life. Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy, and often he would curse them and exclaim, "Retire, it is you that have brought me to my present state; begone, I could have done without you all, but you could not exist without me, and what a wretched glory have you procured me!"

"Then would succeed the horrid remembrance of his conspiracy; they could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against, and in plaintive accents would he cry out, Oh Christ! Oh Jesus Christ! And then complain that he was abandoned by God and man. The hand which had traced in ancient writ the sentence of an impious and reviling King, seemed to trace before his eyes CRUSH THEN, DO CRUSH THE WRETCH. In vain he turned his head away, the time was coming apace when he was to appear before the tribunal of him he had blasphemed, and his physicians, particularly Mr. Tronchin, calling in to administer relief, thunderstruck, retire, declaring the death of the impious man to be terrible indeed. The pride of the

* It has been shown before in this history, p. 179, that Voltaire had the mean hypocrisy, even in the midst of his efforts against Christianity, to receive the sacrament regularly, and do other acts of religion, merely to be able to deny his infidelity, if accused of it. *Rev.*
conspirators

conspirators would willingly have suppressed these declarations, but it was in vain: the Marechal de Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained, and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire." P. 344.

Nor was Voltaire the only one of these conspirators, whose remorse thus tormented him at the hour of death; D'Alembert was similarly circumstanced, and would have exhibited the same scene, but for the infernal vigilance of Condorcet.

"The conspirators in losing Voltaire, had lost every thing on the side of talents; but his arms of impiety they had remaining in his numerous writings. The arts and cunning of D'Alembert proved more than a succedaneum to the genius of their deceased founder, and he is proclaimed chief. The secret committee of education in Paris, the country conventicles, and the correspondence with the village school masters, owed their origin to him. He continued to direct the works of the secret academy, in the propagation of impiety, until called upon to appear before that same God who had already judged Voltaire. He died five years after his patron, that is in November 1783. Lest remorse should compel him to similar recantations, which had so much humbled the sect, Condorcet undertook to render him inaccessible; if not to repentance and remorse, at least to all who might have availed themselves of his homage done to religion.

"When the Rector of St. Germain's, in quality of pastor presented himself, Condorcet, like to the devil who watches over his prey, ran to the door and barred his entrance! Scarce had the breath left his body, when the pride of Condorcet betrays his secret. D'Alembert really had felt that remorse which must have been common to him with Voltaire; he was on the eve of sending, as the only method of reconciliation, for a minister of that same Christ against whom he had also conspired; but Condorcet ferociously combated these last signs of repentance in the dying Sophister, and he gloried in having forced him to expire in final impenitence. The whole of this odious conflict is comprized in one horrid sentence; when Condorcet announced the decease of D'Alembert, and was relating the circumstances, he did not blush to add, *Had I not been there he would have finched also.*" P. 348.

Warned by these examples, the Sophists took care when Diderot was ill, and had already manifested some symptoms of remorse, to carry him suddenly into the country, and to make it sure that there should be no witness of his last hours. Thus do we find, that even the men who had been waging open war with Christ for so many years, had not steadiness enough in their opinions, which they had so much laboured to disseminate, to remain firm at the hour of death. Let us wish them all possible benefit from their tardy repentance and remorse; but let us regard, with tenfold horror, the impiety which leads to
such

such a close of life. Having thus seen the rise, progress, and conclusion of the dreadful iniquity of Voltaire, we shall pursue it, in our next article on this subject, to those consequences which he did not originally intend or foresee; the conspiracy against Kings, which has filled Europe with misery and alarm.

(To be concluded in our next.)

ART. XI. *The Voyage of Nearchus, from the Indus to the Euphrates*.*

(Concluded from our last, p. 12.)

WE are now to enter on the portion of the Voyage of Nearchus most interesting to the classical geographer, and the modern navigator. We are to coast along a shore, not so materially altered by the lapse of two thousand years, but that almost every bay and head-land bear witness to the authenticity of Arrian, as they also do to the patient industry, and indefatigable labour, of the present author. How interesting a scene is here exhibited to the view of the reader! A moiety of an army of conquerors, who had recently subverted the proudest thrones of Asia, covered with laurels, and loaded with spoil, undertaking an expedition of the utmost peril, on a new element, and along a savage coast, where alternate hunger and thirst menaced them with speedy destruction, for the purpose of enlarging the bounds of social intercourse between man and man; all animated with the spirit of the great projector of this beneficial scheme, all ardent to sacrifice emolument to glory! Towards accomplishing this great project, of connecting by commerce, the interests of Europe and India, Alexander himself, on all occasions, showed the utmost personal activity, and combated every danger with his usual undaunted fortitude. He, in person, explored the two channels, fraught with every danger to such young mariners as the Greeks at that time were, by which the Indus poured its waters into the ocean, and, sending Craterus through the midland provinces, reserved to himself the hazard and the glory of piercing the deserts of Gedrosia; of scouring a barbarous and burning coast; and of providing, where possible, corn and water for a fleet devoted to his views, and dependent on his exertions. It is but justice to Dr. Vincent to remark, that he every where, in this respect, pays attention to the true character of his hero; paints, in their proper colours,

* Price 1*l.* 7*s.* not 1*l.* 11*s.* 6*d.* as stated by mistake in our last.

colours, both the magnificence of his designs, and his intrepidity in the execution of them; and opens, to the juvenile readers of Arrian, new traits of virtue and energy in that character, for the admiration and imitation of the aspiring warrior. Thus is the stain of vanity and rashness, in leading an army through that desolate and inhospitable frontier, wiped away, when it is plainly perceived that it was no mad attempt to rival and surpass the actions of Semiramis and Cyrus, but a judicious and laudable effort to procure provisions for his fleet, to sink wells for their relief under a scorching sun, and drive away the human savages that infected the shore.

The first of this race of savages were the Arabitæ, so called from the river Arabis, on whose banks their territories lay. They are described as a fierce tribe of mountaineers, little differing, in their manners, from the Belootches, who, at this day, inhabit the same lofty, but sterile tract. These were soon subdued; but the Macedonian sovereign found a firmer resistance from the next tribe, inhabiting those regions, the Oritæ, who boasted to have long preserved their freedom unviolated, and who, in the pride of their independence, had neither sent ambassadors to Alexander, nor were now inclined easily to submit to his yoke. Unable, however, to oppose his veteran army in a regular battle, they retired, for security, to their impenetrable fastnesses, and the secluded deserts that surrounded and defended them; but being pursued thither by the persevering valour of their invaders, great numbers were put to death, and the rest were compelled to surrender that liberty which they so dearly prized. Alexander next advanced into the territory of the Gedrosii; and all that his army had suffered before, in this dreadful march, is represented as trifling, to the accumulated horrors encountered by them in this desolate region. Amidst famine, however, fatigue, and the oppressive heats of a burning climate, while his army was perishing by multitudes around him, and the beasts of burthen were sinking beneath their loads, he made several desperate efforts to reach the shore, and relieve his fleet, the great object of his care and hope. Of that fleet, however, he had the severe disappointment to see and hear nothing till his arrival in Carmania; where, to the great satisfaction of joining the other detachments of his army, was added the inexpressible joy of meeting Nearchus, with intelligence that the whole fleet was arrived in safety on the shore of that province. Having prefaced this detail, as connecting the operations of the army with the fleet, we return to the particulars of that tedious and perilous navigation.

BOOK III.—Nearchus sailed from the Indus, according to our author and Arrian, on the second of October, 326 A. C.

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at the evening rising of the Pleiades; a statement confirmed, as nearly as possible, by the retrogressive calculations of two great astronomers, whose observations on the subject form an appendix to this volume. As this event took place a little previous to the known commencement of the *monsoon* in that maritime region of Asia, Dr. Vincent inclines to Strabo's account in this place, rather than to Arrian's; the former stating this unseasonable departure, in the face of the monsoon, to have been the result of the discontent of the natives, who, after Alexander's departure, unawed by an army that controuled their perfidious designs, meditated a general attack upon the fleet, by no means prepared to repel an enemy attacking in great numbers, and from their own shores. Arrian, on the contrary, mentions the embarkation to have been attended with no marks of precipitancy, but to have taken place with the accustomed sacrifices and solemnities, (p. 168). The first place of note at which the fleet anchored, was Krokala, which Dr. V. identifies with the present *Crotchey Bay*, as its situation exactly corresponds. Weighing from Krokala, the fleet proceeded round the promontory of Irus into a bay, esteemed by Nearchus so large and commodious, that he denominated it the Port of Alexander. In the bay was an island called Bi-bacta; and we are thus particular, because it may be useful to some of our Oriental readers to know, that the former is the present *Cape Monze*, and the latter *Chilney Isle*. According to modern charts, no very spacious bay now appears here, none at least worthy to bear the name of Alexander; but the drifted sand of two thousand years may have, in part, filled up the haven, as, in fact, it has that of the famed Alexandria itself; and our author judiciously observes, that "with whatever indifference an English navigator might view this bay, it was really an haven to a Greek fleet of galleys, affording good anchorage under shelter of the island." P. 175. In this haven, finding shelter under the promontory, which extends a league in length, and is of considerable height, the fleet moored during the violence of the monsoon, which continued to rage, without intermission, for four and twenty days. During this period, Nearchus formed a camp on the adjoining shore, which he fortified with a wall of stones, to secure it from the assaults of the Arabiæ, recently irritated by the attacks of Alexander. The whole tract of country around bore the name of Sangada, and is infamous for rearing a brood of pirates, from whose incursions the south-west monsoon, blowing directly against the shore, and during which they cannot keep the sea, preserved the fleet of Nearchus. The monsoon shifting about the beginning of November, the fleet again renewed its voyage, keeping

keeping close in with the shore, and sailing slowly along the coast, which here forms a circular sweep or hollow, till it reached the mouth of the river Arabis; a name still surviving on that coast, in the geographical title of *Cape Arrabah*, (p. 182). The distance from the Indus to the Arabis, is stated, by Arrian, to be a thousand stadia, which, by D'Anville's computation, are equal to sixty-three miles and an half; but as there are some omissions of distances in Arrian, Dr. Vincent states the distance more correctly at eighty miles. To complete this navigation took up the Greeks a period of nearly forty days, upon which he observes, "When we reflect that a Macedonian fleet required forty days to complete a navigation of this length, we may form some judgment of the courage requisite to undertake and execute the whole voyage." P. 183. During the greater part of this tedious navigation, the whole fleet had subsisted on the fish which they were able to catch, and on the muscles, and other shell-fish, with which the shore abounded; while all the water which they could procure, precarious and scanty as it was, had a brackish taste. The Arabis itself, and its neighbourhood, afforded them no better supply of this necessary article, being all brackish, from the nitrous quality of the earth; and, for this reason, their stay in the harbour at its mouth, which is said to have been large, commodious, and abounding in fish, was but of short duration.

On the ninth of November they sailed from the Arabis, the north-east monsoon being not yet in its full vigour, and encountered, on this coast, a severe gale from the south-west, in which two of the galleys and a transport foundered. They also suffered much from not being able to land, owing to a violent surf beating on the shore; but all their sufferings were, in a few days, amply compensated, by the sight of a detachment of the Macedonian army, which the anxious vigilance of Alexander had stationed on the coast, under the command of Leonnatus, who, after vanquishing the Oritæ, and their allies, was enabled to keep his station, and had provided a supply of ten days provision for the almost famished fleet. The necessary repairs of the ships, the taking in of the supplies so fortunately procured, and the exchange of some of the people of the fleet, whom fatigue had exhausted, or the altered diet injured in health, for others from the army, occasioned a delay of ten days at this place, which is called Kokala in the journal; but, on the twenty-first, having taken an affectionate leave of their comrades on shore, they again set sail, and the south-west monsoon, for the first time, blowing full and steady in their favour, they stretched on to a distance of above thirty miles on that day, and reached, with joy, the river Tomérus.

Dr. Vincent, in this part, has some well-timed reflections on the effect which the meeting with their countrymen under Leonnatus, had on the dispirited fleet; and, in respect to the number of the men and vessels of which it consisted, with which, as well as his account of a battle with the shaggy natives of Tomerus, of rather a curious kind, we should gratify our readers, did not we wish to reserve the space for more important extracts hereafter. They are, however, well deserving of attention, as they mark the progress of the ancients in naval concerns, and the manners of the Gedrosian-inhabitants of that wild region.

Through all the obscure places, and minute events, of this celebrated voyage, it is not necessary for us to trace the fleet of Nearchus. Our aim has been to oblige our readers with a general analysis of it, as the most agreeable critique we can offer them on a subject of so singular a nature. The next place at which they touched was Malana, the Cape Moran of the moderns; at which place a phænomenon of no small magnitude, as it must have appeared to the infant navigators of that age, is *related* to have occurred, though it certainly could not have occurred at Malana, in the latitude $25^{\circ} 16'$ north of the equator, nor at that season of the year, November, when the sun was to the south of the equator. The passage, in Arrian, is extremely curious; and Dr. Vincent having given a literal translation of it, we shall insert it, with the substance of the apology annexed for his favourite author.

“As they sailed along the coast of India, that is, the country of the Arabitæ and Oritæ [for the Iéthiophagi are not accounted an Indian tribe], Nearchus says, that the shadows had not the same effect as in those parts of the earth with which they were acquainted, for when they stood out to sea a good way to the southward, the sun was either vertical at noon and no shadow to be seen, or so far to the north that the shadow fell to the south. The northern constellations, which are always above the horizon, set almost as soon as they rose; and others which they were used to contemplate, were either close to the horizon or not visible at all. In this, Nearchus appears to assert nothing improbable; for at Syene in Egypt, when the sun reaches the summer tropic, they shew a well, in which at noon there is no shadow; and as the same circumstance occurs in Meroe, it is probable that in India also, which lies towards the south, the shadow should be subject to the same law, and more particularly in the Indian ocean, which extends still farther to the southward.” P. 198.

Dr. Vincent, entirely giving up the point of the credibility of their having seen this phænomenon, even if they had sailed to a great extent southward, imputes the insertion of the whole passage to the consummate vanity of the Greeks, who were fond

fond of carrying their heroes to the boundaries of nature, and of mingling, with the events of their lives, whatever was strongly tinged with the marvellous. Orpheus, he observes, carries his Argonauts to the Cimmerians, who never see the sun. Homer claims the same privilege for Ulysses. Cæsar talks of there being no night in the extremity of Britain; and the celebrated astronomer, Pytheas, boasts of having been in a country so far north, that the day and night were each of six months continuance; though it is certain he never sailed farther northward than Thule, or Iceland, whereas that circumstance could only have happened at the pole itself. He only censures Nearchus for asserting that *as seen*, which, at another season of the year, and within the tropic, might possibly have been visible; but contends, at the same time, that this almost single error ought not to shake the credit of a journal which, in general, has fact and historical truth for its basis, and the voice of modern discovery for its support, (p. 204, et preced.)

We are now to attend the fleet in the most disastrous part of the voyage, along a dreary and desolate coast, extending ten thousand stadia in length, inhabited by the Ichthyophagi; savages feeding on raw fish; living in houses constructed of the larger bones of whales, which appear anciently to have abounded in the Persian Gulf; with garments made of fish-skins; their very bread formed of a fishy substance, pounded and preserved; and the flesh of the few cattle bred among them having also a fishy taste. Never, indeed, seems a name to have been better applied; and from modern journals, searched or copied by the present author, they seem still to merit their ancient title. Scarcely any pleasing event, to vary the continued scene of suffering, from want of wholesome food and water, occurs during their progress along the frightful shore of Gedrosia; the first prominent head-land of which, was the nameless cape in Arrian, supposed to be Cape Posmee, that, projecting nine miles into the sea, forms the harbour of Mofarna, where they were fortunate enough to meet with a pilot, (p. 217). The second is Alambateir, or Cape Guadel, very conspicuous from its form, but not mentioned by Arrian; and Badis, or Cape Jask, the boundary westward, between Gedrosia and Carmania. Through all this scene of distress, and through every bay and creek, our indefatigable author accompanies the toiling fleet of Nearchus, illustrating the gloomy track, by the comparative accounts of the few modern travellers who have visited these shores, and with the geographers, D'Anville, Dalrymple, and Rennel, ever by his side. Towards the close of this voyage, a material error, committed by D'Anville, in supposing the Karpella of Ptolemy, to be the Cape Jask of the moderns, is
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rectified, for he proves the latter to be clearly Badis ; Karpella, or Cape Bombareck, lying twenty-seven miles more to the west, than the real Jask, (p. 253). Whoever, hereafter, shall have occasion to navigate this shore, will undoubtedly consider himself under the highest obligations to Dr. Vincent, for his unwearied efforts in exploring and elucidating the geography of a region so secluded from general observation. With the preceding details, are blended additional remarks on the people, their manners, occupation, and shifts to support a miserable existence. Of the whales so repeatedly mentioned, as abundant on this shore, and the mode of their dispersing a body of that, or similar species of large fish, from whose gambols the fleet were in danger, the account is too curious to be omitted, and we are glad to have an opportunity of relieving the attention of our readers, fatigued perhaps by nautical details, with the insertion.

“ Whether whales are found on this coast at present, or whether houses are still built of their bones, I find no authority to determine. The silence of Lieutenant Porter appears in evidence against it, for it is a peculiarity which would be as likely to command the attention of a modern as an ancient navigator ; and whether the animals seen by Nearchus were whales, or not, may possibly be disputed, for the Greek word may be applied to any fish of great magnitude. The size of fifty yards seems to confine the expression to this animal ; and though blowing is not peculiar to the whale, the circumstances which are immediately subsequent will best determine the judgment of the reader.

“ For Nearchus says, that on the morning he was off Kyiza or Guttar, they were surprised by observing the sea thrown up to a great height in the air, as if it were carried up by a whirlwind. The people were alarmed, and inquired of their pilot what might be the cause of the phenomenon ; he informed them, that it proceeded from the blowing of the whale, and that it was the practice of the creature as he sported in the sea. His report by no means quieted their alarm ; they stopped rowing from astonishment, and the oars fell from their hands. Nearchus encouraged them, and recalled them to their duty, ordering the heads of the vessels to be pointed at the several creatures as they approached, and to attack them as they would the vessel of an enemy in battle : the fleet immediately formed as if going to engage, and advanced by a signal given ; when shouting all together, and dashing the water with their oars, with the trumpets sounding at the same time, they had the satisfaction to see the enemy give way ; for upon the approach of the vessels, the monsters a-head sunk before them, and rose again a-stern, where they continued their blowing, without exciting any farther alarm. All the credit of the victory fell to the share of Nearchus, and the acclamations of the people expressed their acknowledgment, both of his judgment and fortitude, employed in their unexpected delivery.

“ The simplicity of this narrative bespeaks its truth, the circumstances are such as would naturally occur to men who had seen animals of

of this magnitude for the first time; and the better knowledge our navigators are possessed of, who hunt the whale in his polar retreats, shews that he is sometimes as dangerous an enemy as he appeared to the followers of Nearchus." P. 268.

The fact, however, of these fishes, actually having been whales, appears to be decided by the circumstance of an enormous dead whale being found by the fleet, extended along the shore, in another part of their voyage. This being one of the few incidents that arise to vary the narrative, and an object of considerable curiosity, it would be unpardonable in us to omit the passage which contains the account.

"When the fleet left Mesambria, it proceeded only twelve miles and a half to Taoké, for which I do not allow a day, nor do I think one due. Neither will the distance to Taoké agree, though the double distance of twice twelve miles and a half to Rhogonis, or Bender-Regh, approaches very nearly to correctness; for the bay of Busheer is fourteen or fifteen miles across to the northern point called Rowhla and Rohilla, by McCluer; and the river Granis, for which he allots a place, is not five miles from Bender-Regh. If, however, the two distances agree, though neither of them singly is correct, we may account for it from the circumstance of their employment in the former part of their course, which was the examination of a dead whale, that seems apparently to have floated up to Rohilla point, and to have grounded on the sands in its neighbourhood. Some of the people approached near enough to measure this monster, and reported it to be fifty cubits long, with a hide a cubit in thickness, beset with shellfish, barnacles, and sea-weeds, and attended by dolphins larger than are ever seen in the Mediterranean. As this is the second appearance of the whale in these seas, I have not thought myself authorised to omit the circumstance; but as this animal was seen dead, and in a state of decay, he might be deemed rather an inhabitant of the ocean driven up the gulph by the wind or currents. The condition in which he was found, I leave to the discussion of the natural historians, or those acquainted with the appearance of the animal in his native regions." P. 368.

For the story of the enchanted island of the sun, where men were transformed into fish, by the reigning empress, a NEREID, Dr. Vincent apologizes in the best manner possible, by observing, that the whole was probably the offspring of that superstitious terror, which generally infects the minds of seamen, and even the boldest of seamen, the British tars. Reflections on the voyages, whether real or fabulous, recorded to have taken place in very ancient ages, round the African coast, and to remote regions of the earth, properly conclude this third book of the Voyage of Nearchus; which is justly affirmed to be the earliest authentic journal extant, and one, in its consequences, of the greatest general importance to mankind.

BOOK IV.—Book the fourth and last, details the navigation of the Persian Gulf, comprehending the coast of Carmania, Persia, and Susiana; but as this tract is better known than the preceding, and as the most difficult and dangerous part of the voyage is now over, we must be excused for taking rather a rapid survey of this part of the progress of the fleet, especially as we have rather dilated in our notice of the three former books, and as there is an astronomical *appendix* of some importance, to come afterwards under our review. On the navigation of the Persian Gulf, Dr. V. ingenuously acknowledges his obligations to his predecessor, M. D'Anville, who has published a memoir expressly on the subject, inserted in the *Memoirs of the Academy of Inscriptions*, and he observes, that our English navigators of late years, have, by successfully exploring this whole coast, left little to be added by the researches of others. Still, however, much is added to the stock of ancient geographical learning, by the persevering zeal and sagacious penetration of our author; and if the modern voyager will not equally be benefited by his enquiries, the classical reader must ever acknowledge himself under infinite obligations to him.

The fleet having fortunately met at *Badis*, or *Cape Jask*, with those supplies, so absolutely necessary to their preservation, lost no time in again weighing anchor, which, according to Dr. Vincent, was on the 17th of December, and on the seventy-seventh day after their departure from the mouth of the Indus. Being no longer in want of pilots, they stretched on in a more bold and lengthened course than before, and anchored the first night 50 miles distant, in a part of the Persian Gulf, no otherwise distinguished, than as being opposite to *Mussendon*, a lofty cape on the Arabian shore. *Karpella*, improperly called, we have seen, *Cape Jask*, the *Bombareek* of modern charts, but the proper name of which is *COHUM-BA-REGH*; (therefore, better written *Gombareek*) is not noticed by *Arrian*; but was too conspicuous an object on the coast, to be passed by in this survey. It is exhibited, at p. 290, in a wooden cut, and is remarkable for a perforation near the top, that must be visible at some distance: we mention this circumstance, principally to mark the strict attention of the author to any object, however minute, that at all tends to elucidate his subject. The country of *Carmania* was fertile, having plenty of corn, fruits, and sweet water. In its numerous and secure havens, they refitted themselves without restraint and fear; and looked back with joy on the difficulties and dangers they had escaped; the savage *Ichthyophagi*, and their desolate and perilous coast; the corrosion of hunger, and the pangs of thirst, in a scorching climate.

climate. The accidental meeting by some of the ship's crews on shore, on this coast, with a Greek who had strayed down to it from the main army of Alexander; the rapture of Nearchus, at hearing that the king was encamped at the distance of only five days journey from the spot; their subsequent meeting and mutual joy, affecting circumstances as they are, are too well known, as well as the final happy event of this adventurous undertaking, to be insisted on here. Dr. Vincent was now too deeply engaged and interested in his subject, the geography of the *coast* and the conduct of the *fleet*, to indulge in rhetorical descriptions; into which the charming and romantic region of Persia, with its celebrated capitals, the subject of the ancient, not less than of the modern Muses, might have betrayed a writer less studious of instructing than of entertaining his readers; yet still does he by no means omit occasionally noticing the particular condition, at this day, of the cities near the coast, compared with their former flourishing state, with suitable reflections on their altered lot, as in the following passage, where he is speaking of the province properly called Persis, of which Persepolis, or Estakar, was the metropolis.

“ Nearchus has preserved likewise most admirably the general features of the province, which he divides into three parts; that division which lies along the side of the gulf, he says, is sandy, parched and sterile, bearing little else but palm-trees, which corresponds exactly with the Kermesir, and the accounts of all our modern travellers; but as you advance to the north or north-east, and pass the range of mountains, you find a country enjoying an excellent temperature of air and pleasant seasons, where the herbage is abundant, and the meadows well watered, where the vine flourishes, and every kind of fruit, except the olive. Here the kings and nobles have their parks and gardens; the streams are pure and limpid, issuing into lakes which are stored with aquatic fowls, of all the different species. The pasture is excellent for horses and domestic cattle, while the woods supply an ample variety both for the support of man and for the chase. Such is the picture set before us, and such ever was this country while it was under the protection of a regular government. The lakes alluded to, are doubtless the Lake Bakregian and a smaller one near the Schiraz; and the streams which terminate in these, and never find their way to the sea, are as evidently the pure and brilliant waters he describes with the same luxuriant fancy, a poet of Schiraz might have painted them at the happiest period of the empire. But how is this picture now reversed! War and tyranny has spread desolation all around: It is not the destruction of Persepolis we lament over in surveying the ruins of Chelminar, or Estakar, while we accuse either the ebriety or insolence of a conqueror; it is not the tomb of Cyrus at Pasagardæ, plundered and overthrown by an avarice natural to soldiers in the hour of victory, or natives in despair; but it is the fate of a province we deplore, which once furnished the bravest troops of Asia, which abounded in every
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gift that agriculture and industry could produce; which rose above the barbarism of the East, and was celebrated for its poets, its philosophers, its beautiful race of women, its men, as comely in their persons; as polite and elegant in their manners; its merchants, who trafficked to the extremities of the East; and its superior culture of the vine; the only excellence which despotism has not annihilated. At the present moment, the villages have ceased, and there are no travellers in the highways. The capital is in the possession of a Kurd, a robber both by birth and profession; and of the distraction consequent upon the death of Nadir Shah there seems to be no end." P. 382.

Of the ancient and present state of Susa, the capital of Susiana, the last province along whose coast the fleet sailed, we have the following account; so fully corroborative of all that we have heard and read, concerning the evils entailed on the East, by the desolating fury of Mohammedan despotism.

"That Susiana was a favourite province under the early dynasties we have sufficient evidence in the fortification of Susa, and in finding that it was the principal treasury of the empire: out of this, Alexander paid the debts of his army at the expence of twenty thousand talents, celebrated the nuptial feast of the Macedonian officers with their Persian brides, and rewarded the services of all that had a particular claim to distinction; out of this, he made the donation to the veterans he discharged at Opis, undertook the support of all the children born to his followers in Asia, and found supplies for upwards of fifty thousand native troops raised in Persia; and yet this treasure was not exhausted at the time of his death, for the war between Antigonus and Eumenes was caused by a contention for this capital, which was still the richest in the empire. We are not, however, to suppose, that this accumulation arose from the revenue of a single province, though the province itself was productive above all others. Strabo says, that the return of the crop was an hundred, or even two hundred fold: Cotton, sugar, dates, rice, and every grain of the finest species, are enumerated amongst its natural productions; damasked steel, silk, cotton, linens, and cloth of gold, amongst its manufactures. Such was Susiana in the early ages, and such it continued to the time of Sapor, and almost to the dissolution of the empire by the Agwhans: It is now a prey to every Arab invader, harassed by the Turkish arms from Basra on the west, and by the Persians from Schiraz on the east: a settled despotism protected the provinces it oppressed; the transient usurpations of the present day ravish not only the produce, but destroy the stock." P. 418.

For the valuable papers which form the APPENDIX of this volume, Dr. Vincent informs us, we are indebted to his having consulted only the English edition of Usher; which does not contain that writer's Ephemeris, which, upon the authority of Euctemon, places the evening rising of the Pleiades, when the fleet sailed from the Indus, on the *first*, instead of the *second* of October. He confesses and apologizes for this error, which,

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we believe, will be easily forgiven him, on account of the consequences that have resulted from it. The first of these papers, containing a *Dissertation on the rising of the Constellations*, is by Mr. Wales, of Christ's Hospital, and he commences it, by justly observing, that "the risings and settings of the stars, as they respect the rising and setting of the sun," was a branch of astronomy, of the utmost importance to the ancients, since it was by observations of that nature, that "they regulated their festivals, judged of the returns of the seasons, and even estimated the length of the year." (p. 497) The object of the investigation was to reconcile the jarring accounts of Strabo and Arrian, in respect to the actual time of the rising of the Pleiades, at the period of the commencement of the voyage, which is done as far as possible, and in a very masterly manner, by a series of astronomical deductions, and retrogressive calculations, all which are so intimately connected, or rather interwoven, as scarcely to admit of extracts; but are detailed in so perspicuous a manner, and so little incumbered with technical phrases, as to be intelligible to the most moderate proficient in astronomical science. The result of the first enquiry, seems to be contained in the following passage:

"It has been already said, that the longitude of the *Lucida Pleiadum* was γ $26^{\circ} 38' 38''$, at the beginning of the year 1760; but in the 1718 years which elapsed between the years 42 and 1760, the precession of the equinoxes, at the rate of $50\frac{1}{3}$ seconds in a year, amounts to $86,472\frac{2}{3}$ seconds, or $24^{\circ} 1' 12\frac{2}{3}''$, which being taken from γ $26^{\circ} 38' 34''$, leaves γ $2^{\circ} 37' 21\frac{2}{3}''$ for the longitude of γ Pleiadum in the year 42 after Christ: and, as the latitudes of the stars remain the same, the point of the ecliptic which then rose with this star was γ $29^{\circ} 7' 9''$, the obliquity of the ecliptic being at that time $23^{\circ} 41' 24''$. Hence the point which set as the star rose was α $29^{\circ} 7' 9''$; and this point, I find by Mayer's Tables, the sun was in on the 10th of October. By a similar process, I find that the point of the ecliptic which rose as the Pleiades set was μ $4^{\circ} 20'$, which point the sun occupied on the 29th of October that year.

"The former of these determinations differs nine days, and the latter ten from the times assigned by Columella; but it may be remarked that the former of these errors is in defect, and the latter in excess; and as the stars rise and set sooner as the year advances, it follows, that on the 10th of October the sun would set a short time before the star would rise, and on the 6th of November the star would set some time before the sun rose; both which circumstances appear to be necessary, if these phenomena were determined by observation, as, most probably, was the case. For it is manifest the star's rising cannot be observed when it rises exactly as the sun sets; nor can its setting be seen when it sets exactly as the sun rises, on account of the daylight, as has been already observed: but, perhaps, the one might be seen by a good eye,

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in the latitude of Rome, nine or ten days before, and the other as much after the time when the two circumstances happened together; and I have not a doubt but that the difference between Columella's observation and my calculation is to be attributed to this cause.

“ I am next to inquire whether the effect of the precession of the equinoctial points will reconcile Strabo's account, which states that Nearchus sailed at the time when the Pleiades rose in the evening, that is to say, as the sun set, with the account of Arrian, who says expressly, that he sailed on the 2d of October, in the year before Christ 326. In the interval between the year 42 after, and the year 326 before Christ, the precession amounts to $5^{\circ} 8' 42\frac{2}{3}''$, which being taken from $\gamma 2^{\circ} 37' 21\frac{1}{3}''$, the star's longitude in the year 42 after Christ, leaves $\gamma 27^{\circ} 28' 38\frac{2}{3}''$ for the longitude of the *Lucida Pleiadum* in the year 326 before Christ; and the point of the ecliptic which rose with the star, in this situation, at Rome, in the year 326 before Christ, the obliquity of the ecliptic being then $23^{\circ} 44' 13''$, was $\gamma 19^{\circ} 26' 41''$: but as the sun was setting when the star rose, it must have been in $\simeq 19^{\circ} 26' 41''$, the opposite point of the ecliptic, which point the sun occupied on the 17th of October; fifteen days after that which is fixed by Arrian for the sailing of Nearchus. Now if nine or ten days were sufficient to render the rising of the Pleiades visible at Rome, we are certain that more could not be requisite to render their rising visible at the place Nearchus sailed from, which is in a much lower latitude; we are therefore led to suppose, either that Strabo spake in general terms, (as indeed seems to be the case,) meaning only to point out the season, and not the day when Nearchus set out on his expedition, while Arrian gave the precise day on which it happened, or that some mistake has crept into one or the other of these authors: to me, the former supposition seems most natural.” P. 501.

The second Dissertation, by the Bishop of Rochester, is more elaborate and profound; but not less clear in its argument and deductions. Without at all consulting Columella's risings and settings of the stars in the latitude of Rome, to which, throughout, Mr. Wales's preceding essay had reference, this learned astronomer goes immediately into the investigation of the *acronychal rising* of the Pleiades, in that part of the world in which the voyage was undertaken, and in the year 326 before Christ, in which it was commenced. The astronomical term of a star rising *acronychally*, merely implies the rising of a star at the instant the sun is setting, as the *cosmical rising* of a star, signifies the star setting at the moment the sun is rising. By a train of calculations of great length and labour, accompanied by elucidatory tables, to which we refer the reader, his Lordship finds, “ that the 19th of October, (St. Jul.) was the day of the acronychal rising of *Lucida Pleiadum*, upon the horizon of the mouth of the Indus, in the year before Christ 326, i. e. in the year of the Julian period, 4388.” (p. 314)

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But the difference is very considerable, owing to the effect of the refraction of the atmosphere, between the period in which a star *actually* rises, and that in which it can be *seen* to rise; before that period can be precisely determined, as the Bishop most judiciously observes, the effect of refraction must be *estimated*, both upon the *star* and upon the *sun*; and the result of the tables, by which he estimates that effect, are entirely favourable to the preceding hypothesis of Mr. Wales, and honourable to the veracity of the two historians. It would be unpardonable in us, to withhold from our readers, the very clear and decisive arguments, with which this luminous dissertation concludes; and we sincerely wish his Lordship, for the sake of unravelling similar difficulties in the classics, would oblige the public with that compendious table of cycles, of his own construction, alluded to in p. 515, by which his calculations were so expeditiously and successfully performed.

“ After various conjectures, and many long calculations, I am entirely persuaded, that Mr. Wales’s very ingenious conjecture, by which he reconciles his calculation of the acronychal rising of the Pleiades at Rome, in the year of our Lord 42, with Commodus’s date, is the only solution, and the true solution of the difficulty. The perfect agreement that it will produce between Arrian and Strabo, in the time of Nearchus’s sailing, is indeed astonishing.

“ Mr. Wales observes, that the exact acronychal rising of a star is never visible, on account of the sun’s light; but it is equally true, that the rising of the star for several evenings before the day of the acronychal rising will not be visible: for the sun must not only be set, but he must be set and sunk to a certain distance below the horizon, for the twilight to be sufficiently faint to allow the fixed stars to appear. Suppose then, that on a certain day, no matter what, the sun is sunk somewhat below that distance, when a particular star is upon the eastern horizon; on that evening, if the sky be clear, the rising of the star may be observed. Suppose, that the next night the sun is not sunk quite to the required distance, when the same star is upon the eastern horizon: then the rising of the star will not be visible; and when the star becomes visible, it will be seen at some small distance above the horizon: the next night, it will be at a greater height above the horizon, when it is first seen; the third, a greater still; and, on the evening of true acronychal rising, the star will have gained a very considerable height, when it is first seen. It certainly was very natural (and it was the only way for popular use) for the ancients to call that the evening of the acronychal rising, on which they first missed the sight of the rising star.

“ The distance below the horizon, to which the sun must be sunk when a star first becomes visible, is different according to the magnitude of the star. Lucida Pleiadum is a star of the third magnitude; and Ptolemy says, that stars of the third magnitude first become visible when the sun is sunk 14° below the horizon. Now I find, by calculation, that in the year of the Voyage (of the Julian period 4388)

when the sun was 14° below the western horizon, at the same instant of time when Lucida Pleiadum came to the eastern horizon, his true place must have been $\simeq 3^{\circ} 33' 56''$; and he came to this place in that year, September 30, $12^{\text{hrs}} 59'$ (St. Jul.) mean time under the meridian of Greenwich. Apply, as before, the proper correction for the effect of the precession upon the longitude of Lucida Pleiadum, namely $+ 15'$, and we have September 30, $13^{\text{hrs}} 14'$ mean time under the meridian of Greenwich. Add $4^{\text{hrs}} 36'$, and we have September 30, $17^{\text{hrs}} 50'$ mean time under the meridian of the mouth of the Indus; which, as we in our civil reckoning divide the day, was $10'$ before six in the morning of the 1st of October.

“ On the evening, therefore, of the 30th of September, the sun (setting in that latitude about $5^{\text{hrs}} 57' 26''$, apparent time after noon) would be many minutes more than 14° below the horizon, when Lucida Pleiadum was rising. The rising of the star, therefore, that evening, might be seen a minute or two later than $1^{\text{hr}} 0' 24''$ after sunset; but the next evening, the 1st of October, the sun would be only $13^{\circ} 37' 15''$ below the horizon, when the star was rising, wanting $22' 45''$ of the full depression of 14° . This evening; therefore, the star could not be seen upon the horizon. But as the sun sunk at the rate of $13' 40''$ in $1'$ of time, he would sink to the limit of 14° in $1' 40''$ of time after the instant of the star's rising: and as the star rises in the latitude of 24° north, at the rate of $13' 11''$ in $1'$ of time, the star, $1^{\text{hr}} 0' 24''$ after sunset, and $1' 40''$ after the moment of its own rising, would break through the expiring twilight with the apparent altitude of $21' 58''$ (I say with the *apparent* altitude, for the effect of refraction upon the star is included in these calculations). This altitude is very sensible to the naked eye, being scarce less than $\frac{2}{3}$ of the whole diameter of the sun: but the next evening (Oct. 2nd) would certainly put the matter out of doubt; for, on the 2nd of October, the star, at the same distance of time after sunset, would break through the remains of the twilight, with the very sensible altitude of $1^{\circ} 2' 48''$ at the moment of its first apparition. Whence our mariners would conclude, that the sensible acronychism was past. It appears, therefore, that what these mariners would call the acronychal rising of the Pleiades, took place either on the very day the fleet failed, or the next, or, at the latest, the next day but one.” P. 517.

In the Bishop's Dissertation, are added some useful remarks on the small stadium of Aristotle; and M. de la Rochette's Essay on the *first meridian of Ptolemy*, (whose degree of a great circle, he affirms, contains a fifth less of stadia than it ought to contain; viz. 500 instead of 600, and has occasioned very important errors in geography, especially in computing the extent of the mediterranean) closes this learned and elaborate production, to which we have endeavoured to do the justice it demands. In so vast a range of geographical research, and verbal criticism, on points, too, which have perplexed the greatest masters in those sciences, it could not possibly happen that all errors should be avoided; when these occur, they are principally

principally of an etymological kind, but as they are by no means either numerous, or important, we desist from dwelling upon them, nor wish, by any means, to detract from a fame so justly merited; or to impair the verdure of a laurel, which, as we before observed, is proportionably valuable, as it has been laboriously obtained.

ART. XII. *A System of the Law of Marine Insurances. With Three Chapters on Bottomry; on Insurances on Lives; and on Insurances against Fire. By James Allan Park, of Lincoln's-Inn, Esq. Barrister at Law. The Third Edition, Revised and Enlarged. Royal 8vo. 15s. Butterworth. 1796.*

IT is the highest advantage to a country, so distinguished for commerce, as Great Britain, that the law of Marine Insurance, should be accurately laid down, and fully ascertained. It regulates the property, and defines the rights, not only of the inhabitants of this empire, but, in many cases, of those of the whole commercial world. Thus universal in its application, and important in its object, it becomes a matter of national reputation, as well as of national interest, to have it clearly expounded, and uprightly administered. Happily for this country, the task of defining the principles, and the drawing up the first rules of this important law, was principally devolved upon one of the most eminent men that has ever adorned an English tribunal. The late Earl Mansfield, was equally distinguished for various and accurate knowledge, and for a profound discriminating and excursive mind. His arrangement of a legal argument was eminently luminous; his language was pure, copious, and perspicuous; his manner of delivery was finely adapted to the high place which he filled; he was calm and uniform, yet dignified and impressive. The foundation stone of the law of Marine Insurances, was thus laid under the inspection of a great judge, who was formed by learning and by nature, to extract from the resources of dead and living wisdom, all possible means of improving it, and to apply them with the happiest effect. For a space of nearly 30 years, the same venerable magistrate employed the powers of his mind, to complete his favourite part of our English jurisprudence. He was no less solicitous to simplify its proceedings, and render its process intelligible, than to introduce into it as much of an equitable spirit as can be done, consistently with that certainty which is the most salutary attribute of all law. Great talents
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thus wisely and patriotically employed, have produced a body of law, as equitable in its provisions, as just and solid in its principles, and as precise and appropriate in its distinctions, as has ever been administered in a court of justice. It is a book well worthy of that nation who laid the foundation of maritime law in Europe, in the laws of Oleron; and who may at present be regarded as the general merchants of Europe.

But as long as this law lay dispersed and scattered through the various books of reports, those judgments in which it was preserved, were little more than the disjointed columns of a noble edifice. Their mutual connection, dependence, uniformity, and use could only be collected and observed by the lawyer, to whom habits of tracing and combining were rendered familiar, by assiduous study in his chamber, and continual practice at the bar. To the less experienced part of the profession, the task was encumbered with difficulties; and merchants, to whom a knowledge of this system was not less important, were rendered utterly incapable of attaining it. To remedy these inconveniences, Mr. Park composed his treatise on the Law of Marine Insurances, to which he added three chapters on such other species of insurance, as are now in use. We are informed by his preface to the first edition, that the undertaking was encouraged by the illustrious judge, to whom we have seen how much this law stood indebted in other respects. The reception which the work has met with, justifies the opinion entertained of its author by this patron, and affords an unerring testimony to his great merit. Mr. Park has industriously collected, and systematically arranged, every case, which is to be met with on those subjects which he has undertaken to elucidate. It would be superfluous for us to detail the outline, or examine the arrangement of a book, which the first legal authorities have sanctioned with their approbation, and which is now in general use. Its peculiar excellence is great perspicuity, which the author has happily attained, while he avoids becoming either prolix in explanation, or trivial in detail. Our immediate object is not with the general work, but to notify in what respects the present edition varies from those which have gone before it. The additions in some chapters are considerable, as the learned author has abridged and incorporated in their proper places, every case which has been decided since the last impression of his book. A few errors have been likewise corrected, but we note with pleasure, that but few were to be found; and that in general it has been Mr. Park's good fortune, to have his opinions verified, and his views of his subject, confirmed, by the subsequent determinations of the Courts of Westminster Hall. Thus, what in former editions is found
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resting upon his individual judgment of the law, is now proclaimed to be so, by the resolutions of the judges, after solemn argument and mature deliberation.

ART. XIII. *A Course of Lectures on the Holy Festivals; with practical Remarks on each, and Exhortations to a more devout and solemn Observance of them.* By Samuel Glasse, D. D. F. R. S. Rector of Wanstead, Essex, and Chaplain in Ordinary to his Majesty. 8vo. 508 pp. 7s. 6d. Rivingtons. 1797.

THE common propensity of mankind, to fly from one extreme to another, frequently proves a snare in morals and religion. That it has been so, in several instances to those who regarded with a just abhorrence, the corruptions of the Romish Church, is an evil, which we at once regret, and know not how to remedy. From the superstitious abuse of fasts, and vain distinctions of meats, the reformed have in many places receded so far, that the very object of a fast, and the nature of its religious use, seem almost to be forgotten. From a veneration of saints innumerable, which we justly condemn, as approaching at least to idolatry, we have gone to the extreme of almost forgetting the Apostles, and other great founders of the faith, whom our reformers, justly and wisely, have retained within their calendar. Against this latter evil, the lectures of Dr. Glasse are directed with great judgment, and we trust, with a reasonable prospect of success. The work of the excellent Nelson, on the Fasts and Festivals, (a book, whose value and estimation are sufficiently marked by a perpetual reiteration of editions) is not, in all respects, so calculated as the present for general use. Its form of question and answer has some disadvantages, and is to many readers unpleasant. Its object is indeed, more extended, as it takes in every festival and fast; whereas, the days appropriated to the commemoration of saints, form the principal matter of the volume now to be considered. Yet, perhaps, this very unity of design may contribute to increase its effect. The object is to revive the memory of these holy persons, and to place them in a proper point of view; as bright and glorious examples, by which all Christians may be incited and encouraged to proceed in the work of holiness. The Lectures are drawn up in the form of Sermons, with a text prefixed to each, appropriated to the occasion: and appear to have been delivered by the author to his own congregation. They are well calculated to promote the important

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end for which they were designed, and may be read with pleasure and advantage by Christians in general, in their closets or domestic circles. They contain, in every instance, the most authentic account of the person who is the subject of the day's celebration, drawn, as the author tells us, from the same sources as Nelson also has cited; with reflections, and exhortations judiciously introduced, and written in the genuine spirit of piety. Much of the most excellent matter for religious contemplation occurs, undoubtedly, in what is recorded of these holy persons, and the Lectures here presented to the public cannot fail to set their merits in their proper light, and to direct them to the best and holiest use. We shall select, not without some difficulty in making our choice, the specimen of these Discourses from the Lecture on St. Simon and St. Jude. The reason for these Saints being jointly commemorated, Dr. Glasse deduces (by a very reasonable conjecture, which is not in Nelson or Nicholls) from ancient tradition, which supposes them to have suffered martyrdom on the same day; or from the opinion that they were brothers. On this subject he has the following note;

“Baronius mentions this anecdote, though with some doubt of its authenticity in point of fact. Care must be taken not to confound the Apostle St. Simon with a son of Cleophas of the same name, who succeeded St. James the Just in the superintendance of the Church of Jerusalem, and suffered martyrdom in the 120th year of his age, in the persecution under Trajan.

“I know not for what reason the opinion has met with so little countenance, which states that St. Simon and St. Jude were brethren, and both sons of Joseph by a former marriage. “Are not his brethren James, and Joses, *and* SIMON, *and* JUDAS?” Matt. xiii. 55.)

“This circumstance, if admitted, would at once point out the propriety, with which the Church has united the commemoration of these Apostles in one festival.” P. 404.

The account of St. Simon may be thought particularly interesting to Britons, as he is supposed to have been the Apostle of this Country. His history is thus judiciously related by this author.

“Of the first of these, St. Simon, we receive but little information from the Gospel; except that from his name, the *Zealot*, and also from his being stiled the *Canaanite*, which has been understood in this place to signify zeal and activity, we are led to conclude, that the temper of this Apostle was warm and ardent, zealous and impassioned in advancing the interests, and labouring to promote the success, of the Gospel.

“After the miraculous effusion of the Holy Ghost upon the disciples, on the day of Pentecost, when they were qualified for the exercise of their ministry, he remained, as we may presume, at Jerusalem, till,
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for the more wide dissemination of the faith, the Apostles of Christ were dispersed throughout the world, and, as some imagine, went even to the utmost extremities of Europe. Thus were tyrants and persecutors instruments in the hands of the Almighty for the advancement of His sacred truth, till, in spite of the opposition of the world, the flesh, and the devil, the Christian Church was firmly established, and became the holy and venerable edifice which we now behold. Wherever the Apostles went, the religion which they taught triumphed over every obstacle; and their Lord, their faith, their baptism, became known to distant regions—became known to our savage and barbarous ancestors; who, if any credit is to be given to ancient tradition, owe the light of gospel truth to one of the holy Apostles whom the Church gratefully commemorates this day. It is recorded; on authority which there is every reason to consider as authentic, that St. *Simon*, in the prosecution of his pious labours, came into this our island, then a land of darkness and the shadow of death*; and that, after considerable success in the work of his ministry, he fell a sacrifice to that zeal, which, to the latest moment, he manifested in the cause of his Blessed Master.

“ But on this point it is impossible to speak with any degree of certainty; for darkness and impenetrable obscurity veil those great and glorious actions, from which such beneficial consequences were derived to mankind. Far different were the rewards which the blessed Apostles proposed to themselves, by their exertions, from those which result from the approbation and applause of the world, or from the most flattering distinction, which the page of history could confer on them. Their works followed them to those regions of blessedness whither themselves are gone: there they are had in everlasting remembrance—and though we “ who are of yesterday, and know nothing,” cannot record those acts of which we now feel the beneficial consequences, a day is coming, when all that they have done shall be no longer buried in forgetfulness: their works of faith and labours of love shall be recorded before men and Angels, “ and then shall every man have praise of God.” P. 404.

In this manner is the reader here instructed in the history of these pre-eminent Christians, and in the advantages which he ought to derive from their examples. The principal Festivals are also introduced into the Lectures, and are treated with ability, and with that warm but judicious attachment to the genuine doctrines of Christianity, which is highly honourable to the author, and is calculated to produce the best effects upon the reader.

* “ The learned Bishop Taylor, in his *Antiquitates Christianæ*, cites the various testimonies in support of this assertion, and the opinions of learned men on the subject. The following passage from the Greek Menologies is very remarkable—“Τσερον δε εν ΒΡΕΤΑΝΙΑ γενόμενος, και πολλες τῷ λόγῳ τῆς εὐαγγελίας φώτισαυσὸς τῶν ἀπίστων σαυρωθεὶς ἠπίεαι ἐκεῖ. Men. Gr. ad diem 10 Maii.”

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BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 14. *My Night Gown and Slippers; or Tales in Verse. Written in an Elbow Chair.* By George Colman, the Younger. 4to. 2s. 6d. Cadell and Davies. 1797.

Mercier wrote long ago, "Mon Bonnet de Nuit," or "My Night Cap," which was made up of desultory essays, on subjects, supposed to have occurred to the author as he was preparing for bed. In evident imitation of that title, the present desultory poems are named. They consist of three tales, or rather two and a song, originally intended to be presented to the public by recitation and voice during Lent. They are now connected by a poetical narrative, all of which is in a kind of Petro-Pindaric style, though the second tale only is in professed imitation of the manner of Peter. There is no doubt that this rambling kind of verse, subject to no law, but that of whim, may be written with great ease; and always with a degree of effect, till it becomes too common to surprise by novelty, which is in great danger of being the case at present. Mr. Colman is certainly not unsuccessful in it, either when he is original, or when he imitates. The first tale is a ridicule of Leonora, and the other hobgoblin tales which have lately been fashionable; it is written in alternate verse, and is not destitute of humour or puns. The *Pindaric Tale* is rather tragic in its end, for a comic poem, but is well and humourously told. The Song has also its merits, and its puns. The ridicule of Burger's "kling, kling, kling," and, "hop, hop, hop," is not unsuccessful. It occurs twice:

"Here silence reign'd with lips of glue,
And undisturb'd maintain'd her law,
Save where the owl, cried "whoo, whoo, whoo,"
Or the hoarse crow, croak'd "caw, caw, caw."

Again, when the Cook-maid misses her lover, and his dog, Bobtail,

"Thrice on the threshold of the hall,
She, Thomas cried, with many a sob;
And thrice on Bobtail did she call,
Exclaiming sweetly, "bob, bob, bob!"

In the character of Peter Pindar, we should alter one word:

"And this I'll say of Peter to his face,
As 'twas, time past, of Vanburgh writ:
Peter, has often wanted grace,
But he has *seldom* wanted wit."

ART. 15. *One Thousand Seven Hundred and Ninety-six ; a Satire : in Four Dialogues. Dialogue the First and Second. By Peter Pindar, Esq.* 4to. 2s. 6d. Walker. 1797.

A proof of the assertion just made, appears in the present publication. The grace of Peter is not improved, and his wit supplies a much more scanty stream than formerly. His plan here is true in the extreme. A young man threatens to write satire, and Peter dissuades him, because the objects are callous : and thus *he* writes satire. Not to be callous to attacks, of which all the motives are so well known, would be a weakness, very unworthy of those who undertake the arduous task of governing. In the second dialogue, the author, like many others, labours to be as severe as possible ; complaining all the while, that the mouth of satire is muzzled. The secret history of all this severity is curious, and turns its edge directly against the writer. How dreadfully must the subject of them be hurt by these lines !

“ I grant him *perseverance*, grant him *tongue*.
 With *words* I own the fellow well supplied,
 Bombast and phrases, ready cut and dried ;
 A formal, scowling, wisdom-aping face ;
 An aukward gesture, an affected grace :
 Cavil and flimsy logic, to surprise,
 And raise the whites of Country Members' eyes,
 When dead, what leaves this Pitt to light mankind !
 Not the dim lustre of a snail behind !
 Grant from his dust the world one ray may pick ;
 What is't ?—The glimmer of a rotten stick !”

If the satirist wants wit in this attack, he does not want poetical merit in the following passage ; though it is introduced rather by violence.

“ Thus when the wily snake, beneath a *tree*,
 Darts his red eyes upon his feather'd *prey** ;
 Poor bird ! no more he swells the song of love,
 Waves the wild wing, and glides from grove to grove
 With panting heart he tries to shun the foe ;
 But looking on the steady fiend below,
 In chains of fatal fascination bound,
 Captive, he hops around him and around ;
 Till nearer, nearer drawn, with hopeless cries,
 He drops upon the poison'd fang, and dies.”

ART. 16. *Fugitive Pieces. By Frances Greensted.* 8vo. 46 pp. Chalmers, at Maidstone, for the Author ; Wilkie, &c. London. 1796.

A short, and very modest address to the public, prefixed to this little work, informs us, that the author is in the station of a servant ; in which capacity, she has lived more than twenty years in one family,

* A vile rhyme.
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now resident at Maidstone; and that the poems, written without any design of publication, were collected at the desire of a clergyman, and are printed for the benefit of her aged mother, who is past 82. The personal merits of an obscure individual, cannot be more strongly testified, than by a list of subscribers, such as is annexed to these poems, where we see almost, if not entirely, 2000 names. Pleased to pay this tribute to merit, we still feel it incumbent on us, to judge of the poems, without consideration of external circumstances; and having perused them with that view, are happy to be able to commend them. The author may be fairly called one of the handmaids of the Muses; she writes in various styles; and gives evident proofs of a good natural taste and a good ear. There are several descriptive poems, in blank verse, composed with considerable harmony and purity; and from these we learn, that the clergyman who first recommended the publication, is Mr. Jenner, of Burbage, Wilts. We shall take our specimens from among the smaller poems.

Some of the Epitaphs are particularly remarkable for simple propriety, united with originality.

Epitaph on a promising Child.

“ Early remov’d from bleak misfortune’s pow’r,
Secure from storms, here rests a tender flow’r;
Short though its bloom, the op’ning bud began
To promise fair, when ripen’d into man.
Sleep on, sweet babe, high heav’n’s all gracious King,
Hath to eternal summer chang’d thy spring.”

The same thought, applied to a similar occasion, is still better handled in the following lines:

“ This tender blossom of the op’ning year,
Whose hasty exit claim’d a parent’s tear,
Shall, lovelier far, to full perfection rise,
Unfold its charms, and flourish in the skies.”

As genuine simplicity is more difficult to attain, than the pomp of words, we cite these little poems, rather than the blank verses, or the other more laboured compositions; which, however, are all very extraordinary, considering that the writer had, probably, no other advantages, than a native taste, and the perusal of some of our best poets; the very attempt to study whom, is, in her situation, uncommon.

ART. 17. *An English Prologue and Epilogue to the Latin Comedy of Ignoramus, written by George Ruggle, formerly Fellow of Clare Hall, Cambridge, and performed by Members of the University, before King James, in 1614, and 1615; and at different Times, by the Scholars of Westminster School: with a Preface, and Notes relative to modern Times and Manners. By George Dyer, late of Emanuel College, Cambridge. 8vo. 1s. 6d. Robinsons. 1797.*

This prologue was originally printed in the Morning Chronicle; the epilogue is now for the first time published; both are intended as vehicles of satire, “not against men,” as Mr. D. observes, “but systems;”

systems;" though, he adds, "the contrary may seem to be the case." We always think respectably of this author's taste and talent for poetry, though we repeat our former opinion, that he excels least in *faïre*. The prologue has the merit of much liveness, and some wit, but we disapprove of the personalities with which it concludes. Yet the epilogue, is in this respect, still more offensive, and certainly not to be reconciled with the author's assertion in his preface. There are some very good lines in both; the following are very spirited, if not accurately just:

" Oh, Britain! once in Fame's bright list enroll'd,
Ere curs'd with pride of pow'r, and lust of gold;
Ere wild with conquest, and of glory vain;
Thy commerce only bounded by the main;
When Austria proud, and treach'rous now reviles,
And Spain, that us'd to crouch contemptuous smiles,
When Fortune, thy protectress now no more,
Quits for some happier realms, thy hated shore;
When fair Columbia, bright in youthful charms,
To thee no longer spreads her duteous arms;
And Fame, once boastful of a fav'rite name,
Now hastes thy rivals' glories to proclaim;
When frugal arts should war's dread waste supply,
And Prudence join what Fortune may deny:
Where now thy statesmen," &c. &c. &c.

ART. 18. *Juvenile Essays, in Poetry.* By J. Donoghue. 8vo. 1s. Seely. 1797.

If we were to say of these Essays, that they are juvenile indeed, the reader might think the observation trite, as we have had such frequent occasion to apply it. It is nevertheless true, and we must be content thus to dismiss them.

ART. 19. *The Castle of Olmutz, a Poem, inscribed to La Fayette.* 4to. 2s. 6d. Kearsley. 1797.

The tale of La Fayette, told in such verses as these;
" Soon as he reach'd the confines of the land,
And in a neutral state, secure in hope,
And confident of safety, urg'd his flight;
Maugre the rights of nations, all too soon,
He, and his little band of faithful friends,
Were pris'ners made; then, by distinction quaint,
Captives of state were deem'd, and not of war."

ART. 20. *Moral Tales, in Verse, founded on real Events, written by Thomas Hull, of the Theatre-Royal, Covent-Garden: dedicated by Permission, to his Grace the Duke of Leeds.* 8vo, 2 Vols. 7s. Cawthorn. 1797.

These are certainly moral tales, and as such may be recommended; they are founded also, as the title-page announces, on real and popular anecdotes. The poetry, however, in point of vigour, never rises above mediocrity;

mediocrity; but the versification is easy and elegant, and generally melodious. The Tale of Aleen, is the best.

ART. 21. *Britain's Genius, a Song, occasioned by the late Mutiny on Board his Majesty's Ships at the Nore.* By C. A. Esq. 8vo. Cadell and Davies. 6d. 1797.

We think we recognise in this spirited song, the finger of a master, to whom the public is already much indebted. This little effusion would do credit to any pen; and we also have a full persuasion, that the sentiments are congenial with the feelings of the public, and of every true British sailor.

ART. 22. *Warm Water, or Popular Expositions of the learned Motto on the grand Pump-Room, in the City of Bath, Αριστον μεν υδωρ; asserting the peculiar Felicity of that sublime Scrap, against all the contemptible Cavils of captious Criticism, thus appropriately translated—*

*Of all the Liquors that Men do drink,
Water is far the best, I think.*

By an Idolater of Greek and Water. 8vo. 1s. Robinsons.

This is a collection of several facetious pieces which have, at different times, appeared in various newspapers, on the subject of the Greek inscription on the pump-room, and are now reprinted for the benefit of the Puerperal Charity. We fear the charity will not gain much.

ART. 23. *Quebec Hill, or Canadian Scenery; a Poem, in Two Parts.* By J. Mackay. 4to. 2s. 6d. Richardson. 1797.

This poem was written in Canada, or at least the greatest part of it, and will be found to contain some animated descriptions, and much true poetic spirit.

DRAMATIC.

ART. 24. *The Smugglers, a Musical Drama, in Two Acts, as it is performed at the Theatre Royal Drury-Lane.* By Samuel Birch. 8vo. 37 pp. 1s. Dilly. 1797.

There is more merit in this little piece, than is usually found in productions of the same class. The dialogue, without exciting very strong interest, is yet free from those gross defects which too frequently appear in musical dramas, and the poetry rises above the common level of similar compositions. The following air, for its ease and simplicity, does credit to the author's muse.

“ AIR.—VALENTINÉ.

Hast thou forgot the oak that throws
Its reverend arms across the tide,
Which o'er the root in silence flows,
From noon's broad beam its course to hide?

My

My Stella there was us'd to stray,
 When no obtrusive foot was nigh,
 At peep of dawn or setting day,
 To share the oft-repeated sigh.

There first I mark'd the damask rose,
 Suffusing deep her glowing cheek,
 There would the heavenly eye disclose,
 More than the fault'ring tongue could speak.
 Till love had taught her timid heart,
 No more its feelings to deny,
 Then tear for tear would duly start,
 And sigh re-echo back to sigh." P. 26.

ART. 25. *Lock and Key, a Musical Entertainment, in Two Acts, as performed at the Theatre Royal Covent-Garden. By Prince Hoare, Esq. Author of My Grandmother, No Song no Supper, the Prize, &c. correctly taken from the Prompt Book.* 8vo. 48 pp. 1s. Longman. 1796.

When the productions of the pen are made subservient to machinery and music, there is little chance of their affording agreeable matter for the retired reader. The author of this farce, in promoting the entertainment of the town, had done perhaps all that he attempted. But we cannot discover, upon a perusal of the piece, any thing which can afford him a title to further fame.

ART. 26. *The Times, or a Fig for Invasion, a Musical Entertainment, in Two Acts, dedicated to the Right Honourable William Pitt. By a British Officer.* 8vo. 1s. 6d. Becket. 1797.

A well-meant effusion, the spirit of which is laudable, although there be nothing of particular novelty in the invention, or vigour in the execution. It is agreeable enough to read, and was probably never intended for representation.

ART. 27. *Birds of a Feather; a Burletta, as performing at Sadl r's-Wells with distinguished Applause.* 8vo. 27 pp. 1s. Scatterd and Smeeton. 1796.

These birds are too insignificant for criticism to make a stoop at.

NOVELS.

ART. 28. *The Genius: or, the mysterious Adventures of Don Carlos de Grandez. By the Marquis Von Grosse. Translated from the German, by Joseph Trapp, Translator of Stoecker's Life of Linnæus, Picture of Italy, &c. &c. In two Volumes.* 12mo. 444 pp. 6s. Allen and West. 1796.

The amateurs of German romance, will find in these little volumes, an agreeable assortment of visions and wonders, to regale their appetite,
 for

for the marvellous, and the terrible Don Carlos, the hero of the piece, a spirited son of Mars, is plunged into many diverting embarrassments, and conducted through a long labyrinth of enterprise and intrigue, to the attainment of conjugal felicity. We shall present our reader with the *debut* of the Genius, (from whom the title is derived) referring them for the history of the part he supports, to the volumes themselves.

“ I had not been many minutes on the bed, before my half-closed eyes were dazzled by an uncommon brightness, which diffused itself all over the room. I took it for the rising sun, and shut my eye-lids against it. But soon the light became so strong, that I rose, and found every thing, as it were, in a blaze, and large streams of light passing to and fro through the chamber, which at times, emitted numerous sparkling particles, that threw a party coloured glaze on every object.

“ A soft rustling, as if the wind blew through the strings of a harp, now passed by me; I rung for my people, but the string of the bell broke at the first touch. I attempted to leap from the bed, but felt myself held fast by some invisible power. I expected to lose the sight of these terrors in a beneficent swoon, but my senses, already accustomed to similar apparitions, even denied me this last office.

“ At last the glare changed into a thick mist, and I saw a white form, with eyes darting fury, advance towards me.

“ — Who art thou ?” cried I.

“ — I am thy genius Amanuel,” was the answer in a hollow, but soft tone. “ I have to warn thee, not to fly with Elmira. Obey me, for I am thy friend.”

“ — Who sends thee ?”

“ The great covenant has consigned thee to my care.”

“ I had a thousand questions to ask, and a thousand objections to urge. But no sooner had I made a grasp to seize the phantom, than all became black darkness round me.” P. 108.

ART. 29. *Memoirs of the Marquis de Villebon, in a Series of Letters; a Novel, founded on Facts. In Two Volumes.* 12mo. 411 pp. 6s. Cadell and Davies. 1796.

We cannot discover, in this novel, any traits either of narrative or sentiment, that will entitle it to a more than ordinary rank in this class of publications. There is an insipidity and sterility, in many parts, which throw a languor over the whole; and we cannot think that the dullness of a novel is at all compensated by the species of interest which is supposed to arise from its being *founded on facts*.

MEDICINE.

ART. 30. *Observations concerning the Diet of the common People, recommending a Method of Living less expensive, and more conducive to Health, than the present.* By William Buchan, M. D. Fellow of the Royal College of Physicians, &c. 8vo. 44 pp. 1s. 6d. Strahan and Cadell. 1797.

This pamphlet, the idea of which was suggested by the late scarcity of provisions, is intended to be inserted in the next edition of the *Domestic*

domestic Medicine, and that the purchasers of former editions may not be precluded from the benefit of it, is published separately. The large portion of animal food that enters into the diet of the people of this country, the author says, is prejudicial to their health, and proves a considerable impediment to their mental exertions. It excites an intollerable thirst, which being generally allayed by strong beer and other inebriating liquors, adds considerably to the mischief. The French, and other inhabitants of the continent, who feed principally upon soups, thickened with vegetables, and in which flesh bears but a small proportion, are, in general, more healthy; particularly they bear warm climates better than the English. Bread, of which we consume, he says, greatly too much, both on the score of œconomy and health, becomes still more hurtful, from our prejudice in favour of that made of the finest flour. The finest flour approaches the nearest to starch, which, though it may occasionally prove a good medicine, makes bad bread. The author combats successfully the opinion, that the bread that is most nutritive must necessarily be the best. If the whole of what we take into the stomach were soluble, we should be starved. It is necessary there should be some part indigestible, or fœcal, to retain the finer part, and retard its passage through the intestines, that it may be absorbed by the lacteals. But there are other objections to the common use of the finest flour. The temptation for adulterating it, both by the miller and baker, is so great, that he thinks it is rarely obtained without a mixture of lime, chalk, alum, or some other extraneous body. Household bread, which is made by grinding down the whole of the grain, and only separating the coarser bran, is the most wholesome.

This is the kind of bread that was recommended during the late scarcity. But, although it was eaten in most of the opulent families in the kingdom, their example seemed to have little influence upon the poor, who quitted it as soon as a finer sort could be procured. The bakers never heartily encouraged the consumption of it; whether their profits were smaller, or they could not so readily adulterate it, is not easy to determine. It is, however, to be regretted, that the families who used it at that time, did not continue it. Perseverance on their part, after the necessity ceased, would have shown the people that they were sincere in their recommendation of it. By quitting it, and returning to the use of the purest wheat bread, they gave a sanction to the prejudice the poor had conceived against it. The poor, particularly in the metropolis, and other large places, will never bear to see a superior kind of bread set apart, as it were, for the opulent. Perhaps it might be wise to prohibit the making large loaves with fine flour, and to confine the use of it to rolls, French bricks, &c. As the bakers get a larger profit upon them than on quartern and other loaves, the additional quantity of them that would be consumed, might enable them to make the household bread without diminishing their present gains. But to return to our author. Bread made of different kinds of grain, is better than what is made of flour only. Two parts of wheat flour, and one of rye, makes excellent bread. As a substitute for bread, the author recommends boiled grain and roots. Pease, beans, barley, oats, potatoes, parsnips, &c. The people of England,
he

he observes, are but little accustomed to the use of boiled grain, though, in many countries, it is eaten as a luxury. Boiled barley is a great favourite with the Dutch, who, in general, are both healthy and robust. It is eaten with milk, butter, or molasses. It is one of the best ingredients in soups, thickening it better than any other grain. Oatmeal made into halty-pudding, and eaten with milk, is very nourishing. The peasants, in many parts of Britain, make two meals a day of it, and their children almost wholly subsist upon it; and it is well known, he adds, that both young and old, who are thus fed, are healthy and robust. The potatoe is, by far, the most productive, salubrious, and nourishing, among the esculent roots; it is only inferior, in the latter quality, to corn. The author reprobates the custom of making bread with potatoes mixed with flour; it is marring both. Simple boiling, or roasting, is all that is required to make them a proper substitute for bread. Stewed with mutton, they make a nourishing and pleasing diet; but they should be boiled first, and the water thrown away, as it contains something of a deleterious quality. The author examines all the most common articles of diet, and points out their different degrees of excellence. On the whole, we recommend this little tract to the notice of the public, and are convinced, that if those, for whose benefit it is, in a peculiar manner written, will attend to the precepts contained in it, it will materially assist in ameliorating their condition.

DIVINITY.

ART. 31. *Reflexions on the Sabbath, with an Examination of the grounds of that partial Sanctification of it, which characterizes the present Age, and Remarks on the fatal Consequences of that irreligious Spirit, and licentious Manners, to which it has given Birth. Respectfully addressed to Christians of all Denominations, and particularly to those Persons of Rank and Fortune, by whose Example, the Practice was first introduced, and by which alone, the Evil of it came to be remedied. By Thomas Horne, D. D. Vicar of Wubington, Herefordshire, and late Fellow of Trinity College, Oxford. 8vo. 54 pp. 1s. 1796.*

To recall a due attention to the sabbath, has been the effort of many excellent men, among whom, no one has been more judiciously strenuous, than the present Bishop of London. But we do not think, that in days like these, the best way to succeed is to urge matters to the utmost rigour. Dr. Horne, whose intentions are evidently of the purest kind, seems to be satisfied with nothing less than the full strictness of a Jewish Sabbath; demands the employment of the whole day, in acts of a devotional nature, and proscribes every amusement; not deigning to allow the smallest distinction between the kinds. Yet, the great and glaring abuse of the day, by making it a time for taking journeys, does not seem to have arrested his attention in a proportionable degree. Most heartily do we agree with him in the opinion, that it is incumbent on the higher ranks to begin the amendment by their example.

ART.

ART. 32. *Three Sermons, inscribed to the Friends of Peace, Reason, and Revelation. By a Clergyman of the Church of England.* 8vo. 102 pp. 2s. 6d. B. and J. White, Fleet-Street. 1796.

“ If the style and manner of composition of these sermons be approved, they are intended to be followed by a larger publication.” Good as the author’s meaning appears to be, we must for the present withhold this approbation, and intreat, that the meditated publication may be suspended. A few years of study, joined with practice in writing, may greatly improve the style of the writer. He may learn, that by a redundance of epithets, a composition is not invigorated, but weakened; and that high sounding words, and gigantic ideas (like the following) do not constitute the true sublime; “ the pale Colossus of misery, erected to the clouds, casts a dark shade of sorrow over half the nations.” P. 24.

ART. 33. *Sermons, by James Gillespie, D. D. late Principal of St. Mary’s College, in the University of St. Andrew’s. Published from the Author’s Manuscript. By George Hill, D. D.* 8vo. 390 pp. 5s. 3d. Morison and Son, Perth. 1796.

The subjects of these 12 sermons, are—The love of God—Christians called the friends of Jesus—Christ hath the words of eternal life—The rest that remaineth to the people of God—The reward of abounding in the work of the Lord—The standing means of religion—Rules for the profitable hearing of the word—Inconsideration—The nature of the gospel-deliverance—Contentment—A future judgment—and, the uncertainty of the time of judgment.

It does not appear that the author intended any of his sermons for publication, nor which of them he judged the best. Dr. Hill has selected these, as likely to be a valuable memorial, to the congregation which heard them, of one whom they loved and admired. We question the sufficiency of this plea for publishing such productions to the world at large. The *public* overlooks this consideration; and expects, with good reason, that books of this sort, should be, in themselves, well worthy of its attention. We admit, that this volume abounds with “ comfort and instruction; and that the style is devotional.” With respect to its “ interesting and pathetic qualities,” we demur a little. In fact, we have here a collection of very plain practical discourses. We do not say that they are positively dull, but that they are tedious. They are seldom argumentative, the positions in them are almost always incontrovertible; and are usually accompanied by common-place citations from scripture, so numerous, as greatly to diminish that effect, which citations, aptly and not profusely made, are well calculated to produce. Novelty and singleness of remark, felicity of illustration, and elegance and vigour of diction, are *desiderated* (as the author sometimes expresses himself) in these sermons. P. 32, however, is an exception from this account. When Dr. Hill made his “ corrections upon the style,” we are surprised that such phrases as the following could pass unamended: “ Nor can the scribes and pharisees *gravel* him.” p. 1. “ More is required than a *grasping* after God.”

God." p. 5. "The covetous are *glued* to the world." p. 66. The plainest audience in *England* would be offended by such low expressions.

Whatever his sermons may be, the personal character of Dr. Gillespie, which we collect from the account here given, is exemplary. He was distinguished, in the conduct of business, by soundness of understanding, experience, a candid and pacific temper. In private life, he was gentle and amiable; of a polished address; possessing grace and dignity of character, prudence free from guile, placid and winning manners; he was little disposed to obtrude himself in conversation, yet contributing to the cheerfulness and good humour of every company. "The world can ill spare spirits such as his."

ART. 34. *The Moral Tendency of the genuine Christian Doctrine. A Discourse, written with reference to Mr. A. Fuller's Examination of the Calvinistic and Socinian Systems, and delivered at the Bow Meeting-House, in Exeter, July 6, 1796; before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books. By John Kentish. 12mo. 49 pp. Johnson. 1796.*

The very able, and (in our judgment) conclusive argument, against the moral tendency of Socinianism, has brought Mr. Kentish forward in its defence. "The Doctrine according to Godliness," is the subject on which he addresses his audience; and his discourse is directed to enquire, 1. into the tendency of the Unitarian doctrine with respect to the cultivation of virtue; 2. the assistance it affords in affliction and death; 3. its efficacy in the conversion of unbelievers; lastly, what degree of veneration it excites for the scriptures. On each of these points, Mr. Kentish argues with a degree of modesty, which does credit to the candour of his mind. But the full preponderancy of evidence and argument, will yet be found in the opposite scale.

ART. 35. *To the Deists, the Insufficiency of Reason, and the Necessity of a divine Revelation. A Sermon, preached at Gee-Street Chapel, Goswell-Street, on Sunday, September 25, 1796, by the Reverend Mr. Holland, Minister of the said Chapel, and Master of the Academy there; taken in Short Hand, by Job Sibley, published at Request. 8vo. 24 pp. 6d. Jordan, Parsons, &c.*

Well intended, no doubt; but in respect of argument, not very profound; and in respect of style, so far removed from elegance, as to approach, sometimes, very near to vulgarity.

ART. 36. *Dominion over the Faith of Christians discountenanced, in a Sermon, preached on Sunday, July 3, 1796, in the Meeting-House, at St. Thomas's, in the Borough of Southwark; being the first Sermon, after acceptance of the Pastoral Office. By James Tayler. 8vo. 28 pp. 6d. Kearley. 1796.*

A slight declamation against all church-establishments, and particularly the established Church of England.

ART.

ART. 37. *National Sins considered, in Two Letters, to the Rev. Thomas Robinson, Vicar of St. Mary's, Leicester, on his serious Exhortation to the Inhabitants of Great-Britain, with Reference to the Fast. By Benjamin Flower. To which are added, A Letter from the Rev. Robert Hall to the Rev. Charles Simeon; and Reflections on War, by the late Rev. W. Law.* 8vo. 108 pp. Lunn, Cambridge; Robinsons, London, &c. 1796.

In the genuine spirit of many modern reformers, the writer, making large professions of honesty, integrity, *charity*, &c. pours fourth upon "his countrymen, in general," and upon some of the most distinguished among them for piety and learning, a copious stream of obloquy.

ART. 38. *A Compendious Dictionary of the Holy Bible; containing a Biographical History of the Persons, a Geographico-Historical Account of the Places; a literal, critical, and systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and an Explication of the appellative Terms mentioned in the Writings of the Old and New Testaments, and of the Apocrypha; including the Hebrew and other Words occurring therein. Likewise a brief View of the Figures and Metaphors of Holy Writ.* 12mo. 504 pp. 6s. Batton, Paternoster-Row. 1796.

By means of a very small, but clear type, a vast quantity of matter is compressed within the compass of this little volume. One of the best and most portable works of this kind existing before, was a dictionary, in three volumes, octavo, from which the title-page of this is copied almost verbatim. One peculiarity very obvious in this abridgment is, that the signification of all the Hebrew names is inserted: an addition which may frequently be very useful. But when this is transferred to Roman names, and *Claudius* is translated "a weeping voice," we cannot but wonder at the fancifulness of the author. The book, without doubt, may be serviceable to many.

POLITICS.

ART. 39. *The Banditti unmasked; or, Historical Memoirs of the present Times, translated from the French of General Danican. With a Preface, explanatory of the present State of France. By John Gifford, Esq. Author of the History of France; a Letter to Lord Lauderdale; a Letter to the Hon. Thomas Erskine, &c. &c.* 8vo. 263 pp. 5s. Longman. 1797.

Gen. Danican, who had before a republican command in the war of La Vendée, led the factions of Paris, in their struggle against the tyranny of the Convention, on the 5th of October, 1795: and, according to his own account, did all that man could do in that situation. The Convention, however, prevailed; and the *free* republicans of France were dragooned into the forced re-election of two-thirds of that

that body: the book contains also, memoirs of the war of La Vendée. Danican writes with great enmity against the present governors of his country, and draws their characters with the utmost freedom. His book conveys many curious particulars; and is well characterized by his translator, who says, "Danican's style is extremely unequal, and perfectly illustrative of the French character; alternately serious and gay; pathetic and ludicrous; profound and trifling." Nothing, in fact, can be more extraordinary, than to see, in such a work, the characters of all the principal persons drawn in verse, and pointed in the epigrammatic style. What man of any other country, would think of ornamenting a very tragical history in such a manner? Many things are told here, which are important for us to know; many of the horrors, which have been related in other works, are here completely confirmed; and many are communicated which were unknown before. The republic, by the testimony of this writer, is an object of horror and detestation to nine-tenths of the inhabitants of France. The translator certainly demands commendation for presenting these lessons to the English public, and the manner in which he has executed the task, is equally creditable to his abilities. His own preliminary remarks are valuable.

ART. 40. *Publicola; a Sketch of the Times and prevailing Opinions, from the Revolution in 1800, to the present Year 1810. Addressed to the People of England, and now first translated from the Russian Copy.* 8vo. 152 pp. 3s. Wright, 169, Piccadilly.

No man of truly patriotic feelings, can observe the misfortunes and miseries brought upon France by its revolution, without asking himself, what would be the consequences of success obtained by the pretended reforming party in his own country. This picture is here drawn, by an able hand, in the form of a dream. The principle speaker in the narrative is Benevolus, a man, supposed to have been long infected by the revolutionary mania, but cured too late by melancholy experience. He regrets, like Malesherbes, that the false philosophy which he had fostered by his patronage, had grown up into a monster, which he could neither tame nor resist. Such warnings are useful in their nature. But to whom are they addressed? To the reading and thinking part of society. In the mean time, the restless machinations of conspirators corrupt the multitude, and they are made the blind, and willing instrument of their own destruction. So was it in France:— So may it not be here! We have had warnings of various kinds. But if we can be preserved, it must be by adherence to sound principles, political, moral, and religious. To diffuse these in every possible way, is the noblest act of patriotism.

ART. 41. *The Five Men; or a Review of the Proceedings and Principles of the Executive Directory of France: together with the Lives of its present Members, S. F. L. H. Letourneur, J. Reubell, L. M. Revelliere Lepaux, P. F. J. N. Barras, and L. M. N. Carnot. Translated from the French of Joseph Despaze, by John Stoddart.* 8vo. 136 pp. 2s. 6d. Jordan. 1797.

A panegyric rhapsody, as far removed from simplicity and elegance, as it probably is from truth and fact. We doubt whether any of the *five men* will thank either the author or his translator. Some readers, perhaps, may be found, even in England, to whom language like the following will not be unacceptable:—"Revelliere, like the benevolent Jesus, organized a company of apostles, who, spreading themselves through the country places, on market and fair days, proclaimed the principles of liberty, recommended a love of order, and a respect for property and the legal authorities; and preached moderation and the sweets of fraternity." P. 64. "At the end of a revolution it is necessary that morality should remain, in certain respects, subordinate to policy." P. 91. Why not, as well, at the beginning and middle? "When the subversion of the throne was to be attempted, we were obliged to unloose against them all the daring innovators, all the ferocious cut-throats that France possessed." P. 104. A fair warning to Britons!

ART. 42. *Rights of the People; or, Reasons for a Regicide Peace, containing an Investigation of the Rise and Progress of Despotism, the ancient and present State of France, State of Europe, and of England in particular, Calculation of the Durability of the Funding System, and the absolute Necessity of an immediate Peace, upon any Terms; with a few anticipating Strictures upon Mr. Burke's late promised Letters against a Regicide Peace. By William Williams, of Gray's-Inn, Student at Law, Author of Redemption, a sacred Poem.* 8vo. 68 pp. 1s. 6d. Jordan. 1796.

This is evidently the production of a very zealous, but a very young politician. His views of European policy are overawed by the terrible successes of France; and he deems no concessions too exorbitant for obtaining a peace. The author's description of the regal power in France, will serve as a specimen of his talents for political writing, and stand in the place of every criticism on our part.

"We will begin with the King; (I beg to be understood, at present, as not speaking of Louis XVI. but of the regal office itself.) What do we see in it? A hydra-headed monster. A vast, unwieldy, cumbrous Leviathan, or rather shall I say, Kraken, a fish, we are told, huge and voracious enough to swallow up Leviathan itself, almost invariably nurtured in the school of ignorance and superstition, surrounded by thousands of rapacious nobles, clergy, farmers-general, and a nameless multitude of other leeches, perpetually employed like pilot-fish, in hunting out new quarry to be devoured, and destitute of the generosity even of the shark, not unfrequently devouring these prowling jackalls themselves." P. 22.

ART. 43. *Ambo; the King and the Country: or, the Danger of French Invasion, repelled by British Union. A Letter addressed to all true Antigallicans. With a comparative View of the Population of Great Britain and France.* 8vo. 74 pp. 1s. 6d. Clark, New Bond-Street. 1796.

The title of this pamphlet is a sound, though concise answer to Mr. O'Bryen's *Utrum Horum*. The tract itself is occupied in original considerations, not in reply to any former publication. "In times like the present," says the author, "the public are interested to know two things, from persons on whom they can depend. First, whether the country is actually in danger?—Secondly, if it be, what is the remedy?—I answer, that if proper precautions are taken, it has nothing to dread. Those precautions neglected, its danger is most imminent." To the question, what are these precautions? The author replies; first, removing all just grounds for discontent; a very indefinite direction, easily said, and impossible to be practised. For who shall decide what grounds are reasonable? And in what human society, or state of human existence, were all reasonable causes of complaint ever removed? This, however, is said only in a transient way. The chief attention of the writer is employed upon the arrangement of our military force, his second necessary precaution. But that which is perhaps most valuable, is the earnest exhortation to extinguish party distinctions, and unite for the real good of the country. This is the voice of true patriotism; but such a voice, though it cries aloud, is seldom heard: or when heard, is too often disregarded.

ART. 44. *Three Letters addressed to the People of Great Britain, on the Failure of the late Negotiation, including a few Hints on the Conduct proper to be adopted in the present Situation of our Affairs.* 8vo. 50 pp. 1s. Jordan. 1796.

The object of these letters is, to persuade the people of Great-Britain to insist upon peace: to insist that the ministers shall make peace, whether the enemy will or not. "With all the force of native authority," they are "to command the return of peace." Whatever be my native authority, if I exert it only to command an impossibility; I must not wonder if I am disobeyed.

ART. 45. *An Essay on the Causes and Vicissitudes of the French Revolution, including a Vindication of General la Fayette's Character. Translated from the French, by a Citizen of France.* 8vo. 73 pp. 1s. 6d. Debrett. 1797.

As the first essay of an author in a foreign language, if such it be, this is undoubtedly an extraordinary performance. Its views of the causes and vicissitudes of the French revolution, are the views of a mind strongly prejudiced in favour of that event, and labouring to exhibit every part in the most advantageous light. The chief object, however, seems to be the vindication of La Fayette, whom, after all, history will, at best, record as a man intoxicated by the vain desire of leading

leading a party, and not possessed of sufficient talents to retain that distinction when once obtained. The mischiefs he occasioned, whether willingly, or through weakness, were such as he can never expiate, and his country will not soon recover:

ART. 46. *Measures recommended for the Support of Public Credit.* By Captain James Burney. 4to. 1s. Egerton. 1797.

The measures recommended by Captain Burney are, that no more Bank-Notes should be issued till the Bank are in a state to pay their notes in cash on demand; that the debt due from Government to the Bank should be funded, and any of the public that chose to subscribe, in Bank-notes, should be allowed to be purchasers, and that such Bank-notes as shall be paid to the Bank, in part of their debt, should be cancelled, &c. &c. But still these measures will be ineffectual without a peace, and that peace is not likely to be obtained by the present administration. This is a sensible and well-written pamphlet; but we own ourselves not convinced by the author's arguments.

LAW.

ART. 47. *A practical Arrangement of the Laws relative to the Excise; wherein the Statutes and adjudged Cases affecting Officers, Smugglers, Prosecutors, Licenses, and the Commodities subject to Excise, are carefully digested; and the whole System of the Excise Laws placed in a clear and perspicuous Point of View. To which is added, an Appendix of Precedents of Convictions, &c.* By Anthony Highmore, Jun. Solicitor. 2 Vols. 8vo. 18s. Butterworth. 1796.

A work which should collect into one view the multitudinous statutes, and judicial determinations, that relate to such revenues as are collected by excise, was extremely desired by all who were called upon to understand the revenue laws. The author of the present work has endeavoured, not unsuccessfully, to supply this deficiency. His book collects the principal and more useful learning that is to be met with on the subject. For the parts of the work which we have more minutely examined, namely, the first volume, the author seems to have been better qualified by his industrious turn of mind, than by judgment or experience for the task he has undertaken. His preliminary observations on revenue, do not pretend to originality. They are fortuitously snatched from the most esteemed writers on political œconomy, and strung together with little order, and scarcely any connection. Proceeding further in the work, we observed an error in the 44th page, which augured but badly for the general accuracy of the book. The opinion of the Court of Exchequer respecting the questions which arose upon the grant of annuities by Charles II. out of the hereditary revenue of the Excise, is there minutely detailed, and the inexperienced reader is induced to believe, that the judgment is held for good law even at this day. For the author has wholly omitted to state that it was afterwards reversed on error; and he has

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not quoted Lord Somers's famous argument in the banker's case, delivered by him when he pronounced his judgment. It would be uncandid, however, to form an unfavourable estimate of a book, from an accidental slip of a writer, the habits of whose profession can, by no means, be favourable to minute and extensive reading of the Law Reports. As a politician, or a lawyer, Mr. Highmore does not promise to obtain by this book any conspicuous rank; but still his compilation is useful; and although his abridgments of cases, and of statutes, are not entirely to be relied upon, they are sufficiently copious and judicious to serve the reader as indexes to those authentic sources of knowledge, where the author has found the materials of his work.

ART. 48. *The Commentaries of Sir William Blackstone, Kut. on the Laws and Constitution of England carefully abridged, in a new Manner, and continued down to the present Time: with Notes, corrective and explanatory. By William Curry, of the Inner-Temple. 8vo. 8s. Clarke and Son. 1796.*

It is one of the most unpleasant circumstances of our employment, to reflect that censures of professional books may extend beyond the books we are obliged to condemn. When a gentleman entering upon his professional career, gives a book to the world through a desire of a distinction, the means by which he aims at notice are certainly laudable. It is both severe and unjust to consider the ill success of these first efforts as a test of his unsuitness for a situation, upon his success in which depends the reputation, and generally the very support of his life. He has afforded a proof of industry, at least, by his writings, and diligence is seldom unequal to the conquest of the more common difficulties of science. Estimating the talents of the gentleman, whose work is now before us, from the performance itself, we have no reason to doubt their goodness, but we have just ground to question their being properly applied in this immediate instance.

The abridgment of a work so completely elementary as the Commentaries, would be pernicious if it were to supply the place of the original, and useless if it were not. The substance of that valuable book is so necessary to be universally known, and its elucidations so instructive, and so neat, that nothing can be taken away from any part of it, without leaving a defect for taste and accuracy to condemn. The judicious selection of the subjects, the excellence of the arrangement, the perspicuity of the expositions, and the gravity of the style, must command the lawyer's admiration. The student who views the easy paths through which he now ascends to the science of our law, which were prepared by the industry and genius of Sir William Blackstone, and contrasts them with the rugged devious tracks through which his predecessors were forced to pick their way, must regard the author of the Commentaries with a mingled sense of gratitude and veneration. To mangle such a work by abridgment, is rash, tasteless, and unavailing. It is to give a model of the Antinous in pastry—to represent the Venus of Titian by the wretched scratchings of a balld-monger's print.

ART. 49. *The New Pocket Conveyancer; or, Attorney's Complete Pocket-Book: comprising a choice Selection, and great Variety, of the most valuable and approved Precedents in Conveyancing. In which the modern Forms, introduced by Conveyancers of the highest Eminence, now in Practice, are particularly attended to; and the Efficacy of them explained. To which are also added, Preliminary Observations relative to the Nature and Use of each particular Species of Deed; an Introductory Discourse on the Subject of Deeds in General; and Conclusive Remarks on the Enurement and Construction of Deeds. By James Barry Bird, Esq. 2 Vols. 12mo. 9s. Clarke and Son. 1796.*

Attornies will draw conveyances, and must therefore be supplied with the forms of the most usual law instruments. This gives rise to such frequent fabrications of pocket-book precedents, which are nothing more than collections from the more voluminous compilations of Horsman, Lilly, and Wood. We do not see that these volumes differ, either in merit, or demerit, from their numerous precursors.

ART. 50. *An Assistant to the Practice of Conveyancing, containing Indexes or References to the several Deeds, Agreements, or other Assurances, comprised in the several precedent Books of Authority now in Print, from the Time of Sir Orlando Bridgeman to the present Period. With short Remarks on the distinguishing Qualities of each Precedent; and Curfory Observations on the peculiar Merit of the Conveyancers, by whom they were respectively perused. By James Barry Bird, of New Inn, Esq. 12mo. 3s. Clarke and Son. 1796.*

This is little more than an alphabetical arrangement of the marginal abstracts, annexed to the several printed precedents of Conveyancing. It may be useful, so far as it saves the time of consulting several indexes, by reducing them all into one. We see nothing extraordinary in this gentleman's short remarks, or curfory observations.

MISCELLANIES.

ART. 51. *A Review of the Life and Character of the Right Rev. Dr. Thomas Secker, late Archbishop of Canterbury. By Beilby Porteus, D. D. Rector of Lambeth, now Bishop of London. 8vo. 108 pp. 2s. 6d. The Fifth Edition corrected. Rivingtons. 1797.*

This life, which has hitherto been annexed to the works of the Archbishop, is now for the first time published separately; by way of answer to those reflections, contained in a late life of Bishop Warburton, which have given so just offence, to all who know the real merit of Secker. It is the most temperate, and at the same time, the most judicious and decisive species of answer, and will, we doubt not, produce the effect intended by its author. The true knowledge of Archbishop Secker's character is thus made accessible to all, at an easy rate, and in the most pleasing manner, and must completely remove any prejudices that might have been formed or adopted on the subject.

ART. 52. *A Catalogue of Dictionaries, Vocabularies, Grammars, and Alphabets. In Two Parts. Part I. Alphabetical Catalogue of Authors. II. Chronological Catalogue of Works in each class of Language. By William Marsden, F. R. S. &c. 4to. 154 pp. London. 1796.*

“ The following catalogue is intended to comprife the titles of the dictionaries, vocabularies, grammars, and alphabets of all languages, excepting Hebrew, Greek, and Latin, together with the modern derivatives from the Latin and Gothic; viz. French, Italian, Spanish, Portuguese, German, Dutch, Danish, Swedish, and English, and of all the dialects, as distinguished from the principle languages to which they belong, whether separately published, or found in accounts of voyages and travels, or other works.” Such is the account prefixed to this elaborate and useful catalogue, by its very accurate compiler. The Hebrew, Greek, and Latin works of this class are omitted, as he adds, on account of their great multiplicity; but they might surely form a proper subject for a separate catalogue. It does not appear that the work is intended for sale, yet we thought it right that we should announce it, as a book which may be highly useful to philologists. The means of procuring it cannot, we conceive, be difficult while the learned author lives.

ART. 53. *A Biographical Sketch of the Right Hon. the Countess of Derby, in Refutation of a false and scandalous Libel. 4to. 2s. Cawthorne. 1797.*

The libel which this publication was intended to refute, has not reached us, probably it never will; if it should, our observations on it may be anticipated in this place, by our saying, that the present is a candid, and, we doubt not, true account of a distinguished character, from whose elevation to high rank and fortune, the public appears to have felt a warm, and, to all parties, an honourable satisfaction.

ART. 54. *Exile of Major General Eustace, a Citizen of the United States of America, from the Kingdom of Great-Britain, by Order of his Grace the Duke of Portland, Minister for the Home Department. 8vo. 2s. 6d. Owen. 1796.*

The Duke of Portland thought it a part of his duty to send General Eustace out of the kingdom. General Eustace thought this a hard measure, and has published his complaint to the world; but he has alledged no proof that his Grace of Portland acted improperly. General Eustace is also very angry with Mr. King, the American Minister; but neither has he adduced any proof that Mr. King acted amiss; and, in our opinion, his perturbed spirit might as well have spared so much ink, paper, and expence.

ART. 55. *A Letter from a Naval Officer to a Friend, on the late alarming Mutiny aboard the Fleet. 8vo. 1s. Murray. 1797.*

A well-meant and well-written account of the late disastrous and disgraceful mutiny.

ART.

ART. 56. *The Ludlow Guide, comprising an Account of the ancient and present State of that Town and Neighbourhood, with every necessary Information for the Stranger and Traveller.* 12mo. 1s. Longman. 1797.

This is a very neat and elegant publication, and will fully answer the promise made in the title-page. We learn, from the last page, that it is drawn up by the same hand to which the public is indebted for the Topographical Accounts of Leominster and Hereford.

ART. 57. *Selections in Prose. Written by T. Lacey.* 8vo. 1s. 6d. Macleish. 1797.

We do not see the utility of these *Selections*, written by T. Lacey; but they are very harmless.

ART. 58. *The Art of growing Rich.* 8vo. 31 pp. 1s. Evans, and Sael. 1796.

“ One of the most important branches of the art of growing rich, is, that a man should not only live within his income, but that he should save somewhat out of that income, and that he should let that accumulate.” P. 19. Most profoundly observed! The rest of the tract is equally profound. If a man were to buy much wisdom, at the rate at which it is paid for in this pamphlet, he would find that he had *not* learned the art of growing rich.

ART. 59. *Genethliacal Astrology. Comprehending an Enquiry into, and Defence of, the Celestial Science; with the Method of rectifying Nativities, by the legal Mode of the Truth of Hermes; comprising also a Variety of Genitures, investigated agreeably to the genuine System of Claudius Ptolemy; proving the Verity of Elementary Instux, and Syderal Affection.* By John Worsdale. 8vo. 181 pp. Ridge, Newark, &c. 1796.

It is mortifying to confess ignorance; but critics must sometimes do so, as well as other men. In vain should we dissemble it in this case; there is not a man in our corps, that understands one entire page of this curious work. We had great hopes of mastering the dedication, till we came to “ thine, in the veiled beauties of Urania.” Willing as we might be to unveil beauties, we are quite at a loss how to proceed with “ the beauteous and divine Urania.”

ART. 60. *Mental Amusement; consisting of Moral Essays, Allegories, and Tales, interspersed with Poetical Pieces of different Writers, now first Published;—calculated for the Use of private Families, and public Schools.* 8vo. 2s. Sael. 1797.

A very proper book for children in private families, but hardly of sufficient importance to claim admission in public schools.

ART. 61. *A Narrative of the Proceedings of the British Fleet, commanded by Admiral Sir John Jervis, K. B. on the 14th of February, 1797; off Cape St. Vincent's; in a Letter to a Friend. Illustrated with Eight Plans, showing the Positions of the Two Fleets at different Periods in that glorious and memorable Action. By an Officer of his Majesty's Land-Forces.* 4to. 5s. Johnson. 1797.

A distinct account of this truly great and glorious victory; and which, from the plans which accompany it, must be truly acceptable to professional men.

ART. 62. *The Trial of Mr. J. T. Gillet, formerly Merchant of Bourdeaux, charged with going to France without a Passport, contrary to the Third Article of the Traitorous Correspondence Act; with his Address to the Public, in Justification of his Conduct.* 8vo. 1s. 6d. Jordan. 1797.

It has lately been the fashion among individuals whom the executive power has thought necessary to send out of the kingdom, or to detain on sufficient grounds of suspicion, to publish their cases to the world; by which procedure, in our opinion, much may be lost, and little can be gained. All that appears to us, from a careful perusal of this pamphlet, is, that there was really sufficient cause for apprehending and detaining Mr. Gillet.

ART. 63. *A History and Description, general and circumstantial, of Burghley-House, the Seat of the Right Honourable the Earl of Exeter.* 8vo. 205 pp. 5s. Longman, &c. 1797.

So extensive and elaborate a description of a single house, we have not often seen; nor one so very florid. "It seems," says the author, "to control the scene on which it stands; and mocking the vicissitudes of nature, defies the howling hurricane from without." It was not, perhaps, recollected, in the heat of fancy, that every good house does this. But we are to be admitted, though the tempest is not. "Here then, with permission, let us enter; and if, oh strangers, the cares of life sit heavy upon your heart, may you be able to dispel them; and while you gaze upon these exquisite productions of art, experience, at least, a transient mitigation of sorrow." Burghley-House is, undoubtedly, a palace of the first magnificence, and the collection of pictures very fine: but by such latitude, as is here taken, of adding to the account of paintings, the anecdotes of their authors, and excursions concerning their subjects, a volume may be made at pleasure. To those, however, who think that information cannot be too abundant, such a volume may be acceptable.

ART. 64. *A Spelling-Book for the Use of Schools. Chiefly intended to facilitate the Study of the English Language, and to introduce an Uniformity of Pronunciation into the different Parts of the Country, upon a Plan entirely new. By Thomas Rees, A. M. S. T. S. 12mo. 144 pp. Symington, Edinburgh. 1797.*

The words are classed according to the several distinct sounds of each vowel, and some useful rules are given to correct the usual pronunciation of the natives of North Britain. A great deal of instructive and sensible arrangement appears in every part of this little work, and proves the author to have studied his subject with judgment and sagacity. It is by no means fitted for the instruction of children only, but rather of adults.

ART. 65. *The Mechanic's Guide: or, a Treatise on the Laws of Mechanics, as they relate to Wheel Machines; with plain and easy Rules to calculate and ascertain their Effects. Also the greatest possible Advantage to be obtained by such Machines, clearly pointed out. Thereby enabling a Mechanic of common Abilities, to comprehend and apply them to any useful Purpose. By William Bigland. 8vo. 59 pp. 1s. 6d. Johnson, &c. 1797.*

The object of this tract is not wheel machines in general, as might be supposed from the title, but such only, or chiefly, as are moved by water. The author sets out and concludes with a bold position, "That the laws of mechanics are the least understood of any useful branch of science whatever:" and he conceives that he has discovered a new doctrine, especially as to the extensive and various effects of water. Of this doctrine, which he confesses to differ essentially from that of the most learned mechanics, who have hitherto treated the subject, he entreats the public not to judge too hastily; but to put his opinions to the test of experiment. As it is not convenient to us to take that method, we shall content ourselves with recommending to others so to do: acknowledging that it is the only certain way of deciding in such matters.

ART. 66. *The Rational Guide to the French Tongue. Containing Tables calculated to teach the Order of the French Syntax. Together with a Treatise for attaining the idiomatical French Elegance; and Rules for learning the Language without Disgust, and for speaking it with Facility. Part II. A French Plaidoyer, between Five young Ladies, contending for a Prize; in the Course of which, the French Syntax is elucidated, the Idiom discussed, the true French Accent demonstrated and distinguished by appropriate Signs. By B. Calbris, A. M. 12mo. 166 pp. Debrett, Hookham, Dulau, &c. 1797.*

There are few evils so unmixed, as not to bring with them some collateral good. By the miseries of the French revolution we are supplied with the most abundant means of acquiring their language in perfection. Teachers and grammars abound on every side. The present book of M. Calbris, offers many new and many valuable aids to that study.

ART. 67. *Remarks on a Sermon preached at the Church of St. Mary Magdalen, Taunton, on Wednesday the 25th of February, 1795 (being the Day appointed for a General Fast) by the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby: in a Letter to a Friend. To which is added, a Postscript, containing some Strictures on a Sermon preached at Yeowill, on the same Day, by George Beawer, B. D. Rector of Trent, in the County of Somerset, and West-Sirafford cum Frome Billet, in the County of Dorset.* 12mo, 47 pp. 1s. Johnson.

The two sermons alluded to in this pamphlet, have already found a place in our Review. Their reference to temporary politics will not, we apprehend, have given them a sufficient rank, in the memory of the public, to render these strictures upon them an object of serious perusal.

ART. 68. *Cours de Themes Libres, où, par gradation, les difficultés, les tournures, et les idiomes de la composition, sont notés, expliqués, et raisonnés, suivant les Principes de la Grammaire, et le vrai genie de la language Italienne. Par M. Peretti, Professeur de la langue Italienne; on trouve à la fin un Catalogue des Verbes irreguliers Italiens, avec leur Passés et leurs Participes.* 12mo. 199 pp. Sold by the Author, No. 24, Great Widd-Street, Lincoln's-Inn-Fields. 1796.

We remarked with pleasure in our eighth volume, (p. 442) the masterly manner in which this grammarian combated the errors of Veneroni; and we bore testimony to his qualifications, for the task he then undertook. The present publication is a kind of sequel to the grammar, and gives an excellent illustration of the comparative idioms of the French and Italian languages. A similar work in English would be of great use to students, who may not be sufficiently qualified in French, to take advantage of this. We understand, that M. Peretti is employed upon another work, to facilitate the pronunciation and the knowledge of the Italian language. There is something peculiarly rational and instructive in the remarks accompanying these exercises.

FOREIGN CATALOGUE.

FRANCE.

ART. 69. *Nouvelle Grammaire raisonnée, à l'usage d'une jeune personne, (par P. Pancoucke) I. Partie, 136 pp. II. Partie, 175 pp. 8vo. Paris.*

In this work we have the substance, not only of the most approved French grammars, such as those of *Duclos, Restaut, Girard, Dumarçais,* the

the *Port-Royal Grammar*, and others; but likewise of several valuable dissertations on the language, by *Bouhours*, *Debrossé*, *Court de Gebelin*, *Condillac*, &c. The *first volume* contains, besides an account of the different parts of speech, dissertations on gestures, or on natural language; on the origin of articulate language; and on hieroglyphic writing. The *second volume* treats of the accents; of prosody; orthography; grammatical construction; inversion; of what are here called *convenances*; of expletives; tropes; synonymous words; of the rules for composing and reading French verse; of privatives; galliisms; with other subjects of this nature. For many of the articles the public is indebted to *Labarpe*, *Suard*, *Guinguené*, *Aubert*, &c. We perfectly agree with the author in his observation on the difficulty of acquiring an accurate knowledge of grammar, and particularly of that of a language so highly cultivated as the French. On this subject he very justly remarks, that: *l'étude de la grammaire exige du tems, de la patience, une lecture attentive et réfléchié. Pour savoir parfaitement une langue perfectionnée comme la nôtre, il faut l'application de la vie entière. N'en croyons point les grammairiens novateurs, qui assurent qu'en trois ou quatre mois, on peut apprendre une langue quelconque; ils en imposent au public, et mentent à leur conscience. La métaphysique des langues est une des connoissances les plus abstraites et les plus difficiles de toutes celles qu'a trouvées l'esprit humain.*

ITALY.

ART. 70. *Catalogus Codicum Saeculo XV. impressorum qui in publica Bibliotheca Magliabechiana Florentiae adservantur, auctore Ferdinando Fossio ejusdem Bibliothecae Praefectio. Tomus Secundus. A. P. S. MDCCCLXXXIV. Praesidium permisso.* Without the Preface, 964 Columns. *Tomus Tertius. A. P. S. MDCCCLXXXV. Praesidium permisso.* Preface XXI. pp. 328 Columns. Folio. Florence.

Having already noticed this publication in a former number of the *British Critic*, we shall now content ourselves with pointing out some of the more remarkable literary curiosities described in these two volumes. Among these, are *Isocratis Orationes, Graecè, Mediol.* 1493. Folio—the first, as it is likewise a very scarce edition of this writer, printed by Ulric Scinzenzeller; *Lactantius*, without the name of any place or printer, but with the date MDCCCLXXI, annexed to the well-known verses: *Arguit hic hominum Sectas Lactantius omnes, &c.* which were written, as *Fossi* supposes, by Adam Montaltus; *Constantini Lascaris Grammatices Graecae Epitome, Mediolani*, 1476; the first entire Greek work that was ever printed, and very rare. We have likewise here another edition, or rather a compendium of the third book of this work, which is but little known, and which is by some persons, though without ground, considered to be a part of the foregoing edition—besides a third edition printed at Milan, 1480, with the Latin Version of *John Cresson*. Of *Lucan's Pharsalia* there are likewise found in this collection, the Roman edition of 1469, and that of Venice, dated

dated 1477, without a Commentary; as also *Lucian's Dialogues*, Florence, 1496, an extremely scarce edition; the original edition of *Macrobius*, Venice, 1472; *Manilii Astronomicor.*, Neapoli per Iodoc. Hoersteyn, sine anno, perhaps, not even less rare than the Nuremberg edition, of Regiomontanus; *Martial*, Venice, per Vind. de Spira, (1470) the original edition: the very rare *Missale Mozarabic. Toleti*, 1500, *Folio*: the most scarce, and first editions of the works of *Petrarca*; *Plauti Comoediac.*, Ven. Job. de Colon. et Vindel. de Spira, 1472, the first edition; *Plinii Historia Natural.* Venet. Job. de Spira, 1469, likewise the first edition; *Ptolemaei Geographia*, Venentiae, 1475; which, not that of Bologna, with what he conceives to be the false date of 1472, *Fossi*, agreeably to the opinion of some other writers, looks upon to be the first edition. This library likewise contains the Roman editions of 1478 and 1490, together with that of *Ulm*, printed in the year 1486; as also the principal editions of *Quintilian*, namely, those of *Rome*, 1470; *Venice*, 1471; *Milan*, 1476. To these may be added, the most complete collection of the works of *Hieronym. Saronurola*, which may, in general, be regarded as very scarce, and which here consist of 94 articles, partly in Latin, and partly in the Italian language; *Solinus*, Venice, 1493; *Strabo*, Rome, about 1469; *Suidae Lexic. Graec.* Milan, 1499, being the original editions; and *Valer. Maximus*, in the edition of *Mentz*, printed in the year 1471. This collection is also particularly rich in such writings as appeared at Florence, during the time specified in the title; so that from it, considerable additions may be made to the work of *Audiffredi*, which professes to give an account of all the productions of the Italian presses, up to the year 1500. To the last volume are subjoined four useful *Indexes*. In the *first*, which is here called a *Synopsis Chronologica*, are enumerated all the books described in this work, with the year in which they were printed, from 1459, to 1500; in such a manner, that under every year, the works are arranged according to the towns where, and the months in which, they appeared. The *second Index* contains, in alphabetical order, the titles of those books, which were printed without any date. In the *third*, is given an alphabetical list of the names of the printers; whilst in the *fourth*, and last, which is likewise the most extensive *Index*, we are presented with the names of the different authors, editors, writers of prefaces, or verses, which occur in this equally curious and useful work.

GERMANY.

ART. 71. *Versuch einer vollständigen Literatur der Deutschen Uebersetzungen der Römer*, von Johann Friedrich Degen, Director, Professor, und Inspector der K. Pr. Fürstenschule zu Neustadt an der Aisch. Zweyte Abtheilung K—V.—*Essay towards a complete History of German Translations of the Latin Classics*, by J. F. Degen, &c.; Vol. II. K—V. Altenburg, 1797: XII. and 665 pp. 8vo.

To the *first volume* of this work, which, to those who understand the German language, is certainly not without its importance, we have likewise paid some attention in our Review. The present volume

lume commences with the *Moral Verses* of *Dionysius Cato*, (which, as well as the other proper names beginning with C, are, by the compiler, written with a K) of which a poetical version, accompanied with the text, appeared so early as the 15th century. In p. 20, the author very justly observes, that the translation of *Catullus*, by *J. X. Mayr*, is even more dissolute and immoral than the original itself. P. 46. The version of *Colamella*, by *M. K. Curtius*, is here deservedly recommended. P. 50. *Curtius*. Of the seven translations of this writer, the preference is very properly given to that by *Ostertag*. P. 61-92. *Livy*. The first German version of this author appeared at Mentz, in 1505. For the two last the public is indebted to *Grosse* and *Ostertag*; and a new one, by *Heusinger*, is soon expected. P. 93. *Lucan* has been rendered into the German language by two Prussian gentlemen, *von Seckendorf*, and *von Borck*. P. 101-19. *Lucretius*. The German version of this poet, by *F. X. Mayr*, is but little esteemed, and will probably soon be superseded by another, by Major *v. Knebel*, of Weimar. P. 128. *Cornelius Nepos*. Of this elegant biographer, who is, in the judgment of the compiler, much too difficult for the first class, there are eleven or twelve German translations, of which that by *Ostertag*, particularly in the second improved edition, is unquestionably the best. P. 153-225. *Ovid*. We have here enumerated and described fifteen complete translations of the *Metamorphosis*. The first, which is a very remarkable one, is that of *Albert von Halberstadt*, written in the 13th century, of which, besides others, there is an edition, printed at Frankfurt, in 1551. P. 226. *Persius*. That by *Füllborn* is undoubtedly the best of the six German translations of this poet. P. 237. *Phædrus*. Of this fabulist there are, in the German language, nine or ten versions; though the first of them was only made towards the end of the last century. P. 258. *The elder Pliny*. The first German translation of his works, by *Eppendorf*, appeared in the year 1543. P. 272. *The younger Pliny*. His panegyric on *Trajan* was first rendered into German by *Dietrich v. Pleningen*, in 1513, as the Letters have been, at a later period, by *Sartorius* and *Schmidt*. P. 328-58. *Sallust*. Of this historian there have been not fewer than fourteen German translators; the first of whom was the above mentioned *v. Pleningen*. Among those of a more recent date, that by the celebrated *Abt* is allowed to be the best. P. 359-404. *Seneca*. Mr. *Rose* was the first who, in 1777-81, translated the whole of his tragedies. The philosophical works had already been rendered into German, after his own manner, by *Michael Herr*, in the year 1536. P. 412. *Suetonius*. The first German version of this historian was published at Strasburg, by *Jacob Polychorius*, which was followed by three others, of which that by *Ostertag* is the last. P. 425-56. *Tacitus*. Among the five German translators of this writer, there are some which have considerable merit. Of the *Book on Germany* there have been eight versions; to the rest of which, that by *Anton* is here justly preferred. P. 457-94. *Terence*. This poet has been translated seventeen or eighteen times into the German language. The most ancient of these versions, to which several persons contributed, was published in 1499. P. 495. *Tibullus* has been translated into German five times, and the last by Mr. *Degen* himself, with great advantage over

his predecessors. P. 515. *Valerius Maximus*. The first German version of this historian, by *Henry von Muglein*, appeared at Augsburg, in 1489, and the last in 1780. P. 528. *Vegetius*. Of the extremely scarce German version of this writer, by *L. von Hobenwang*, printed at the same place, probably before the year 1478, we have likewise an account in the *German Annals* of *Pauzer*. P. 545-634. *Virgil*. It will easily be conceived, that the German translations of the whole, as well as of different parts of this poet, must be very numerous, and that the celebrated *Voss* is not overlooked on this occasion. P. 635. *Vitruvius*. Of this writer, the last version, by *Rode*, is mentioned with due respect; after which, the author concludes with—*Finis coronat opus*. To the whole are annexed, *two Indexes*; in the former of which, a list is given of the different Latin writers, whose works have been translated into the German language; and, in the latter, we have the names of the translators themselves. We are happy to find, that the same accurate and indefatigable author, is preparing for the press a *Literatur der Uebersetzungen griechischer Schriftsteller*, on the same plan.

Jena ALZ.

ART. 72. Ἀθηναίου Δειπνοσοφιστῶν Βιβλία πεντεκαίδεκα. Athenæi *Deipnosophistarum Libri quindecim*. Ad editionem Lugdunensem postremam emendatius expressit. Accedunt Villebrunii Interpretatio Gallica et Notæ itemque Isaaci Casauboni animadversiones integræ. Curavit, virorum doctorum emendationes atque adnotationes vel editas, vel ineditas adjecit, indices novos confecit Godofredus Henricus Schäfer AA. LL. M. Pars I. Athenæi textum Græcum continens. Leipzig, 1796. XX. and 334 pp. in large 8vo.

This edition of a very difficult and interesting Greek writer, is to consist of three volumes, which will, for the greater accommodation of the reader, be again subdivided into three parts. The *first part* contains the Greek Text, according to *Casaubon's* editions, the numerous typographical errors of which are, however, in this, carefully corrected. The various readings likewise, which by that editor were placed in the margin, are here transferred to the bottom of the page; as the pages also of the edition of *Casaubon* are, for the convenience of reference, pointed out in the margin of this; a measure which we should be glad to see adopted in all similar re-impressions of ancient works. To this part will likewise be subjoined, new and complete indexes of the names of such authors, as also of such things and words, as are found to occur in *Athenæus*; of the necessity of which, in a work like the *Deipnosophists*, all those persons must undoubtedly be convinced, who have had occasion to consult the very imperfect indexes annexed to *Casaubon's* edition, which we hope will be excluded from the new *Fabricius*. In the *second volume*, to be divided also into *three parts*, will be given the scarce, and, in many respects, valuable *Translation* of *Athenæus*, by *Lefebvre de Villebrune*, with the notes of that learned Frenchman; the Latin Version by *Dalechamp* being omitted, of which the editor observes very justly, that *Interpretatio illa, a Casaubono toties exagitata, cum melioris eligendæ optio esset, prorsus indigna est, quæ nova repetitione ad posteritatem transmittatur*. The *Commentary*

of *Casaubon* himself will form the two first parts of the third volume, the third part being reserved for the critical apparatus collected by the editor from the writings of different philologists, ancient and modern, and enriched with original observations communicated by several respectable literary characters, who have promised their assistance to this work. Among these, there is one in particular, who has undertaken to supply the Notes on Natural History, to which, in regard to *Athenaeus*, no attention had hitherto been paid. We should rejoice to find that some other learned men were equally disposed to contribute to the perfection of this edition, and, more especially, *Villoison*, who has for some years had an idea of publishing an edition of *Athenaeus*, for which he is known to have been furnished with considerable materials.

An account of the contents of the several chapters concludes this volume, which comprizes the first five Books of *Athenaeus*, and the Dedication by *Dalechamp*. *Ibid.*

ART. 73. *Memorabilien, eine philosophisch-theologische Zeitschrift von D. Paulus Achtes. Stück.*—*Memorabilia, a philosophico-theological Journal, by Paulus.* Vol. VIII. Leipzig, 220 pp. 8vo.

The articles of which this new volume consists are; 1, *A Biographical Sketch to the memory of Henry Albert Schultens*, extracted by Mr. *Gaab* (brother of the Professor at Tübingen) from *Kantelaars Lofreden* of H. A. Schultens, Amst. 1794. 2, *Specimen of a critical Essay on the Second Book of Samuel*, to be continued. The author, who signs himself R, considers this book to be very ancient, inasmuch as it appears to him to be compiled from original written accounts, which are arranged not according to chronological order, but according to what he calls the order of things. The 31st Chapter of the first Book, he conceives to belong more properly to this, connecting with it likewise the first Book of Chronicles; and whereas 2 Sam. 9 is there wanting, which here also seems to be out of its place, he conjectures that it was not found in the 2d Book of Samuel, which the author of the Book of Chronicles had before him. 3, *Explanation of John I. 1—18.* by the editor. And, 4, *Philologico-critical Observations*, extracted from letters of Prof. *Alter*, on 1, *The Codex Dublinensis and Britannicus*; 2, *Various readings of the Armenian Version*, in the first fourteen Chapters of St. Matthew; 3, *On the Anglo-Saxon Version*; 4, *On the origin of the name of Chaldeans*; 5, *On the pretended new testimonies in favour of 1 John v. 7.* *Ibid.*

ART. 74. *Neues Theologisches Journal von Ammon, Hänlein, und Paulus; 5ten Bandes, 7tes Stück bis 6ten Bandes 6tes St.*—*New Theological Journal, by Ammon, Hänlein, and Paulus; from the 7th Part of Vol. 5, to the 6th Part of Vol. 6.* Nürnberg, 1795—6.

In the second half of the fifth volume of this valuable periodical work, the more generally interesting pieces are: 1, *Observations on Bauer's Introduction to the New Testament, particularly on Rabbi Meier's Masoreth Sjog Lethorah*, by *Bruns*; containing some judicious strictures on that introduction, together with a specimen of the above-mentioned book

book of R. Meier, intended to show how little the advantage is which may be derived to criticism from the *Masora*. 4. *Short account of the Coptico-biblical MSS. in the Museum of Card. Borgia, by Engelbrecht.* The number of fragments belonging to the Old and New T. amounts to 556 leaves on parchment, which are all here described. This Mæcenas of foreign literary men, possesses also several fragments on silk-paper, which relate likewise to the Bible; a very large collection of Sahidic fragments from the Fathers, from the Apocryphal books of the O. T., and from the Lives of Saints on Parchment, &c.; 6. *On the Righteousness and Grace of God, and on Righteousness before God, according to Rom. I. 17. III. 19. seqq. by the editor.* In the first half of the sixth volume, we shall point out the following essays, as more immediately deserving the attention of our readers, viz. 4. *On the Words of our Saviour on the Distribution of the Cup, by the same, occasioned by Schwartz's work on the Death of Christ;* 7. *On the true Principles of the Explanation of Hebrew Words, from the Sister Dialects, likewise by the editor.* The author here vindicates, with great ability, his method of illustrating the Hebrew language, which is sufficiently known from the *Clavis*, and submits to the judgment of the literary public the grounds on which he has proceeded in it. To these the Philologist will, on the whole, have little objection; though he may, perhaps, entertain some doubt whether their application be so frequently and indispensably necessary as the author imagines. The principle with which he sets out, that in investigating the signification of any Hebrew word, we cannot at all rely on tradition, the ancient versions, and the Rabbinical writers, we cannot but think to be carried too far; when we reflect that, allowing the Hebrew language to have been then what is called a learned language, yet it might still be regarded as a living one among the Jews, who were employed in translating from, and commenting on it, though under various new modifications. Add to this, that these Rabbins were themselves learned men, who, while they would themselves naturally rise above the current language, would, however, act like our own modern literati, who, in elucidating any ancient document, in an European language, derive great assistance from the present vulgar idiom. The author, likewise, lays too little stress on the context, and on Parallelism, which, more particularly in Hebrew poetry, may contribute essentially to the discovery of the import of words. Thus, for instance, in Ps. xciv. 14. we may, from this consideration, conclude that the word *שׁוּן*, signifies to cast off. 9. *A Wish expressed in regard to the Samaritan Version, by Bruns, who is anxious to see whatever remains to us of this language brought together; and published in the Hebrew character.*

Ibid.

ART. 75. *Versuch einer systematischen Erdbeschreibung der entferntesten Welttheile Afrika, Asien, Amerika, und Südindien. Afrika. Dritter Theil, oder Südafrika. Von Paul Jakob Bruns.—Essay towards a systematical Geography of the most remote Parts of the World, Africa, Asia, America, and South-India. Africa, Vol. III. or South-Africa, by P. J. Bruns. Frankfurt on the M. 1796. 381 pp. in large 8vo.*

The learned and industrious author has certainly done every thing that could be expected from him, in order to make us better acquainted with these countries, of which so little has hitherto been known. With this view he has not only arranged all the materials that could be collected according to a regular plan, but he has likewise carefully pointed out the different sources of information to which he has had recourse, and thus been enabled to give an infinitely more accurate and complete description of the south-east coast of Africa, together with that of the islands on that coast, and of the Cape of Good-Hope, than any which had heretofore been offered to the public. In reference to the sections, or chapters, of the former volumes, these which we have now before us make the *fourth*, *fifth*, and *sixth*.

In the *fourth* section, which comprises South-East Africa, the compiler's sources of information go back so far as *Abuzeid el Haccu*, belonging to the 9th century, and translated by *Renaudot* from the Arabic. He relates that, in the country called *Zanguebar*, or *Caffraria*, the sugar-reed was then propagated, and that from it sugar was manufactured. This observation, however, must be restricted to that tract of coast, which was known to the Arabs, extending to *Sofala*, or to about the 20th degree of South latitude. For his account of the modern state of this coast, Mr. Br. has been chiefly indebted to *Hamilton*, *Thoman*, *Bucquoi*, and to some of the essays in *Ehrmann's Bibliothek der neuesten Völker und Länderkunde*. To the story of the great bird, *Pyon*, of not less than ten feet high, which is, by *Bozer*, indeed described to be a sort of amphibious animal, *not unlike a bird*, whose skin is as hard as the bark of a tree, and impenetrable to any arrow; as also to that of the elephant, which carries, at each of its sides, a gallery of about ten feet square, containing a considerable number of men, by whom the king is accompanied when he travels on this beast; it will hardly be expected that we should give credit.

In the *fifth* section the author describes the island of *Madagascar*, chiefly after *Flacourt*, compared, however, with *Le Gentil*, *Rochon*, *Beniowski*, and *Mackintosh*. Nor are the more ancient accounts of this country overlooked by him, particularly that of *Marco Polo*, from whom extracts are here given, taken immediately from the Italian. Among the natural rarities mentioned by him, is the bird *Ruch*, which will take up an elephant with its talons into the air, and then let it fall and devour it. When its wings are spread, it measures sixteen paces (*schritte*) in breadth, and its feathers eight paces long. In a note we are informed, on the authority of more modern and credible travellers, that, in *Madagascar*, there are no elephants.

The *sixth*, which is the most extensive section, treats of the Cape of Good-Hope; the materials being collected from *Kolbe*, *Mentzel*, *Thünberg*, *Sparrmann*, *Paterfon*, and others. *Ibid.*

CORRESPONDENCE.

To a Clergyman of Cambridge, who has transmitted to us an account of a book, without any other description of himself than by that signature, we must say, (as we have to many others on similar occasions) that it is our invariable rule; not to insert any criticisms sent by anonymous authors. The reasons for such caution will be obvious, on very slight consideration.

LITERARY INTELLIGENCE.

An Edition of the Critical and Miscellaneous Works of Dryden, in Prose, by Mr. Malone, with some new notices respecting the author, is now in the press.

Hutchinson's History of Cumberland, is now completely printed, and will soon be delivered to the subscribers. It forms two large Volumes in Quarto.

Another part of the *History of Leicestershire*, by Mr. Nichols, will be ready by the end of the present year.

We understand also, that the same author is preparing a very curious work, consisting of *Illustrations of the Manners and Expences of Ancient Times*, deduced principally from the accompts of Church-wardens and other authentic documents, collected from various parts of the kingdom.

Major Rennel is said to be far advanced in a Geographical History of the Expeditions of Alexander; which will complete that enquiry, of which a part has been so ably illustrated by Dr. Vincent. His work will be extensive; perhaps as much as three Volumes Quarto. Of its value, no one can doubt, who recollects what he has published, and where he has travelled, as well as studied.

We are told, that *Dr. Stuart*, a man of distinguished talents, is preparing a translation of *Sallust*, which is to be introduced by an Essay on the Life and Genius of that Author.

A gentleman of Hackney, whose name is *E. Bacon*, is said to be preparing *Elements of Military Tactics*, with the principles of Caltraeration and Field Fortification. To be illustrated by Plates and Charts.

We hear also, of a Life of *George Stanhope*, Dean of Canterbury, author of the well-known work on the Epistles and Gospels, and other valuable books of divinity.

T H E

BRITISH CRITIC,

For SEPTEMBER, 1797.

Πάντα τὰ ζητούμενα
Δεῖσθαι μερίμνης φάσιν οἱ σοφώτεροι.

MENAND.

Slight efforts lead not to success or fame,
By care and toil the wise pursue their aim.

ART. I. *An authentic Account of an Embassy from the King of Great-Britain to the Emperor of China; including Cursory Observations made, and Information obtained, in travelling through that ancient Empire, and a small Part of Chinese Tartary. Together with a Relation of the Voyage undertaken on the Occasion, by his Majesty's Ship the Lion, and the Ship Hindostan, in the East-India Company's Service, to the Yellow Sea, and Gulf of Peking; as well as of their Return to Europe; with Notices of the several Places where they stopped in their Way out, and home: being the Islands of Madeira, Teneriffe, and St. Jago; the Port of Rio de Janeiro, in South America; the Islands of St. Helena, Tristan d'Acunha, and Amsterdam; the Coast of Java and Sumatra, the Nanka Isles, Pulo Condore, and Cochin China. Taken chiefly from the Papers of his Excellency the Earl of Macartney, Knight of the Bath, his Majesty's Ambassador Extraordinary and Plenipotentiary*

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BRIT. CRIT. VOL. X. SEPT. 1797.

tiary to the Emperor of China; Sir Erasmus Gower, Commander of the Expedition, and of other Gentlemen in the several Departments of the Embassy. By Sir George Staunton, Baronet, Honorary Doctor of Laws in the University of Oxford, Fellow of the Royal Society of London, his Majesty's Secretary of Embassy to the Emperor of China, and Minister Plenipotentiary in the Absence of the Ambassador. In Two Volumes, besides a Folio Volume of Plates. 4to. 4l. 4s. G. Nicol. 1797.

THE Embassy to China is an object of magnitude, whether we consider it as part of that great design which does so much honour to the present reign, the extension of geographical knowledge, or whether we confine our attention to the commercial and political interests dependent on its failure or success. The spirit of discovery revived under the immediate patronage of his present Majesty, and prosecuted by the ardour of the ablest navigators that any age or country has produced, reflects an honour on Great Britain as a maritime power, which cannot be obliterated so long as history shall be read.

The knowledge of the globe which we inhabit, has been extended in every direction where the foot of man could penetrate by land, or a ship by sea; and the art of navigation has made greater advances to perfection, within the period of the last thirty years, than in all the former part of the three centuries which have elapsed between the discoveries of Gama or Columbus, and the present moment. The introduction of the Nautical Ephemeris, and the Time-Keeper*, with the application of copper to vessels, as a preservative, have added threefold to the celerity, and tenfold to the security, of navigation; while the means of preserving the mariner's health have been ascertained by experience, and established upon system. Still greater advantages are to be derived from the scientific abilities of Captain Cooke, and the school formed by his example, and reared under his instruction. A maxim is now fixed, which no officer, who values his profession, will hereafter controvert, that no commander is qualified for the service, who has not added science to experience,

* That grand desideratum, the discovery of the Longitude, is now obtained within such a degree of accuracy, that, in those distant voyages where ships usually lay to in the night, they now continue their course without fear: the Time-Keeper we owe to Mr. Harrison; but for the general introduction of the Ephemeris, we are indebted to Dr. Maskelyne, who, in adapting the theory of astronomy to the practice of the mariner, has rendered a greater service to navigation, than any of his predecessors in office, however illustrious.

and theory to practice. Under the auspices of Cook was bred Sir Erasmus Gower, the commander appointed for the conveyance of this embassy, who has added to the long list of modern discoveries, a knowledge of the eastern coast of China, from the 30th to the 39th degree of northern latitude; a service of essential importance, if the jealousy of the Chinese should ever so far relax, as to admit the vessels of Europe to trade indiscriminately with any part of their empire.

In the course of this work, we are favoured with several extracts from the journal of Sir Erasmus, and from the gratification afforded by them, we could have wished they had been more frequent, and more particular. For the author of the work is so far from assuming any marine knowledge himself, or supposing his readers to be possessed of it, that he does not express the most ordinary manœuvre of a ship without a circumlocution; conceiving, perhaps, that technical terms, however familiar to us as a maritime people, are beneath the dignity of historical narration. Such instances as those which are subjoined, occur more frequently than it is necessary for us to enumerate.

“ The standing rigging, or those rope-ladders by which the sailors ascend to the summits of the masts, and which being firmly fixed and stretched on each side, from the hull or body of the ship to the mast’s sides, keep them steady in their places.” Vol. I. p. 123.

“ That side of the deck which the current of the wind first strikes, or what is called the windward side.” P. 196.

“ The wind changed, not indeed to the opposite point, but to that from whence it came, in the nautical phrase upon the quarter; in which situation, as the wind could be brought to act upon many more sails than if it struck merely upon the stern, in the exact direction of the vessel’s course, it produces a more considerable effect.” P. 229.

These passages exemplify rather the definitions of a nautical dictionary than the style of historical narrative; and we are sorry to see a writer, of the author’s acknowledged ability, betrayed by vicious imitation, or shackled by the fetters of a mistaken fastidiousness, which sacrifices the ease of a natural style to the parade of a splendid diction. Dr. Johnson justly gloried in delivering our language from colloquial vulgarisms; but his example has, perhaps, suggested the introduction of such expressions as the following:

“ The quality of a particular fossil, which, under a certain form and property, suspended, points always to the same portion of the Heavens.” P. 58.

“ Many of them made little ceremony in appropriating to themselves, privately, whatever suited them in the possession of another.” P. 343.

Is not this a counterpart of an observation attributed to the learned man above-mentioned? who, upon a child's snatching a toy, and declaring "that is mine," said, "So, miss, you have already learnt the rage of appropriation." To these instances might be added, the description of the capstan, p. 314, and many others. We can readily pardon a correct writer, for such, upon the whole, Sir G. S. certainly is; for some little affectation of this sort,

Decipit exemplar vitiis imitabile.

But we can hardly extend our indulgence to that very great reserve which proceeds, in some instances, to obscurity; and to that severe abstinence from egotism, which too frequently deprives the narrative of its pathos and effect. The reserve we complain of is so rigid, in avoiding the introduction of persons by name, that if an edition of this work should be published twenty years hence, it will actually stand in need of a commentary. For though we, who are the contemporary readers of the publication, may discover, by conjecture, who is designed by the first person intended for the embassy, (p. 24); who were the extraordinary voyagers, mentioned in p. 25; who was the Englishman punished by the Chinese government, (p. 20); who was the jealous ambassador at the court of Great Britain, (p. 46)—after a very short period shall have elapsed, it will require an observant critic to dispel the literary obscurity, or a decypherer to extract the secret of diplomatic reserve.

The same caution observed in regard to others, the author has maintained with yet nicer scrupulosity in all that concerns himself. A person is mentioned, in p. 31, who was employed in negotiating a treaty with Tippoo Sultaun, in the year 1784, as the gentleman appointed secretary to the embassy, and plenipotentiary in the absence of the ambassador. But the reader must be a man of research; if, by the nicest scrutiny of the two volumes, he could discover that this secretary was Sir G. Staunton, or that his son was page to the ambassador. The only clue left for the unravelling of this difficulty, is a reference to the title-page. It is an extraordinary charge, especially at the present day, to accuse any work of the want of egotism; but, in the instance now before us, we do not hesitate to pronounce, that some of the most interesting circumstances of the whole narrative are impaired, by the want of this very common figure.

The son of Sir G. Staunton, a boy only eleven years of age, introduced into the embassy as a page, with a view, perhaps, principally of accompanying his father, extending his knowledge, or expanding his mind, is, in reality, an object of interest and solicitude to every reader possessed of parental affec-

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tions ; but this boy afterwards forming part of the drama, and contributing to forward the progress of the business, by his peculiar talents for acquiring the language, and by his services as an interpreter, attracts our consideration as a public character, as much as he engages our esteem by his private relation. The situation in which this youth is placed on first embarking (p. 56) ; at Condore (p. 313) ; and in the imperial presence, where his talents attract the notice of the Chinese Monarch, are such, that no parent need have been ashamed to avow his relation, by abandoning the dignity of the third person for the affections of the first. The descriptions are, therefore, frigid for want of egotism ; and we are provoked at the circumlocution used to personify the son, where we wish for nothing but the simple and natural language of the parent. We trust that such a father as Sir G. S. will pardon us for an animadversion of this kind ; it is almost the last word of complaint we have to utter on the publication, which we do not hesitate to pronounce a work of great merit, abounding in matter both important and instructive, and demanding our commendation for its perspicuity, precision, and arrangement.

No work was ever more eagerly required by the expectation of the public ; the instantaneous sale of one edition, with the advertisement of two others, not to mention the attempt of others to anticipate, to detail, or abridge it, bespeak this opinion too strongly for our strictures (if we could have such a wish) to check the circulation, or for our commendation to promote it. We shall confine ourselves, upon the present occasion, to the contents of the first volume, which comprehends the preparations for the embassy, and the transactions of the squadron from the time it left England, till that of its arrival at the mouth of the *Pei-ho*, the river which leads up to Peking. The causes which gave rise to the embassy, were, in reality, the vexations suffered by the English in the port of Canton ; but, ostensibly the business of the ambassador was, a mission of respect and congratulation to the Emperor, accompanied with presents, as is common in the east from one sovereign to another ; and, in fact, the nature, quality, and value of these presents, seem to have engrossed the attention of the Emperor, or, at least, that of his Mandarins, more than any other consideration whatsoever. This was the first direct communication between the two governments, all the transactions of the English having been, hitherto, confined to the port of Canton, and the subordinate government established in that province.

The object, success, or failure, of this embassy, will be considered hereafter, with all that concerns the Chinese empire itself ; but we are now to observe, that the vessels appointed for this

this service, were the *Lion*, Sir E. Gower, a ship of the line, in his Majesty's service, the *Hindoſtan*, Captain M'Intosh, in the service of the East-India Company, and the *Jackall*, a brig, under the command of Lieutenant Saunders, an officer in the royal navy. The latter, however, not being able to join the squadron till after it had left Java, Lord Macartney had purchased a vessel, at Batavia, which he called the *Clarence*; so that, when they arrived on the coast of China, the whole fleet consisted of four vessels. The final departure of the squadron from England, was on the 1st of October, 1792, and the places at which it touched, are such as usually occur in voyages of this sort; Madeira, Teneriff in the Canary Islands, and St. Jago in those of Cape de Verd. From this last it is not unusual to cross the Atlantic, as the present squadron did, and to stop for refreshments at the Portuguese settlement of Rio Janeiro. Some readers, perhaps, eager for the principal object of the voyage, may regret that more is said on these well-known places than is requisite; but we confess that we received pleasure from the observations of Sir E. Gower, Captain Parish, and Dr. Gillan; and that we should have been sorry if such a circumstance as the drought which has desolated the Cape de Verd Islands, had not been recorded. Facts of this sort, connected possibly with some great phenomenon, or alteration, in the course of Nature on the continent, will be explained, perhaps, by some future travellers or enquirers; and contribute to our better knowledge of the laws of Nature, and the philosophy of the world.

We cannot, however, withhold our disapprobation of a sentiment dropped, by the author, at Rio (p. 173) which he seems to have assumed, in common with a very ordinary class of writers, that the African slave, in America, has little cause to envy the condition of the peasantry in many kingdoms of Europe. Wherever the peasantry is free, this position is absolutely false: for volition is assuredly the first principle of happiness in man, as security is in society. An English peasant supports, perhaps, three times the labour of an African, and pays ten times the taxes of an Asiatic; but he is not, for that reason, more unhappy than either; he is still master of his will; deprive him of that, reduce him to the condition of slave, condemn him to the justitia, and no force will compel him, Englishman as he is, to earn sufficient for his maintenance. Similar to this, in its principle, is another maxim, which occurs vol. ii. p. 150: "that the rich, except in point of instruction, are of little benefit to the other orders of mankind, upon whose industry they subsist." This assertion is equally invidious and false; invidious, because in no state of civil society is manual labour necessary for every individual; and
false,

false, because it does not apply to the rich as a class, but to such of the rich only as are idle, dissipated, and abandoned. Riches may change hands, but rich there must always be. Riches have changed hands in France; but are the speculators, the contractors, or the *agioteurs*, who are the present possessors, a better class, than the noblesse, now in exile, penury, and despair? We are astonished to see assertions of this sort, in a work published under the sanction of government; and we should hope that, upon reflection, the author would suppress these opinions, no longer speculative, but dangerous; and never more unfortunately misplaced, than in a work patronized and promoted by the *richest* commercial company in the world.

We have been detained at Rio Janeiro, to notice these observations, and we must not leave it without mentioning some remarks on this colony, which are interesting. The improvement of the place in wealth and splendour, the establishment of manufactories, and the spirit of becoming independent of the parent country, are all circumstances that are novel, and prove the extensive influence of those revolutionary principles, which are threatening the established order of things in both hemispheres. But the real novelty of the work commences on the departure of the squadron from Rio Janeiro, or rather upon its arrival at the two islands of St. Paul and Amsterdam. These desolate and secluded spots lie in lat. $38^{\circ} 42'$ S. and in long. $76^{\circ} 54'$ E. from Greenwich (p. 219), almost in the midway between the Cape of Good Hope and New Holland; and yet even here has commerce found a staple, a commerce connected with the discoveries of Cooke, on the north-west coast of America, as will appear by the extract subjoined; to which we might well have added, the natural history of Amsterdam, by Dr. Gillan, if we could have reduced it within our compass.

“ The Chinese, it seems, have a particular art in dressing seal skins, depriving them of the long and coarser hair, leaving only the soft fur, or underdown, and, at the same time, rendering the skin or leather thin and pliant. The price of those skins at Canton, differed from one to three dollars, or more, according to their quality, and the demand for them at the time. The trade was probably well worth following, to judge by the eagerness with which such an assemblage of persons had engaged in it. Perron* had a share in the general adventure; but the people with him were paid in proportion to their expertness and diligence. Nothing but the prospect of considerable advantage,

* The chief of the sea-faring men then resident on the island.
P. 225.

could be supposed to induce any human beings to reside fifteen months together in a country so unpromising, and which their occupation in it rendered so disgusting. They killed the seals as they found them basking in the sun, upon the stones every where along the shore, and round the large basin already mentioned. As the skins alone were their object, they left the carcases on the ground to putrefy at leisure, strewed in such numbers, as to render it difficult to avoid treading on them in walking along. A shocking spectacle was thus exhibited at every step, while the smell infected the atmosphere around. The people thus employed, were, for the most part, remarkable for the squalor and filth of their persons, clothes, and dwelling. Yet none of them seemed anxious to catch an opportunity of abandoning the place, before the business for which they came there was completed; and one of them, an Englishman, had been there for some time, on a former adventure. The signals, and apparent anxiety of two of these people on the hills, which attracted so much the notice of the Lion, were occasioned by the novelty of the sight, at that time, to them, and the desire of inducing the ship to stop, without, perhaps, any distinct object of gratification." P. 208.

That this poor Perron should have been defrauded of his labours, while actually employed in showing civilities to some of the English, by any person on board a king's ship, suspected to be above the rank of a common seaman, will excite the indignation of the reader; and we are sorry to add, that no act of restitution is recorded, though an opportunity seems afterwards to have been offered.

From these islands, the course proceeds to Batavia, where the usual symptoms of dysentery and fever immediately occur. If there are no means of escaping these disorders, it might be a matter of consideration, whether all English ships should not rather prefer any other course to the Straits of Sunda; but, in the present case, the necessity was without remedy. We read, not without feelings of regret, the declining state of this once flourishing emporium, which bespeaks the dissolution of the Dutch commerce in the east: for though the spice trade was a monopoly, it still insured the regularity of a supply, which must be very dubious, whenever the present channel of it shall be obstructed or annihilated. We were not displeased to find the French fiction of the Upas, or poison tree, exploded. It never stood on a solid foundation, but it had been repeated, like the account of the apple on the coast of the Sea of Sodom, till the fable was growing into history. We deny not the use of such fictions to the Muse; but when it was the Muse of Darwin, we thought, as we hinted once before, that the note of the philosopher should have confessed the want of sound authority for the poet, lest the reader should be misled.

Considerations

Considerations of health seem to have hastened the departure from Batavia, before the monsoon would allow the passage of the Squadron through the Straits of Banca; but as soon as this difficulty was surmounted, the prosecution of the voyage was continued to Cochin China, to the grand Ladrone, Formosa, and the Isle of Chu-san, the port of Canton being studiously avoided, in order to preclude the interference of the provincial government with the views of the embassy, and its immediate address to the court of the sovereign. Turon Bay, in Cochin China, is represented as one of the finest harbours that are known, and as a place of resort which might be of great importance, if the government should become settled, or the natives corrected of their treacherous disposition. At present, all these kingdoms of the Chersonese, Tunquin, Cambodia, Pegu, and Siam, partake of a character in common, which consists of a mixture of Chinese finessè, with the treachery of the Malays, without possessing the civil restraints of the one, or the courage of the other.

The whole account of this country is either interesting or novel, as the following extracts will demonstrate :

“ Those gentlemen’s own attention was soon afterwards arrested by a singular instance of agility, in some Cochin-Chinese young men. Seven or eight of them, standing in a circle, were engaged in a game of shuttlecock*. They had in their hands no battledores. They did not employ the hand or arm any way in striking it. But, after taking a short race, and springing from the floor, they met the descending shuttlecock with the sole of the foot, and drove it up again, with force, high into the air. It was thus kept up a considerable time; the players seldom missing their stroke, or failing to give it the direction they intended. The shuttlecock was made of a piece of dried skin, rolled round, and bound with strings. Into this skin were inserted three long feathers, spreading out at top, but so near to each other, where they were stuck into the skin, as to pass through the holes, little more than a quarter of an inch square, which are always made in the centre of Cochin-Chinese copper coins. Two or three of these served as a weight at the bottom of the shuttlecock, and their sound gave notice to the players, when it was approaching them. This curious mode of exercise is represented in Plate No. 14.” P. 339.

The extraordinary fly of Cochin-China, described at p. 352, and illustrated by a vignette plate, will be an object of curiosity to naturalists. It is not characterized, either in the description or representation, sufficiently to point out its genus; but

* It should surely be *shuttlecock*. Dr. Johnson appears to doubt between *shuttlecock* and *shuttlecock*; but in a nation of weavers, there can be little cause for hesitation, in supposing the allusion to be the alternation of a *shuttle*, so exactly represented by the toy in question. *Rev.*
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it may be conjectured to belong to the genera of aphid, coccus, or kermes, some of which have the faculty of discharging a kind of mealy powder from the surface of their bodies.

“ Among objects of natural curiosity, accident led to the observation of some swarms of uncommon insects, busily employed upon small branches of a shrub, then neither in fruit nor flower, but in its general habit bearing somewhat the appearance of a privet. These insects, each not much exceeding the size of the domestic fly, were of a curious structure, having* pectinated appendages, rising in a curve bending towards the head, not unlike the form of the tail feathers of the common fowl, but in the opposite direction. Every part of the insect was, in colour, perfectly white, or at least completely covered with a white powder. The particular stem frequented by those insects, was entirely whitened by a substance or powder of that colour, strewed upon it by them. The substance or powder was supposed to form the white wax of the east. This substance is asserted, on the spot, to have the property, by a particular manipulation*, of giving, in certain properties, with vegetable oil, such solidity to the composition, as to render the whole equally capable of being moulded into candles. The fact is ascertained, indeed, in some degree, by the simple experiment of dissolving one part of this wax in three parts of olive oil made hot. The whole, when cold, will coagulate into a mass approaching to the firmness of bees-wax.” P. 352.

This may, perhaps, be the insect mentioned by Du Halde, as found upon the tree called *Pe-la-chu*. On the leaves of that tree, he tells us, certain little worms are found, which leave particles of wax much smaller than those which form the combs of bees. This wax, he adds, is very hard, very shining, and much dearer than that produced by bees. Father Incarville, in a letter written to M. Geoffroi, from China, says, that the wax is collected from the worms themselves, by boiling.

Chu-san is the chief of a cluster of islands, in lat. 31° N. to the north of Formosa, at which point, we are to fix the extent of previous navigation. Upon the arrival of the squadron at this isle, the Ambassador had the satisfaction to find, that orders had been sent down from the court of Pe-kin, for the accommodation of the vessels, with pilots and provisions of every sort in profusion; that the inhabitants of the coast were every where alive with expectation; and that, very different from the account in Lord Anson's voyage, the curiosity of the mariners on board the numerous vessels they met, and the magistrates with whom they communicated, was inquisitive in the extreme.

* Qu. What is that? does it mean mode of gathering? Rev.

In the course of this navigation, we are much indebted to the author, for investigating and recording the indigenous names of the places seen or visited by the squadron, with the signification of the original terms, where it could be obtained. This is a precaution, which if the early voyagers had taken, much doubt and obscurity, with which we now have reason to charge them, would have been removed; and the want of it is that which makes it disputed to this day, whether the *Quin-fai* of Marco Polo, be *Hantchoo** or *Nankin*.

The singular account of the dwarf trees, seen in the Hall of audience, of the Governor of Chufan, with the supposed methods of procuring them, will doubtless appear to many readers an object of curiosity. Not that we recommend an imitation of the experiment, being rather fanciful than useful.

“ The Hall of Audience furnished also another object of curiosity, striking at least to strangers. On several tables, were placed in frames, filled with earth, dwarf pines, oaks, and orange trees, bearing fruit. None of them exceeded, in height, two feet. Some of those dwarfs bore all the marks of decay from age; and upon the surface of the soil were interspersed small heaps of stones, which, in proportion to the adjoining dwarfs, might be termed rocks. These were honey-combed and moss-grown, as if untouched for ages, which served to maintain the illusion, and to give an antique appearance to the whole. This kind of stunted vegetation seemed to be much relished by the curious in China; and specimens of it were to be found in every considerable dwelling. To produce them, formed a part of the gardener's skill, and was an art invented in that country. Beside the mere merit of overcoming a difficulty, it had that of introducing vegetables into common apartments, from which their natural size must otherwise have excluded them.—The general method of obtaining vegetable dwarfs, is said to be the following: a quantity of clay or mold is applied to the upper part of the trunk of a tree, from which a dwarf is intended to be taken, and close to its division into branches. The mold is to be confined to the spot by coarse hempen, or cotton, cloth, and to be carefully kept moist by water. In consequence of this application, continued sometimes above a twelvemonth, small tender fibres shoot down like roots from the wood into the mold. The part of the trunk emitting those new fibres, together with the branch immediately above it, is then to be carefully separated from the rest of the tree, and planted in new earth, in which the fibres become new roots, while the former branch is now the stem of the vegetable, thus transformed in some measure. This operation does not destroy or alter the productive faculty which those parts enjoyed before their separation from their parent root. That which, while a branch of the original tree bore flowers and fruit, continues to produce the same, though no longer supported upon any stock. The terminal buds of such branches of trees, as are meant to become dwarfs, are torn off; which circumstance

* It is probably the former.

prevents the further elongation of those branches, and forces other buds and branchlets from the sides. These branchlets are bent by wires to whatever form the operator wishes: and when the appearance of age and decay is meant to be given to a dwarf tree, it is repeatedly smeared with treacle or molasses, which attracts multitudes of ants, who, in pursuit of those sweet juices, attack the bark, and, by a gradual corrosion of it, produce the desired effect. These different processes are sometimes attempted to be kept secret by the gardeners, and they vary designedly in the mode of carrying them on; but the principle on which they are founded, is sufficiently apparent from what is related here; and the contrivance argues ingenuity and perseverance, rather than the practice does true taste, which consists in assisting nature in its most favourite works; not in counteracting its operations, or distorting its productions." P. 428.

From Chu-san, after a reception the most hospitable, the Squadron proceeded to explore the Yellow Sea, and the Gulf of Pe-kin, where possibly no European vessel had ever sailed before: the pilot whom they received on board, knew little of a navigation conducted upon European principles; he had traced the coast, indeed, in Chinese junks, and would have been an able director of the Argonauts, or any expedition, such as was attempted by the galleys of the ancients. Sir E. Gower, with his boats occasionally, and his tenders a-head, stood little in need of his instruction, familiarized to explore seas of much greater danger than the present, he would have reached the Pei-ho, if he had been assured of its latitude, sooner possibly without the assistance of a native, than with it. After doubling the promontory of Shan-tung, which is the extreme point east of the Chinese coast, he proceeded first to Ten-choo-foo, one of the principal cities of the province: here a second pilot was procured, with more confidence, but with as little knowledge as his predecessor. He promised the commander a harbour; but when the Squadron arrived off the Pei-ho, it was obliged to ride at anchor on the coast without protection, and to remain in this hazardous situation, till the presents were unladen.

The narrative of this navigation, by Sir G. S. is clear, instructive, and satisfactory; it is the great achievement of the expedition in a nautical view, and does as much honour to the commander, as the detail of it does credit to the writer. Many curious facts also are connected with the prosecution of the enterprise. The population of the country, swarming even in every islet that is visited; the state of agriculture, commerce, manners, and policy; the sea covered, and the ports crowded with vessels, and the universal industry of the people, are all circumstances confirming the accounts of the missionaries, so much doubted in Europe; but to whose labours, poverty, and sincerity, Sir George pays a just tribute of admiration.

ration; the more honourable to them, as it undoubtedly proceeds from no partial prepossession in their favour.

Much of this part of the volume we should have been willing to introduce for the information of the reader, if our limits would have allowed it: and with great pleasure did we find, that the missionaries had not abandoned their labours on the total failure of their supplies from Europe. Whatever success may attend their exertions in their profession, they must still continue the only medium of information, by which we can know any thing of the interior of the empire; and the testimony of the present work, is an evidence, that their information is authentic. An honour, likewise, it is to the superior science of Europe, that the Chinese, jealous and self-important as they are, cannot yet dispense with the admission of foreigners into the tribunal of mathematics. In astronomy, the sublimest of sciences, they are forced to confess, however unwillingly, that they are our inferiors; and the instruction of two hundred years, has raised no native professor in the observatory, to whom they yet dare trust the calculation for the ensuing year. It is not for the interest of Europe, that this last link in the chain of communication should be broken. Commerce, indeed, may continue without it; but if it were removed, all our knowledge of the most singular nation which has ever inhabited the globe, must remain stationary.

(To be concluded in our next.)

ART. II. *Principles of Legislation.* By Charles Michell, of Forcett, Esq. 8vo. 515 pp. 7s. Cadell and Davies. 1796.

WE have had frequent occasion to remark, that no event has called forth a greater variety of publications than the French Revolution, from which the present production also in part originates; but it is not, like many others, a mere ephemeral publication. The author considers the novel principles upon which the French and modern reformers have proceeded. He tries them by their immediate effects. He contrasts them with those maxims which are proved and stamped by the uniform conduct of individuals and of states, as the surest means of happiness. He takes, as his guides, the unerring facts of history; and reposing upon the sure test of experience, deduces principles applicable to nations in successive periods of their condition, but with particular reference

to the present conduct of the French, and the situation of Great Britain. The author tells us, in his preface, that "this Essay, begun at a much earlier period, was finished, in its present form, during the spring of the year 1794." After noticing the delay of the publication, he adds, "Much has happened to diminish the utility of the work—Conjectures are changed into certainties—Tenets have been combated, that are now generally relinquished, and arguments are become trite, or superseded by facts." We notice this declaration, only to show, from the author's own account, the impropriety of the title he has given to his work. Principles of Legislation, do not depend upon partial events, and are not to be altered by the changes which take place in the lapse of two or three years. The book would have been more appropriately described, if it had been entitled, "The Theories of Modern Reformers, contrasted with the genuine Principles of Government, deducible from Experience." Mr. Michell is evidently no book-maker. He gives the conclusions of a vigorous and well-informed mind upon subjects as they arise. He has divided his work into books and chapters—but he has not given the contents of any chapter, nor has he added an index of the subject matter. We shall endeavour to supply this defect. At the same time, by a summary analysis of the work, it is impossible to give an abstract, which can convey any competent ideas of the subjects discussed; for many of his illustrations are not of less importance than the principal matter, which they are adduced to support or explain.

The work is divided into two parts; in the first of which, the author considers the principles which the French have made the foundation of their successive constitutions, namely, that

1. Man is born equal, and
2. That he continues equal in his rights.
3. The justice of the maxim, that "the will of the majority is binding on the whole."
4. The distinction which has been set up between the abuse of French doctrines and the doctrines themselves, and the argument, that the people should be instructed and delivered from the gross ignorance which causes all the mischiefs we complain of; which leads to a consideration of the liberty of the press.
5. The question, whether luxury, though productive of mischief in some respects, is not productive of good in others.
6. The law of primogeniture and agrarian laws.

7. The

7. The questions of large and small farms, and the means of promoting the cultivation of land.

8. The game laws, tithe and land tax.

In the *second* part, which relates to subjects connected with each other, and which Mr. Michell has entitled, Book II. he states, "that the cause which is now *sub judice* before the grand tribunal of the civilized world, may be comprised in the following fundamental propositions :

1. "Does it conduce to the prosperity of a great and opulent nation, that there should be an order of men exalted above their fellow-citizens by honorary distinctions?"

2. "Should the offices of government, in such a nation, be restricted to men of a certain census of birth and property, or should they be open to all?"

3. "Is a monarchical, or republican form of government, best calculated to produce public prosperity and private happiness in such a nation?"

4. "What proportion of power (if a monarchy is preferred) should be entrusted to a king, so as most probably to produce the ends proposed by that form of government?"

The first proposition he discusses in the 1st, 2nd, and 3rd, chapters of this book, as he does the second proposition in the 4th, 5th, and 6th, in the course of which, he introduces much appropriate matter, sometimes principal, at others illustrative.

He has assigned the 7th chapter of this book to the third proposition, and has disposed of the 4th proposition in the 8th chapter.

From the principles inculcated in these chapters, he, in the 9th, traces "the origin, progress, and decay of absolute power in France." Which principles, he further states, "will enable us to discover the foundation of British freedom, and the causes of the real danger that threatens our constitution."

The 10th, and last chapter, inculcates the maxim of Tacitus, that "the secret of setting up a new state, consists in retaining the image of the old," and "traces those peculiarities in the construction of the British parliament, to which we ought to ascribe its peculiar excellencies."

To each of the subjects mentioned in the *first* part, Mr. Michell has assigned a separate chapter. The first, which considers the question, that "Man is born equal," begins by laying down in what politics consist, which have been said to be a science of expediency; and it has been asserted*, that "circum-

* Burke's Reflect. on the Revol. in France, p. 8.

stances alone render every political principle beneficial or obnoxious."

"Politics," Mr. Michell observes, "is a word that serves to express both the whole science of government, and the art or practice of administering public affairs: it too often, therefore, in argument leads to error. Legislation may be resolved into principles that are invariable; the mode of applying these principles, depends on the circumstances of the moment. The doctrine of expediency is useful to the statesman, actually engaged in the government of a particular nation—but with him it should operate only negatively. Circumstances may render pernicious a measure abstractedly good, but no circumstances can render permanently beneficial, a measure abstractedly bad. A virtuous and intelligent statesman, is influenced by expediency no farther, than if occasion requires to desist from action."

In considering the question, "Man is born equal," Mr. Michell states his opinion thus:

"Nature, it is certain, shows no partiality in the distribution of her favours, mental or corporeal, between particular ranks; it is perhaps as certain, that she shows very little between one man and another. Education, occupation, and exertion, produce the greater part of any difference that may be observed."

Mr. Michell seems here to misconceive the position of the French metaphysicians. We do not apprehend that, in this their prior principle, they meant to say, that man was born equal in respect of his powers of body, but in respect of his rights—and if this be the meaning of the maxim, the reasoning which Mr. Michell has used in his second chapter, will, indeed, apply to it; but the opinion, that men receive from nature equal powers of body and mind, and the same qualities of the heart, seems by no means tenable. Mr. M. himself admits a difference in the frame of the nerves, of the constitution, as also in respect of health, and of countenance: and the state of our intellectual powers, depends so much upon the state of our corporeal organs, that even this difference will of itself determine the question. Situation, it is true, gives scope to bodily exertions, and calls forth the faculties of the mind. The one may never be exercised, though possessed, and the other may lie dormant, though in existence; and here it is, that education, occupation, and exertion, have their use and influence. The powers and energies have a previous existence. But education is like a genial sun, or chilling blast, which either unfolds all the beauties of the flower, or stints and destroys its growth.

As education and custom, however, will ever make the distinguishing marks between the great body of mankind; the author's conclusion is accurate, that government is to be formed so as to suit what is common, and not to be adapted to what is uncommon.

uncommon : and his principle seems to be just, that “ the chief care of a legislator ought to be, to ensure the integrity of those who must be trusted, and if that is inflexible, we may be satisfied that their abilities will prove equal to their duties.”

In considering the principle, *that men continue equal in their rights*, Mr Michell observes, that the moral or natural rights of men are unconnected with the present dispute ;

“ And, that the civil rights of men are only negative. Equal protection from the power of government, and, in certain cases, of which the community assumes to itself the cognizance, from the injustice of individuals. What have been called rights,” he proceeds, “ the participation of which we are actually disputing about, the public offices of government, i. e. political powers, ought strictly to be called duties.”

To the maxim, that “ the will of the majority is binding on the whole,” if applied as a principle of practical legislation, Mr. Michell observes there is one insuperable objection ;

“ It is impossible to ascertain by any mode or contrivance imaginable, what is the unbiassed will of the majority of a nation, as to any particular question. In cities, a very small portion of the inhabitants may, with the advantages of union and preconcerted operations, dictate with uncontrollable authority to the whole. The less sanguinary Romans (among whom this principle prevailed) were content to surround the forum, and preoccupy all the avenues to the hustings with an armed mob, by means of which, the most alert faction passed what laws it pleased. The ferocious Parisians, by a liberal exercise of the lanthorn and pike, awe their opponents into silence, and compel them to adopt the same opinions. As to the will of a great nation, we need only refer to the arguments so often used by our opposition, to prove the futility of addresses, as *evincede* of the general opinion. The same arguments may be applied, with equal force, to petitions, or revolutions of any kind, or any particular question from corporate bodies, or districts. It is more difficult indeed for a faction to establish a tyrannic sway over an extensive country, than over a single city ; but that sway, if once established, is, from the obstacles which the discontented meet in their endeavours to form an union, far more secure. The inferior, but united force of Paris itself, awed into acquiescence by a faction, has easily quelled the successive insurrections in La Vendée, Lyons, Marseilles, Toulon, and various other places and provinces of France ; though there can be no doubt, but that the discontented would, if united, as easily have overwhelmed the city of Paris.”

Mr. Michell gives his opinion as to a whole nation, or a part of it, resolving to depart from those institutions to which they have been accustomed, in the following words :

“ That a part of a nation, whether they form a majority or not, may be justified in endeavouring to obtain an alteration in the estab-
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blished constitution, and even in committing, if necessary, the justice of their cause to the decision of the God of battles, I do not deny. But be it remembered, no slight motives can justify them; for, in fact, they dissolve the social bond, and renounce the parent that gave them birth. Whereas, they who support the established constitution, can hardly, in any case, deserve blame."

This is a subject, upon which the boldest politician should hesitate to commit himself. We are sorry to find an author of acuteness and penetration, hazarding an unqualified opinion upon a question of such magnitude, in such loose and unguarded terms. The propriety of innovation, and of the means to effect it, is a question of circumstance: though the majority or minority of the people, or even any individual, may *express* their opinions, and may be allowed to do every thing, which can tend to convince the supreme power of the state of the propriety of an alteration; we hesitate to pronounce, that it ever can be fitting for the majority, and still less for the minority to act upon their own opinion, without respect or reference to the determinations of the existing legislature. That case most certainly can rarely occur, where it is to be justified. But when such a case is supposed, the following great questions are to be determined, in the first instance, before the mind can form its conclusion. First, whether the inconvenience of submitting to the form of government, such as it exists, is greater than the danger and mischief to be apprehended from having recourse to arms, even supposing the revolting party to be successful; and, secondly, what probability there is, that such a party shall be successful? Both of these questions must be answered in the affirmative; otherwise, resistance, and an attempt to alter by force, an established government, never can be justified. It is scarcely possible that they ever can be so answered, where the object of commotion is a total alteration in the established form of a settled government. Peculiar forms of political administration, influence the manners and habits of those who are subjected to them, so as to render them less suited to a government which appears in a different shape. An abrupt and sudden alteration in the legislative powers, pre-supposes the possibility of a change, equally rapid, in the manners of the people. But to suppose such an instantaneous change, is to forget all that we have learned from experience of the force of custom, of imitation, and of respect for ancient usage. If the reformers are virtuous and wise, a total change, which must reverse much of what we have felt and learned, will never be attempted. Though attempted, if the people are virtuous, it will not succeed. If the reformers are vicious, it may be attempted; but unless the people are vicious, it will prove unsuccessful; for a
virtuous

virtuous people never yet were found, who did not reverence established constitutions. If both the reformers and the people are corrupted, an alteration of the established government may take place, or rather the destruction of all government will be the consequence; and it will depend upon events beyond human foresight and controul, whether a better or a worse constitution shall be substituted in its place.

These observations apply to the case of a people, who seek to change their government for a better, without having any reason to complain of the conduct of their rulers. But the case is very different, where, in a government constitutionally free, acts are committed by the governors, hostile to, or subversive of the principles of that constitution, which is entrusted to their ministry and care. In such a lamentable state, resistance is a right, much less questionable than in the former. But still, as in the exercise of every other right, we are to place the inconveniences which may arise from exerting it, in balance against those benefits which are expected to ensue from its adoption. The brute and ungovernable force of the mass of society, should never be resorted to for the redress of trivial mischiefs, or the reform of slight encroachments upon civil freedom. The manners of a whole people, as we have just remarked, are not changed all at once, nor is the spirit of a free people broken by a single act of their rulers, let it be what it may. An infringement of a well-framed constitution, in a single instance, so far from being dangerous, may prove favourable to liberty. It may make the people more jealous, and more watchful of their governors, and by consequence render the latter more cautious. If, indeed, a succession of infringements should threaten a total overthrow to their form of government, then the people may be justified in taking all measures which are necessary to prevent its subversion; but recourse to arms is one, which nothing but the most cogent and dire necessity can justify.

We agree with Mr. Michell, that if the question is to be tried at the bar of reason, it falls upon the innovator to prove, that it is fitting to change the constitution: but this fitness is not to be proved by numbers. We also agree with Mr. Michell, that the principle of the majority is equally inapplicable, when recourse is had to force, and the contest is to be decided by a trial of strength; for the strength of men, opposed to each other, does not consist merely in numbers, or in physical force. Skill, intelligence, stratagem, address, situation, and the proper use of its advantages, will do more than mere superiority of numbers, even though we could suppose all the members of a community in arms, and opposed in hos-

tile array to each other. But this is a case, which never has, nor can happen. A great number of the people will take no part in the contest; they will remain calm spectators of its progress, and will submit, from indifference or necessity, to the faction which shall prevail; who, from the instances aptly pointed out by Mr. Michell, it is certain, may maintain their power against a decided majority of their opponents.

We shall close our remarks upon the first part of this work, by noticing an observation, which the author has thrown out in several places, that, by over colonization, and an excessive attention to foreign commerce, Great Britain has put her existence, as a great nation, in jeopardy, and has risked her security in acquisitions, which have more of apparent than of solid intrinsic power. It is to be wished, that Mr. Michell had consolidated his observations upon this subject, and had considered it fully. It is of immense importance. Foreign commerce is of great consequence to a nation, which depends on its navy for its principal defence; but it is to be questioned, whether the same object might not have been better attained, by due attention to the coasting trade, which would have promoted that inland trade, which is the first in importance, extent, and benefit to every country. Foreign commerce should never be encouraged at the expence of inland trade, and still less at the expence of agriculture. It is of real use only, when it creates an additional incitement to the exercise of domestic industry, and promotes those manufactures, which, by working up such raw materials as are the natural productions of a country, accords with the ordinances of nature, and favours the usual employments of its inhabitants. What species of foreign commerce is of most advantage to Great Britain, is an enquiry, which has not been hitherto ascertained. Men are not apt to discriminate, and it is much to be feared, that in supposing all foreign commerce to be advantageous, we have paid too little attention to our internal advantages. It is matter, however, of consoling reflection, that these are yet unimpaired by our negligence, although they have been left unimproved, and that by due attention, they may be still rendered conducive to a greater degree of national prosperity, than we have derived from those objects, which we have hitherto pursued with such improvident avidity.

In the second part of Mr. Michell's work, his opinions are much more matured, better arranged, more copiously set forth, as also more strongly enforced and illustrated, than in that in which he treats of the principles of the French constitution, and which we have hitherto considered.

The author professes himself an advocate for honorary and hereditary distinctions in an order of men, exalted by law above their fellow-citizens, whom he distinguishes by the appellation of *Nobless*.

He combats, and, we think, successfully, Hume's opinion, that all plans of government, which suppose any considerable reformation of manners are imaginary; and he condemns alike modern legislators, who, neglecting morals in their various schemes of policy, have relied wholly upon a nice counterpoise of opposite vices and interests, as the regulating balance of their governments; and the legislators of antiquity, who, neglecting this balance, have placed their entire trust in the influence of manners.

He points out an error into which, he conceives, Montesquieu has fallen, when he considers laws, manners, and customs, as separate and distinct in themselves, though they are nearly connected; and combating, as we conceive no less successfully, the principles upon which that great man has rested the foundation of different forms of government, he asserts, in opposition to him, that virtue, in fact, although it may be differently modified, is the vital principle of all governments whatever.

Since laws create customs, and customs produce morals, which afterwards become more powerful than the laws to which they owe their origin,

“It should” he says, “be the aim of a legislator, to create that system of morals which is adapted to the constitution which he proposes to establish.”—“It is only, however,” he observes “by an indirect operation that laws create morals; and their tendency must not be obvious, otherwise they would be rejected or evaded. These are the laws, which Montesquieu justly says, are important blessings deeply concealed, and slight evils very obvious.”—“Of this nature,” Mr. Michell conceives, “the institution of a legal noblesse appears to be. It is a most efficacious palliative of some of the most pernicious vices incident to highly polished and opulent nations.”

This distinguished class is to possess a qualification, of birth as well as property;

“For true noblesse consists in a liberal education, and honourable pursuits and employments, followed even from the cradle. Wealth may confer this, but it must be hereditary, not acquired. The upstart himself, whatever may be his talents or opulence, will seldom have the sentiments and inclinations of a gentleman.”

He proposes also to adopt the law of Bretagne, which allowed a poor noble to lay aside his rank without losing it.

To a noblesse so constituted, he would exclusively confine the confidential offices of state; and such an institution, he conceives,

“ Would perhaps form the ground-work of a constitution, either republican or monarchical, in which the licentious disposition of the people, the haughty tyranny of an opulent, or the venal avarice of a poor noblesse, would be sufficiently guarded against, without endangering the liberties of the people, or the stability of national peace and controul.”

It is, perhaps, something more than dubious, whether the legal institution of a noblesse, endowed and formed as he describes, would produce the advantages he has assigned to it. It is to be doubted whether the evils which existed under the old government of France, for which Mr. M. has endeavoured to account upon other grounds, were not incident to, and unavoidable concomitants of such an institution. The reasoning of the author, upon this subject, proceeds upon a mistake similar to that into which he has fallen with respect to the establishment of perpetual entails; and we may fairly expose the one, by a particular examination of the other. A regard to family name and distinction will preserve the estate. But entails, though they preserve the estate, will not preserve a regard to family name; and if this be lost, the estate is not worth preserving. That elevation of mind, that dignity of sentiment, and that manliness and independence of character which ought to distinguish the higher ranks, are the fruits of virtue alone. Among a virtuous people, estates are transmitted from father to son, and are preserved, for ages, without the aid of entails; and wherever this is the case, we find the higher orders distinguished for those qualities which besit their stations. The estate may be preserved, indeed, by means of entails, as the distinction of orders may be preserved by the institution of a noblesse; but those qualities which ought to distinguish the landed proprietor and the noble, are neither created nor preserved thereby, but are more likely to be destroyed by the adoption of the one, or by the institution of the other.

It is not intended by this, however, to assert, that there ought to be no distinctions of rank in society, established by law, but merely in opposition to Mr. Michell, to contend that these legal distinctions ought to be entirely political, conferring inclusive privileges upon the order, but not exclusively confining that order to any cast of men.

But though we differ from Mr. Michell, as to the means, we agree with him entirely as to the importance of producing, in the higher ranks, those nobler qualities which besit their station; and we refer our readers to the three first chapters of
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the second book, where they will find many original observations highly important in legislative policy. In particular, we cannot omit pointing out to them a note (M) at the end of the volume (p. 410) on female manners; the proper regulation of which, is of the highest importance in every government.

Most of the observations contained in the concluding part of the third, and in the fourth, fifth, and sixth chapters of the second book, are extremely just. Many commonly-received opinions are properly questioned, and in general combated successfully. Mr. M. is of opinion, that no man, whatever may be his abilities or application, can, before thirty, attain that maturity of judgment and information which is requisite for a senator. He gives a decided preference to a standing army over a militia, and maintains, that the former, when properly constituted, instead of being dangerous, is favourable to liberty. We would willingly transcribe a note (Γ) at the end of the volume, relative to the militia of England, but the limits of our work forbid the insertion. We must content ourselves with referring the reader to this note, as well as to a note (Y) in which Mr. M. states strong objections to our present army arrangements, and suggests the plan of a more regular establishment. These are subjects which the important changes that have taken place upon the continent, render extremely interesting; and without pretending to very great political sagacity, we may venture to foretel, that they must, in future, occupy a much greater portion of the statesman's care than they have hitherto done. Mr. M.'s sentiments upon representation, given in his own words, will enable the reader to form an opinion of his mode of thinking, and style of writing, with sufficient accuracy and justice.

In the sixth chapter, after laying down the foundation of elective franchise, and tracing, shortly, the history of the British House of Commons, and the improvements it produced upon the national character, he proceeds:

“Theorists endeavoured to trace the cause of these blessings, and ascribed it to representation. The idea was cherished; for some hitherto unknown cause was naturally supposed to be the origin of those hitherto unknown effects. Liberty and representation became, by degrees, synonymous terms; and, at last, it has been asserted, that he is not free, or has no security for his freedom, who is bound by laws, which he neither in person, nor by his representative, contributed to exact; and representation, like freedom, has been claimed as a natural right.

“If this really was the case, women, minors, and foreigners domiciliated, should have their representatives, or they are not free. It is not even enough to allow their votes for candidates, restricted by qualifications of sex, age, or nation; such candidates may not possess their

their confidence, and that person, beyond all doubt, is not represented, who is restricted in the choice of his representative: and our parliament should have a due share of peasants, women, children, and aliens.

“ A representative, if the word has any precise meaning different from that of an elected senator, can possess only those powers which his principles [*principals*] do possess. The right of being chosen must therefore be allowed in all who have the right of choosing; and the political supremacy, which for the purposes of government is required in the senate, must be admitted in its constituents. The right of choosing, with its awful appendage, being necessarily extended so very far, no just reason can be assigned why it should be at all limited; for although an ideal sovereignty, that subsists no more in one description of citizens than in another, may reasonably set bounds, more or less extensive, to its grant of the various political powers which it chooses to create, and, among others, to that of voting for a senator*; yet if this power is claimed by so many, as must be admitted to exercise it, as an inherent right, it can be denied to none; for he who possesses no property at all, is, to the full, as capable of exercising the supreme power annexed to the right of voting, as he who possesses forty shillings a year in land, or who contributes so much, in the shape of taxes, to the revenue of the nation. Individuals may, for some specific question, or in some particular line, authorise a person to act for them, and the law of the land, or the law of opinion, will compel them to abide by his determination; but it is repugnant to common sense to suppose, that a people amenable to no power, and who, if they approve of their own conduct, fear no other censure, will relinquish altogether their acknowledged supremacy, and submit, in points of great importance, to their representatives, whom they must consider rather as responsible servants than as rulers. The chief object for

* “ The language I have used is not satisfactory to myself; yet I know not otherwise how to answer those who maintain, that government, or political power, originated from an intentional act of any body of men competent to create that power. Instead of stopping short at a sovereign plastic mass, I go one step farther, and find this mass composed of individuals, independent indeed, but powerless. When, therefore, we seek a sovereignty superior to the constituted authorities of a state, we find it ultimately vested in individuals devoid of power: but surely this is an ideal sovereignty. According to a new French code, the sovereignty resides essentially in the universality of the people. This universality cannot act, except in the shape of insurrection and revolution; but then government ceases to exist. From the king to the beggar inclusive, no one possesses, collectively or individually, the least particle of political power by divine or inherent right; the power of the mob of Athens was like that of the Grand Signior, or the King and Parliament of Great-Britain, a created constitutional power, or like theirs, an usurpation. It would be as difficult to prove the title of the former, as of the two latter governments.”

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which the senate was created must be lost; and the supreme power would not only be possessed, but exercised by the multitude. The principle of representation therefore implies, that the sovereignty is vested in the people at large, and draws along with it, as a necessary consequence, an unlimited right of suffrage and eligibility, with the fatal system of administration, a senate controuled and dictated to by the people. Modern reformers may pretend to consider all this as desirable; but a majority of honest and intelligent persons will probably allow, that if these are the necessary consequences of representation, *that* cannot be admitted as the creative principle of a senate, intended to produce national welfare; and which, if we refer to the model that exists, did, in a great measure, succeed.

“ A representative (strictly speaking) must be considered as bound to obey the instructions of his particular constituents. This has been asserted by candidates courting the favour of a mob; but no one can suppose that such a line of conduct was ever honestly prescribed by a man of common sense as the duty of a member of our parliament. Should it, however, be adopted, a senate would not be a legislative body, an integral part of the government of a nation, one and indivisible, but a congress of delegates, struggling for the discordant interests of various petty jealous republics or societies. The national welfare, could a nation exist on such principles, ought to be no more the object of a member than his constituents; and representation, instead of removing, would aggravate all the evils attendant on the personal exercise of popular sovereignty. A multitude acting for themselves, though fickle, are naturally disposed to act in unison; but a multitude, separated in distant provinces, and biassed by opposite interests, acting by representatives, will be both fickle and discordant. And if we allow that a member of parliament, though chosen by certain select inhabitants of particular districts or towns, is, by his creation, invested with powers which he did not before possess, which his electors do not possess; that he is not responsible to them, but bound to consult only the good of the nation, that man is endowed with a portion of ingenuity which has been denied to me, who can discover in him any thing resembling representation.

“ The word, therefore, if applied to our House of Commons, is a word without a meaning; and although it must be allowed that the people are by no means represented by it as French reformers say they ought to be, yet they who profess an attachment to the constitution of Great Britain, and only ask to purify corruption, are not consistent with their own declarations, in endeavouring to procure a representation.”

The ground upon which Mr. M. gives the preference to a monarchical form of government, is not merely the generally received opinion, that a regal form of government excels in unity and secrecy of council, and vigour and dispatch of execution, with regard to foreign affairs; but also the consideration of its effects on the internal administration, and the manners of the people. We cannot follow him through the instances from history which he adduces in support of his opinion,
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which, therefore, we leave to the judgment of our readers; but though we agree with Mr. M. that a regal government is best calculated for a large and opulent nation, we do not accord with him as to the degree of power that ought to be entrusted to the King, or as to the manner in which it ought to be restrained. That "the prerogative from which no danger can be discovered in theory, will prove too weak in practice," is true. But the very vesting in the sovereign a sufficient legal power to enforce a vigorous and effective government, requires that checks should be introduced, not to restrain the proper, but to prevent the undue exercise of such great authority. Though, therefore, it may be true, as Mr. M. conceives, that a senate ought not, in a monarchy, to possess more than a retrospective censorial jurisdiction over the executive power, and its agents, in regard to foreign affairs; yet it does not follow, that because our House of Commons is possessed of the purse, it has, on that account, a tendency to draw to it the supreme direction of the administration, executive as well as legislative. We cannot therefore agree with him in the conclusion, that the King should, at his succession to the throne, obtain a revenue for his life sufficient to carry on the business of government, and to maintain whatever military force may be deemed necessary for the defence of the empire, and its dependencies. Such, however, is Mr. Michell's opinion; and he also conceives that Parliament, by assuming precautionary interference, loses that retrospective jurisdiction which it ought to hold over the executive power. But this consequence is not more just than the former. It confounds two things, which are, in themselves, separate and distinct.

The limits of our work oblige us, without farther remark, to refer our readers to the four last chapters of Mr. Michell's second book, the third of which relates to the causes which led to the French revolution, as the others respect, more immediately, the British constitution. His opinion may not, in every instance, prove well founded, or so copiously detailed, as to embrace all those views in which his subject may be seen; but the reader will find much matter to confirm his opinions when they are right, to recall him from the paths of mistake, and to incite him to original and useful investigation.

We are sorry, however, we cannot dismiss this work, without speaking to its author in a language of strong reprehension. We find him beginning a very improper note (DD) with this observation:

"Perhaps this class (the ministers of religion) ought not strictly to be reckoned in the balance of the political powers of a state: for whatever property may belong to it, however distinguished its members

bers may be for abilities, its existence depends less on itself than on the good will of all the others. If a sense of religion is in general extinct, the establishment of a clergy or priesthood will be abolished or lost."

But this is a sorry begging of the question, and is extraordinary in an author, who rightly considers morals to be one of the chief supports of a well constituted state. Considering the question solely in a political light, the point is not what might become of the clergy, among a people who should be degraded and reduced to a state of swinish depravity; but whether the establishment of a priesthood does not tend to save them from that state; to keep alive a sense of religion, and thereby to preserve the thoughts and ways of men from immoral taints. It seems strange that an author, who, in other instances, points out so strongly the ease with which individuals, who flatter the prejudices of the people, gain proselytes; and who, therefore, inculcates the necessity of restraining those arts which are addressed to our baser passions, should yet suppose that a sense of religion may be preserved without forming the ministers of religion into a class, which shall be bound by duty, and trained by education, to watch over our conduct, to exalt our ideas of rational happiness, to sublime our moral sentiments, and guard us against the overbearing tendencies of our passions, and the wicked advice of self-interested and depraved individuals. If virtue is the vital principle of all governments, as this author justly contends it is, how is virtue to be preserved, or enforced, without religion and morality? How are religion and morality to receive their influence, and produce their effect, without teachers? And how are teachers to discharge their duty, without being made independent, by a permanent provision, of those baser passions which it is their object to check and controul, and, if possible, to remove? The situation of the ancient world, to which the author has recourse in support of his opinion, was different from the modern, in this respect, that their religion, consisted only in a number of ceremonious observances, but did not, like the latter, inculcate a system of morality. Still, however, the instance is completely adverse to his remark; for a sense of religion was there quickly lost among the higher ranks, and, being lost among them, ceased to operate upon the lower.

Seeing that in our government the connection of church and state is the basis of our constitution, we should have conceived that an advocate of order would have paused before he made a remark which struck so deeply at the root of our establishment, though he had been able to support his opinion by the most solid reasoning. For where an institution has been once firmly established, it becomes a very different question whether

whether it ought to be overturned, because not the best which might have been originally formed, from what it would be, supposing the matter were yet entire, and the enquiry was what was the best institution which we could adopt. But, to make a passing remark upon a subject of the greatest importance, in opposition to the best opinions of our wisest forefathers, as well as against the best opinions of the present day, which, therefore, ought not to be lightly shaken, deserves a name which we are unwilling to give it, when it must be applied to an author, of whom we think, in general, so highly as we do of Mr. Michell.

We have considered this work at a more than usual length, because we think, with its author, that the ferment of spirits, and convulsion of opinions, which pervade Europe, will not subside without affecting an important change in the manners and government of nations; and that the triumph of anarchy, or the crush of liberty, can be prevented only by active and strenuous exertions, on the part of the advocates of order and rational freedom. We hope also, that the manly sense of our countrymen will still be exerted to understand thoroughly, and appreciate justly, the principles of their constitution; and deprecating the horrors and miseries of France, that they will resist the arts of insidious demagogues, and avoid that degeneracy of manners which led to the revolution in that country. Further let us indulge the wish, that the abilities of the well-intentioned and the well-informed, will still be employed to assist the national judgment, and correct its errors. For this purpose, we recommend the work now before us, in which are to be found many solid observations on national economy and legislative jurisprudence. It is to be remarked, however, that Mr. Michell does not seem to have paid the same attention to commercial, that he has done to political subjects. He always merits the praise of thinking for himself, but, like many other original thinkers, he does not always state his ideas so clearly as might be wished; and being occupied solely by his own views of the subject, he hastily overlooks those of others. This renders him sometimes obscure, often abrupt, and is the chief cause of those errors which are to be found in his opinions. The form of his book is, in itself, objectionable. The notes at the end seem to be additional matter, which pressed upon the author in reading over what he had written, and which he found it impossible to introduce into the body of the work without casting it anew. We cannot, however, help regretting that he has not attended more to the arrangement of his matter, and to its subdivision. He would then have treated more at large of many important subjects, which
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he has, at present, barely touched, and would have avoided several repetitions into which he has fallen. In the discharge of our duty, we have been obliged to notice the faults, as well as the excellencies, of this book : but, with all its errors and imperfections, we venture to pronounce the work to be one of the most solid and sensible, as well as most useful literary productions, which the French revolution has called forth.

ART. III. *St. Pierre's Studies of Nature.*

(*Concluded from our last, p. 133.*)

NOTHING but a sense of the duty which we owe to the public, could have induced us to extend our preceding article, on the work before us, to the length in which we have presented it. The question discussed in it is of the highest importance in natural philosophy ; reputations the most dear to science, and sincerely venerated by the wise and good, were involved in the decision, and by it an explanation of some of the most general and interesting phænomena is not only influenced but regulated. From such considerations, and such only, we lengthened out our refutation of St. Pierre's opinions concerning the figure of the earth : his opinions rested entirely on *his own gross error* ; and although they might have been overthrown by a very brief statement to those moderately conversant in mathematical demonstration, we judged it proper to make our refutation full, for the general benefit of our readers. Saint Pierre can no longer boast that what he has advanced, concerning the figure of the earth, remains unimpeached. If he takes the trouble to reconsider the subject, and to comprehend the meaning of those whom he attacks, he will find reason to accuse himself of rashness, for writing on a subject which he did not understand.

One error is frequently the parent of others, and the offspring is generally numerous, when they are nourished by vanity, and an over-weening self-sufficiency. Of the truth of this remark, we have a striking instance in the work before us ; for the author's gross error, concerning the figure of the earth, has led him to adopt a number of opinions irreconcilable to natural phænomena, and which, of course, sound and enlightened philosophy cannot admit. In many places he omits mentioning the principal circumstances, which contribute to the most evident appearances of nature ; with a view, as it should seem,

seem, the better to support his favourite hypothesis: and he thus presents to his readers a mangled and indistinct representation of causes, and their effects.

Before we present to our readers an instance of this description, it is necessary to copy the following quotation from Bouguer, as cited by Saint-Pierre.

“ The curve of the globe,” says Bouguer, “ is more sudden toward the equator, in the direction of north and south, because the degrees there are smaller: and the earth, on the contrary, is flatter toward the poles, because the degrees there are greater. One would imagine that the equator was distinguished only by the greatest rapidity of motion performed in the space of twenty-four hours; but it is marked by a distinction still more real, namely, a continued elevation, which must be about six marine leagues and a half quite round the earth, and every where at an equal distance from both poles.”

Upon this passage from Bouguer, Saint-Pierre makes the following remarks:

“ We here see the strange consequence deduced, at once, from the flattening of the earth at the poles, and from the magnitude of the degrees of the meridian at that part, which necessarily give to the polar circle a projection beyond its circumference; those which may be deduced from the elevation and more sudden curve of the equator, would be no less extraordinary. They are precisely these, if both the one and the other existed, there would be no sea under the equator; because the course of the waters would be in this case determined, by the elevation of six leagues and a half, and by the more sudden curvature of that part of the earth, to withdraw from it, and, by the power of gravity, to flow toward the flattened poles, nearer to the centre, and there to re-establish the spherical segment which the academicians have cut off. Accordingly, on this hypothesis, the seas would cover the poles, and would there be of a prodigious depth, whereas we should have nothing but elevated continents under the line. But geography demonstrates the direct contrary; for it is around the line that we find the greatest seas, and a great quantity of land barely up to their level; and, on the contrary, elevated countries, and lofty beds of water, are very frequent, especially toward the North Pole.”

This is a very partial and contracted view of the subject, and, in our opinion, totally unworthy of the pen of one who professes to have studied Nature. We suppose that Saint-Pierre admits we have the alternate appearances of day and night every twenty-four hours, and that these vicissitudes are caused by the diurnal revolution of the earth about its axis. If such be his persuasion, he will allow, as a necessary consequence, that there must be a considerable degree of centrifugal force at and near the equator; and that this force will give the waters a tendency to fly off, and therefore cause them to rise towards the equatorial regions. Any one may convince himself of such

such a tendency, by attending to a wet mop swiftly twirled round, or by suspending a bucket, containing some water, by a cord, and causing it to revolve. He will find, in consequence of the revolution, that the water will ascend towards the side of the bucket, and that this ascent will be proportional, in some degree, to the velocity with which the bucket revolves. The oblate spheroidal figure of the earth, and the geographical facts mentioned by Saint Pierre, in the quotation above, are immediate consequences of a diurnal revolution.

The passages which we have hitherto noticed, are contained in the advertisement and explanation of the plates at the beginning of the first volume. In an advertisement of seventy-nine pages, at the beginning of the fifth volume, Saint Pierre resumes the subject, and collects his arguments under twelve heads, to prove that the earth is elongated toward the poles. The actual measurements of degrees by the academicians, and the diurnal revolution of the earth, furnish a complete answer to most of these divisions. The following are the last three of the twelve:

“ X. and XI. The astronomical proofs of the elongation of the poles, are three in number. The two first are Lunar. I mean the two-fold observation of Tycho-Brahe and of Kepler, who saw, in central eclipses of the moon, the shadow of the earth lengthened at the poles. It is impossible to oppose any thing to the ocular testimony of two astronomers of such high reputation, whose calculations, so far from being favoured, were deranged, by their observations.

“ XII. The third astronomical proof, of the elongation of the poles, is solar, and respects the north pole. It is the observation of Barents, who perceived in Nova Zembla, in the seventy-sixth degree of north-latitude, the sun in the horizon, fifteen days sooner than he expected. The sun, in this case, was two degrees and a half more elevated than he ought to have been. Allowing one degree for the refraction of the atmosphere, in winter, at the seventy-sixth degree of north latitude, or even a degree and a half, which is a very considerable concession, there would remain one degree at least, for the extraordinary elevation of the observer above the horizon of Nova Zembla. I have, on this occasion, detected another mistake of the academician *Bouguer*, who fixes the greatest refraction of the sun at no more than thirty-four minutes, for all climates. It is easy to see that I do not avail myself of all the advantages given me by the gentlemen whose opinions I am combating.”

We are far from believing, with Saint Pierre, that it is impossible to oppose any thing to the ocular testimony of the two astronomers mentioned above. We have the highest respect for their memory, and as high an opinion of their zeal in the cause of science, and of their diligence in observing; but we also know that practical astronomy has attained, since their days,

days, by means of the improvement of instruments, an accuracy to which they were strangers. Saint Pierre might use the same authority, and with as much appearance of reason, to induce his readers to believe in all the intricacies of the Tyconic system of the universe. One who could deliberately maintain an erroneous system, may not unfairly be suspected guilty of mistake in a transient observation, especially as the appearance mentioned is contradictory to other phenomena and experiments.

Although Saint Pierre boasts, that he could fill a volume with new proofs of the elongation of the earth at the poles, we think he must have been at a loss for fair and connected arguments, when he recurred to a solitary fact, to make up the twelfth head, above quoted. It is well known to men of observation, that an accurate rule for estimating refraction, cannot be laid down; and therefore it ought to be acknowledged, that one remarkable instance cannot establish or overthrow a theory. The appearance in Nova Zembla, above-mentioned, has been frequently considered; and, for our parts, we join those in opinion, who think that it cannot otherwise be accounted for, than by an extraordinary refraction of the sun's rays, passing through the cold dense air in that climate.

Saint Pierre concludes his collection of proofs with the following sentences:

“ All these twelve proofs, deduced from the different harmonies of Nature, mutually concur in demonstrating that the poles are elongated. They are supported by a multitude of facts, the number of which it were easy for me to increase; whereas the academicians are unable to apply to any one phenomenon of the earth, of the sea, or of the atmosphere, their result of the flattening of the poles, without instantly discovering it to be a mistake. Besides, geometry alone is sufficient to convince them of 't.”

We perfectly agree with Saint Pierre, in thinking geometry alone sufficient to settle the question; with him, we give our assent to the truth of the measurements made by the academicians; we admit the geometrical axiom, which he demonstrates to be true; and, after all, we deny that the earth is consequently elongated at the poles. The very reverse is the truth. We have pointed out Saint Pierre's gross error, in that part of our review where we refer to Simpson's Dissertation. In our return, we confidently affirm, that no one phenomenon can fairly be referred to his hypothesis; but that the most sublime and frequent phenomena harmonize with its reverse.

Saint Pierre seems to have been afraid to enter upon an examination of the doctrine of gravity, and to attempt, in detail, a confutation of the conclusions deduced from it. We have
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already observed that, in consequence of the diurnal revolution of the earth, there is a considerable degree of centrifugal force near the equator. This force diminishes from the equator to the poles; and, as it counteracts gravity, the force of gravity must increase from the equator to the poles. As soon, therefore, as this doctrine was thought of, mathematical philosophers concluded that the figure of the earth might be ascertained by experiment, by means of the vibrations of pendulums, such vibrations being regulated by the force of gravity. Saint Pierre admits, that "the Academicians made the vibrations of the pendulum to quadrate with their hypothesis;" but, in order to set aside this obstacle to his favourite doctrine, he says the experiment is liable to a thousand errors, and boldly pronounces it "a petty method of physics." Here we again differ in opinion from Saint Pierre. The secrets of nature lie beyond common observation, and are to be ascertained only by persevering enquiry, and collections of minute circumstances. When direct and positive demonstration is not in our power, we must proceed by induction; and by this method of proof, by means of pendulums, the diurnal revolution, and the consequent flatness of the earth, at the poles, have been clearly evinced.

The gross error into which Saint Pierre had fallen, concerning the figure of the earth, led him to a belief that the tides are caused by the melting of the polar ices.

"The elongation of the poles being demonstrated," he says, "the current of the seas and of the tides follows as a natural consequence. Many persons observing a coincidence between our tides and the phases of the moon, of the same increases and diminutions, have concluded, as certain, that this luminary, by means of her attraction, is the first moving principle of those phenomena: but these coincidences exist only in one part of the Atlantic Ocean. They proceed not from the attraction of the moon acting upon the seas, but from her heat, reflected from the sun on the polar ices, the effusions of which she increases, conformably to certain laws peculiar to our continents. Every where else, the number, the variety, the duration, the regularity, and the irregularity of the tides, have no relation whatever to the phases of the moon, and coincide, on the contrary, with the effects of the sun on the polar ices, and the configuration of the poles of the earth. This we are now going to demonstrate, by employing the same principle of comparison which has enabled us to refute the error of the academicians respecting the flattening of the poles, and to prove the truth of my theory respecting their elongation."

It is certainly incumbent upon every one, who combats opinions generally received, to set out with clear principles, to proceed with caution, and to examine every circumstance in

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his power, connected with the discussion. We do not think that Saint Pierre has observed such a line of conduct. The elongation of the earth, at the poles, is one of the chief supports, upon which he rests his hypothesis, and concerning this elongation, we have shown that he is totally mistaken. Of the power of the heat of the sun upon the ices, at either pole, during its summer, no rational person can entertain a doubt; but we cannot admit that such an influence is sufficient to account for the regularity and height of the tides over the globe. Saint Pierre, aware of this objection, adopts the opinion, that the moon acts "on the frozen seas of the poles, by the reflected heat of the sun, acknowledged by the ancients, demonstrated by the moderns, and which every man may experimentally demonstrate to himself, with a glass of water."

How this influence of the moon is demonstrated, he does not state; nor do we see how he can reconcile it to what he afterwards asserts, viz. that the moon "crystallizes, and reduces into brilliant snows the waters which cover the pole."—"The sources of the Atlantic Ocean," he says, "are, in summer, at the north pole. They are situated in the Baltic Sea, the bays of Baffin and Hudson, at Waigat's Strait, &c." The vagueness of this statement is very glaring. We are first told that the sources are at the North Pole, and, in the next sentence, that they are situated in the Baltic Sea, the bays of Baffin and Hudson, and at Waigat's Strait; two of which are in the temperate zone; and, of the other two, that in the highest latitude does not extend beyond 79°.

Saint Pierre's account of the currents which flow from the polar effusions, is too long for us to insert here; and quotations of particular parts might be deemed an unfair mutilation. We must, therefore, refer our readers, for a view of the whole, to the book itself. Saint Pierre says, "This theory, I confidently affirm, is so luminous, that, by means of it, a multitude of difficulties may be resolved, which involve in much obscurity the journals of our navigators." His theory, we think, may be sufficient to account for some particular currents; but, without hesitation, we declare, that, as a general theory of tides, we think it so absurd, as to be unworthy of a serious refutation.

The following extract will enable our readers to form some idea of Saint Pierre's manner of writing:

"For my own part, if I may venture to declare my opinion, I ascribe the general Deluge to a total effusion of the polar ices, to which may be added that of the icy mountains, such as the ices of the Cordeliers and of Mount Taurus, the chains of which extend from twelve to fifteen hundred leagues in length, with a breadth of twenty or thirty

thirty leagues, and an elevation of from twelve to fifteen hundred fathom. To these may be still further added, the waters diffused over the atmosphere, in clouds, and imperceptible vapours, which would not fail to form a very considerable mass of water, were they collected on the earth.

“ My supposition then is, that, at the epocha of this tremendous catastrophe, the sun, deviating from the ecliptic, advanced from south to north*, and pursued the direction of one of the meridians which passes through the middle of the Atlantic Ocean and of the South-Sea. In this course he heated only a zone of water, frozen as well as fluid, which, through the greatest part of the circumference, has a breadth of four thousand five hundred leagues. He extracted long belts of land and sea fogs, which accompany the melting of all ices, of the chain of the Cordeliers, of the different branches of the icy mountains of Mexico, of Taurus, and of Imaüs, which, like them, run south and north; of the sides of Atlas, of the summits of Teneriff, of Mount Jura, of Ida, of Lebanon, and of all the mountains covered with snow, which lay exposed to his direct influence.

“ He quickly set on fire, with his vertical flame, the Constellation of the Bear, and that of the Cross of the South; and, presently, the vast cupolas of ice, on both poles, smoked on every side. All these vapours, united to those which arose out of the ocean, covered the earth with an universal rain. The action of the sun's heat was farther augmented by that of the burning winds of the sandy zones of Africa and Asia, which blowing, as all winds do, toward the parts of the earth where the air is most rarified, precipitated themselves, like battering rams of fire, toward the poles of the world, where the sun was then acting with all its energy:

“ Innumerable torrents immediately burst from the North Pole; which was then the most loaded with ice, as the Deluge commenced on the 17th of February, that season of the year, when winter has exerted its full power over our hemisphere. These torrents issued all at once from every floodgate of the north; from the straits of the sea of Anadir, from the deep gulf of Kamschatka, from the Baltic Sea, from the strait of Waigats, from the unknown sluices of Spitzbergen and Greenland; from Hudson's Bay, and from that of Baffin, which is still more remote. Their roaring currents rushed furiously down, partly through the channel of the Atlantic Ocean, hurled it up from

* “ I find an historical testimony in support of this hypothesis, in the History of China, by Father Martini, book i. “ During the reign of Yaüs, the seventh Emperor, the annals of the country relate, that for six days together the sun never set, so that a general conflagration was apprehended.” The result, on the contrary, was a deluge which inundated the whole of China. The epoch of this Chinese deluge, and that of the universal deluge, are in the same century. Yaüs was born 2307 years before Christ, and the universal deluge happened 2348 years before the same epoch, according to the Hebrew computation. The Egyptians, likewise, had traditions respecting these ancient alterations of the sun's course.”

the abyſſes of its profound baſon, drove impetuoſly beyond the line, and their collateral counter-tides forced back upon them, and increaſed by the currents from the South Pole, which had been ſet a flowing at the ſame time, poured upon our coaſts the moſt formidable of tides. They rolled along, in their ſurges, a part of the ſpoils of the ocean, ſituated between the ancient and the new continent. They ſpread the vaſt beds of ſhells, which pave the bottom of the ſeas at the Antilles and Cape-Verd Iſlands, over the plains of Normandy; and carried even thoſe which adhere to the rocks of Magellan's Strait, as far as to the plains which are watered by the Saône. Encountered by the general current of the Pole, they formed at their confluences horrible counter-tides, which conglomerated, in their vaſt funnels, ſands, flints, and marine bodies, into maſſes of indigeſted granite, into irregular hills, into pyramidical rocks, whoſe protuberances variegated the ſoil in many places of France and Germany. Theſe two general currents of the Poles happening to meet between the Tropics, tore up, from the bed of the ſeas, huge banks of madrepores, and toſſed them, unſeparated, on the ſhores of the adjacent iſlands, where they ſubſiſt to this day.*

“ In other places, their waters, ſlackened at the extremity of their courſe, ſpread themſelves over the ſurface of the ground in vaſt ſheets, and deposited, by repeated undulations, in horizontal layers, the wreck, and the viſcidities of an infinite number of fiſhes, ſea-urchins, ſea-weeds, ſhells, corals, and formed them into ſtrata of gravel, paſtes of marble, of marle, of plaſter and calcareous ſtones, which conſtitute, to this day, the ſoil of a conſiderable part of Europe. Every layer of our foſſils was the effect of an univerſal tide. While the effuſions of the polar ices were covering the weſterly extremities of our continent with the ſpoils of the ocean, they were ſpreaſing over its eaſterly extremities thoſe of the land, and deposited, on the ſoil of China, ſtrata of vegetable earth, from three to four hundred feet deep.

“ Then it was that all the plans of Nature were reverſed. Complete iſlands of floating ice, loaded with white bears, run aground among the palm trees of the torrid zone, and the elephants of Africa were toſſed among the fir groves of Siberia, where their large bones are ſtill found to this day. The vaſt plains of the land, inundated by the waters, no longer preſented a career to the nimble courſer, and thoſe of the ſea, rouſed into fury, ceaſed to be navigable. In vain did man think of flying for ſafety to the lofty mountains. Thoſands of torrents ruſhed down their ſides, and mingled the confuſed noiſe of their waters with the howling of the winds, and the roaring of the thunder. Black tempeſts gathered round their ſummits, and diffuſed a night of horror in the very miſt of day. In vain did he turn an eager eye toward that quarter of the Heavens where Aurora was to have appeared: he perceives nothing in the whole circuit of the horizon but piles of dark clouds heaped upon each other; a pale glare here and there furrows their gloomy and endleſs battalions; and the orb of day, veiled by their lurid conuſcations, emits ſcarcely light ſufficient to afford a glimpe, in the firmament, of his bloody diſk, wading through new conſtellations.

“ To

“ To the disorder reigning in the Heavens, man, in despair, yields up the safety of the earth. Unable to find in himself the last consolation of virtue, that of perishing free from the remorse of a guilty conscience, he seeks, at least, to conclude his last moments in the bosom of love, or of friendship. But in that age of criminality, when all the sentiments of Nature were stifled, friend repelled friend, the mother her child, the husband the wife of his bosom. Every thing was swallowed up of the waters: cities, palaces, majestic pyramids, triumphal arches, embellished with the trophies of kings: and ye, also, which ought to have survived the ruin even of a world, ye peaceful grottos, tranquil bowers, humble cottages, the retreats of innocence! There remained on the earth no trace of the glory and felicity of the human race, in those days of vengeance, when Nature involved in one ruin all the monuments of her greatness.

“ Such convulsions, of which traces without number still remain, on the surface, and in the bowels of the earth, could not possibly have been produced simply by the action of an universal rain.

“ I am aware that the letter of Scripture is express in respect to this; but the circumstances which the Sacred Historian combines, seem to admit the means which, on my hypothesis, effected that tremendous revolution.” Vol. i. p. 210.

Saint Pierre frequently indulges himself in suppositions of what may possibly or probably be true. Of this we give the following as an instance:

“ There are, besides those which have been mentioned, some physical laws, not hitherto profoundly investigated, though we have had a glimmering of them, and made them the frequent subject of conversation. Such is the law of attraction. It has been acknowledged in the planets, and in some metals, as in iron and the load-stone, in gold and mercury. I believe attraction to be common to all metals, and even to all fossils; but that it acts, in each of them, in particular circumstances, which have not hitherto been observed and ascertained. Each of the metals, perhaps, may have a disposition to turn toward different points of the earth, as magnetic iron points toward the north, and toward places where there are mines of iron. It would probably be necessary, in order to ascertain this by experiment, that each metal should be armed with its proper attraction; this takes place, as I think, when it is united to its contrary.

“ How do we know, whether a needle of gold, rubbed with mercury, might not have attractive poles, as a needle of steel has when rubbed with the magnet? Thus prepared, or, in some other way adapted to its nature, it might possibly indicate the places which contain mines of that rich metal. Perhaps it might determine the general points of direction to the east or to the west, which might serve as an indication of the longitudes, more steadily than the variations of the magnetic needle. If there be a point at the pole, on which the globe seems to revolve, there may, possibly, be one under the equator, from which its rotatory motion has commenced, and which may have determined its motion of rotation.”

This manner of writing, it is true, is not peculiar to Saint Pierre: too many of the present age have fallen into it. For our parts, we think it injudicious; it conveys no information to the reader, and it looks too much like an artifice to swell out a book.

In the other parts of the work, of which we have as yet given no account, we have met with little to satisfy curiosity, or arrest attention. Saint Pierre has taken, for his motto, *misericordis succurrere disco*; but a misanthropical disposition pervades his work: he is perpetually censuring, and, in a very magisterial tone, prevailing modes of education and established opinions; and he presents, at every opportunity, the most unfavourable views of society. He appears to have read much, and he has certainly collected a very considerable number of facts; but his ideas want energy and distinctness, his reasoning is feeble, and his fancy, although ever on the stretch, never attains to the sublime. His views are excited by a lively sense of the beauties of Nature; but they are neither assisted by superior attainments in science, nor conveyed to the reader with the impressive force of genius.

ART. IV. *An Account of two Cases of the Diabetes Mellitus, with Remarks, as they arose, during the Progress of the Cure. To which are added, a general View of the Nature of the Disease, and its appropriate Treatment, including Observations on some Diseases depending on Stomach Affection, and a Detail of the Communications received on the Subject, since the Dispersion of the Notes on the first Case. By John Rollo, M. D. Surgeon General, Royal Artillery. With the Results of the Trials of various Acids, and other Substances in the Treatment of the Lues Venerea; and some Observations on the Nature of Sugar, &c. By William Cruikshanks, Chemist to the Ordnance, and a Surgeon of Artillery. Two Volumes. 8vo. 12s. Dilly, in the Poultry, London. 1797.*

NO disease has puzzled physicians more, either in accounting for its principal phænomena, or in devising a rational method of cure, than the diabetes mellitus; the industry, therefore, exerted by the present author, in throwing some light upon this difficult and intricate subject, cannot fail of being received with gratitude, even although the conclusions he draws from his investigation, should not be admitted to the extent to which he thinks they may be carried. The point he seems particularly intent on establishing, is, that the disease owns, as its origin, a peculiarly

cularly vitiated state of the stomach, and that the kidneys only become diseased secondarily. In the stomach he supposes a diminution, if not an entire abolition, of its animalizing power, or that faculty by which it assimilates the aliment, and converts it into animal matter; with a disposition to develope and increase the saccharine matter, inherent in the vegetable part of our food. The increased secretion of urine arises, he thinks, from the introduction of saccharine matter into the blood, which proving, he says, p. 12, "a new and peculiar stimulus to the kidneys, their action is increased, and this continuing, at length occasions uneasiness and pain in the neighbouring parts." To illustrate this doctrine, the author relates the history of two cases of the disease, which he appears to have attended to with uncommon assiduity. Captain Meredith, the subject of the first case, was about 34 years of age, of a gross and corpulent habit of body,

"Accustomed to eat heartily and drink plentifully, he was fond of high-seasoned and fat dishes. For three years previous to his being attacked with the disease, he had been actively employed in camp duties, and, at that time, eat so heartily, as to be taken notice of by his brother officers; but had no complaint, on the contrary, he conceived himself in high health."

In another place, p. 8, the author says,

"For the six months preceding the disease, he was sick, and vomited at least two or three times a week; and he frequently threw up different things he had eaten two or three days before, unaltered, and the taste was generally sour."

But this can hardly be reconciled with the account the patient gave of himself, that until he was attacked with the disease, "he had no complaint, and conceived himself in high health." As our author did not see the patient until seven months after the disease first made its appearance, it was probably during this period, that the vomiting became so troublesome. On the 16th of October, when Dr. Rollo first saw the patient, he voided about twelve quarts of urine in the twenty-four hours. It was of a light straw colour, of a violet or wheyish flavour, and very sweet to the taste; his thirst was excessive; his mouth clammy; his saliva white, frothy, and sweetish; his appetite for food various, sometimes keen; his skin dry, but of a moderate temperature; his pulse weak, and not much quicker than natural; his face was flushed; he was frequently sick, and what he threw up, was of a sweetish and bitterish taste. Eating usually occasioned a pain in his stomach, which continued about half an hour. He was regular in his bowels, but rather inclined to costiveness; his stools were of a greenish colour, and not of a very offensive smell;

smell; he had a constant pain in the region of the kidneys, extending forward, a retraction of the right testicle, with a sense of coldness, and, at night, an œdematous swelling of the leg of the same side. His gums were reddish, and appeared as if affected by mercury; his teeth seemed loose, with that grating sensation, which is occasioned by strong acids. He had been laid under no restriction, in respect to diet, and drank usually from a pint to a bottle of wine each day. He was much wasted, and his flesh felt flabby. In October, 1794, he weighed 16 stone 8 pounds, in November, 1796, only 11 stone 8 pounds, consequently, he had lost, during this time, five stone. Thirty-six ounces of his urine yielded, by evaporation, three ounces and one drachm of an extract, of the appearance of molasses, but thicker, and tenacious like wax. By standing in the air it became moist, and of nearly the consistence, smell, and appearance, of treacle.

“ Treating some of this extract with nitric acid, Mr. Cruikshanks procured the saccharine or oxalic acid, and with a smaller proportion of the acid, he produced a substance, which, in appearance, taste, and smell, could not be distinguished from honey.”

A portion of blood, which was drawn, and placed in a window facing the north, became gradually dry, but without exhibiting any marks of putridity: it was kept sixteen days. Blood drawn from a healthy person, and placed near it, became putrid on the fourth day, and, on the seventh, was obliged to be thrown away.

In order to change the state of the blood and humours, and prevent the formation of saccharine matter, the patient was directed to abstain from every kind of vegetable aliment, and to substitute game or old meats, which had been long kept, and as far as the stomach would bear it, that were fat and rancid; but for breakfast and supper, he was allowed bread and butter, with milk and lime-water for his drink. Bread was afterwards prohibited. A drachm of kali sulphuratum, was mixed with four quarts of water, of which he drank at pleasure. A draught, with twenty-five drops of laudanum, and twenty of tartarized antimonial wine, was given at night, and pills, with aloes and soap, occasionally, to keep his body soluble. A blister, of the size of half a crown, was also applied over the region of each kidney. This process was begun on the 19th of October, and, on the 21st, the patient only voided six quarts of urine, which was not so pale as before, had a cloud in it, and had a urinous smell.

“ On November the 1st, the quantity of urine did not exceed four quarts; it was of a still higher colour, we are told, and more urinous
smell;

smell; his thirst was less, his skin was moist, and he perspired freely in the night. His stools were large and very offensive;" supposing, the author says, "that the quantity of kali sulphuratum, might have some improper effect on the kidneys, it was resolved, on the suggestion of Mr. Cruikshanks, to substitute the hepatized ammonia, pure volatile alkali, saturated with hepatic gas, as a medicine likely to diminish the action of the stomach, as well as of the system in general. Of this, five drops were directed to be taken in half a pint of water, as common drink; thirty-five drops, taken in this manner, the first day, having occasioned sickness and vomiting, with giddiness and drowsiness, he was directed to leave it off for a day, and then to begin with two, instead of five drops. On the 4th of November, he drank only three pints of liquids, and voided two quarts of urine, which deposited a red, sandy, or lateritious sediment. On the 5th, the opiate was discontinued."

We shall not follow the author in his journal of the case, which seems more minute than was necessary for publication. Suffice it to observe, that, while the patient adhered to the regimen prescribed, particularly in abstaining from vegetable aliment, the disease evidently declined; but the smallest deviation, or irregularity, was uniformly followed by symptoms indicating its return. It was particularly remarked, that, after the exhibition of emetics, which were occasionally had recourse to, the urine became less in quantity, and more natural. On this circumstance, the author observes, p. 24,

"Does not the effect of hepatized ammonia, of emetics, and, in short, of whatever induces sickness, or unpleasant commotions in the stomach, show forcibly the dependance of this disease on a condition of it, very different from that of health. We would, on the whole, say, that the cause of our diabetic disease, very probably consisted in too great an action of a morbid kind, of the muscular fibres of the stomach, with the secretion of too great a quantity of the gastric fluid, and some alteration of its quality, producing, with substances capable of forming it, saccharine matter, and a certain defect in the powers of assimilation; probably depending also, in part, on too active a state of the lacteal absorbents."

December the 30th, the patient appearing to be free from the disease, was allowed to return gradually to his usually way of living.

We have been the more particular in our recital of this case, not only as it adds one to the small number of cures recorded in this disease, but, on account of the peculiar ideas entertained by this author, as to its cause, and the singular process, instituted in its cure. Although, as a general principle, it might be supposed, that the grosser our diet, the more septic the juices would be, and the more offensive the secretions and evacuations, yet we do not remember to have seen the principle adopted in
practice

practice before, to the extent it was in this case, in which also, it seemed less likely to have produced the effect, as the patient is said to have been a gross feeder, and fond of fat and rich food. The circumstance the author mentions, of the blood being kept sixteen days without becoming putrid, while blood, drawn from a healthy person, and placed near it, showed signs of putrefaction on the fourth day, and, on the seventh, was so offensive, as to oblige them to throw it away, stands also single, as we believe, in the records of medicine. Further experiments will, we doubt not, be made on this subject, as the author has taken some pains to remove the prejudice against bleeding in this disease, that has hitherto existed, by showing that his patient was much relieved by the operation. "He felt lighter, cooler, and more cheerful after it, and had less pain in his kidneys." Another circumstance, not less remarkable in this case, is, the rapidity with which the stomach, according to this author's hypothesis, seemed to recover its assimilating power, and the juices to become animalized. Within forty-eight hours, from the time the patient entered on his regimen, the urine was reduced from twelve to six quarts, within the twenty-four hours, and had acquired a urinous smell. As this urine was made within the forty-eight hours, that is, on the second day, it is evident the change in the juices must have been effected in the first twenty-four hours. We do not say this, as distrusting the fact, but we doubt the justice of the author's theory. It seems much easier to suppose an alteration to have taken place in the action of the kidney, than that a change had been effected in the fluids, in that small space of time. The power of the glands to impress, on the fluids which they secrete, qualities not discoverable in the blood, from which they are separated, is well known. No bile is found in the blood that goes to the liver, or urine in that which is sent to the kidneys. It is not until it has been elaborated, in those wonderful organs, that it assumes the properties which distinguish those two fluids. But we must return.

In the second case here recorded, the cure was not completed. The patient, a general officer, was of a more advanced age, the disease of longer continuance, and he was not so tractable as the captain had been, while under cure. On the contrary, becoming soon disgusted with the confinement and regimen, he early returned to his usual habits of living. Yet, in this case, the effects of the treatment were so flattering, as to seem to promise a favourable termination, had it been persisted in. This patient was 57 years of age, of a spare and lean habit; the disease of three years standing.

"He

“ He appears,” the author says, p. 73, “ much reduced by the complaint, and is very feeble ; he was very actively employed during the American war ; since that period, he has been accustomèd to a great deal of exercise, and always to a variety of rich food, and the best wines ; and though he has rather indulged freely in both, yet not irregularly so, nor has he ever been sensible of any particular keenness in eating, although he always eat and drank heartily, as a person subjected to much exercise and labour generally does.”

There seems little reason, therefore, from the history of this case, to attribute the disease to stomach indisposition.

The recital of these cases is followed by a brief narrative of the cases, published by Doctors Dobson, Home, and Darwin, with the observations of Doctors Cullen and Richter, and cases by Doctor Ferriar and Mr. Scott. But neither do these cases bear the author out in the opinions he has formed of the cause of diabetes ; for though, in some of them, the appetite is said to have been voracious, yet that seemed to have been rather the effect of exhaustion, and the consequence of the disease than the cause. Those patients all died. On the other hand, the patients treated by Doctor Ferriar and Mr. Scott, were cured ; and by methods very different from those recommended by this author. But allowing him the full use of these cases, still they are far from containing “ the sum of what has been advanced, taught, or otherwise communicated,” as he says, p. 206, “ on the subject of diabetes mellitus, previous to the dispersion of the notes on Captain Meredith’s case.” Neither is he justified in saying, “ that the few cures that have been effected, previous to that time, are unsatisfactory, as not being founded on any principle, but seemingly conducted at random,” as there are well attested histories of cures, effected before that time, not casually and empirically, but by methods, judiciously and scientifically conducted, which seem to have escaped his notice. The first we shall mention, was published in the ninth volume of the Medical Commentaries, p. 349, written by Doctor Samuel M’Cormick, physician at Antrim. The subject of it was a gentleman 70 years of age. Having tried, the writer says, ineffectually, for the space of five weeks, styptics and agglutinants, assisted occasionally by emetics and eccoprotics,

“ Observing there was such a total stoppage of perspiration,” or rather, we presume, it was so viscid, “ that it could be taken off and dried, he thought it probable, if this evacuation could be by any safe means promoted, it might lessen the discharge by urine. For this purpose, the patient was put under a course of Dover’s powder. Twenty grains were at first given every night, and the dose was increased by the end of three weeks, to seventy grains. At that period, the

the patient fell into a most profuse sweat, which continued, without intermission, for thirty-six hours; during this, he had less frequent calls to make water, his thirst abated, his skin came to a natural feel. In a few weeks, he was so far recovered, that he had, in some measure, regained his flesh, and his former florid complexion. The writer has since cured, he says, another patient by a similar treatment."

The urine, in this case, was not subjected to any experiment, nor the quantity ascertained. But that it was very great, we may conclude, since the Doctor says,

"No description can delineate, nor is it in the power of language to convey, an idea of what the patient suffered by thirst, and his urine was large in quantity even in proportion to his drink. He was very much diminished in bulk, his face was fallow, the muscles relaxed and sunk, his skin as dry as a piece of parchment, and withered, his fauces, tongue, and lips, dry beyond conception."

There is also a case, published in the eleventh volume of the *Med. Journal*, by Mr. Phillip Werner, surgeon of the British Factory, at Algiers. The patient was 22 years of age. He was a tall, thin, and muscular young man, had been accustomed to fatiguing journeys by land, and carrying heavy loads, but had always been healthy and vigorous. The account he gave was, that about a month before he applied to Mr. Werner, he perceived his urine to be of a white colour; that it continued to be so for several days, without his experiencing the least pain in voiding it, or being sensible of the least alteration in his appetite, sleep, or general health. He was now much reduced in flesh and strength, his pulse was quick and small, his skin hot and dry, his tongue white, he was costive, complained much of thirst, and of dryness of his mouth and throat. He voided his urine frequently, and to the amount of ten pints in the 24 hours. A pound of the urine was evaporated, by a gentle heat, to dryness. During the evaporation, no urinous smell was perceptible, nor was there any oiliness to be seen on its surface, but the liquor gradually acquired a brown colour. The extract weighed ten drams and an half, and was of the colour and consistence of brown sugar, but tasted very salt. The medicines used, were rhubarb and cream of tartar in the morning, pediluvia in the evening, and Dover's powder at night. He was directed to wear warm clothing, to adhere to a light, but generous diet; to drink sparingly of wine, but no spirits, to which he had been addicted, and to take gentle exercise. He took also small doses of tincture of cantharides, and lime-water, and milk, for his common drink. At the end of ten days he was directed to use the warm bath every second or third day, to leave off the tincture of cantharides, and to take twenty grains of rhubarb, and as much Dover's powder, three times a day. "Under this course, his skin gradually became moister,

moister, and his stools more regular; his urine, at the same time, gradually lessened in quantity, became clearer and thinner, and, at the end of five weeks, he found himself well." In Doctor Cormick's case, no notice is taken of the state of the appetite, whence, it may be presumed, it was not particularly voracious; but the last case is conclusive as to that point, and shows that a depraved appetite, is not a necessary preliminary to diabetes. There is a curious and interesting case, in the ninth volume of the *Med. Journal*, related by the late T. Cawley, surgeon to the forces in Jamaica, accompanied with ingenious observations on the nature of the disease. The urine, in this case, did not exceed the quantity voided in health, but was found to have all the constituents of the diabetic urine; two pints yielding, by evaporation, between five and six ounces of a sweet black extract. This patient sunk under the disease, after it had existed six months. No notice is taken of the state of the appetite. On the whole, although we do not think that the present author has established his theory of the nature and cause of diabetes, yet he has certainly great merit, in having added to our resources against a disease of so much intricacy, difficulty, and danger.

The first part of the second volume, consists of letters addressed to the author, in answer to his enquiries on the subject of diabetes, and are adduced as testimonies of the justness of his doctrine. Two patients appear to have been cured by adopting his method of treatment; but, on the other hand, Doctor Beddoes gives an account of a cure, performed in a very small time, by the use of Bristol water; and, on the complaint returning, it was again removed by the same means. The remainder of the volume contains a variety of experiments, with the nitrous acid, and other innocent substances, in the cure of the venereal disease. The experiments were in general made at Woolwich, under the direction of Mr. Cruikshanks, and other ingenious gentlemen there, and with constant success; the most decided venereal symptoms yielded to the use of these medicines, in a very small space of time, without confinement or injury to the general health, and without the least aid from mercury. The facts are so clearly stated, and the effects were so decisive, that we cannot withhold our assent; and yet very different accounts are given of the effects of these medicines, by eminent surgeons in town, who are in situations extremely favourable for such experiments. The appearance of this ingenious and important work, will, without doubt, excite a more general attention to the subject; so that we may hope soon to see the cause of this contrariety of opinions developed, and the real merit of these medicines ascertained.

ART. V. *The Italian, or the Confessional of the Black Penitents: A Romance.* By Ann Radcliffe, Author of *the Mysteries of Udolpho, &c. &c.* In Three Volumes. 8vo. 15s. Cadell and Davies. 1797.

THE composition of novels has, within the few last years, attracted the attention of writers, whose genius would have assigned them a respectable rank in compositions of a higher order. The talents of Mrs. Radcliffe, from the very able specimens which the public have received, lay an undoubted claim to this praise; and the exuberance of her imagination, added to the elegance of her style, would have formed materials, in our apprehension, for a species of fame not usually annexed to works of romance.

Of the publication before us, our judgment has long been formed; and obstacles, which affect not the merits of the work, have hitherto prevented us from uniting in that praise, with which it has already been honoured by the public. The scenes of this history are laid in a country highly favourable, from the beauty of its landscapes, and the peculiarity of its government, its religion, and its manners, to the genius and spirit of romance. Of all these advantages, the writer has made a very able use. Her hero and heroine are, occasionally, disguised into characters which afford a commentary upon the customs of the country; and are conducted into situations which bring before the reader, by turns, the rich enchantment of picturesque scenery, and the gloomy rites of the Inquisition.

Nor is the merit of character confined to Vivaldi and Ellena: The monk, Schedoni (the unknown father of Ellena) and the Marchesa, mother of Vivaldi, are drawn with much ability. The former, originally Count di Marinella, had sheltered himself within the walls of a convent, and the disguise of an assumed name, from the reproach of a poverty which his prodigality had occasioned. As confessor to the Marchesa, he labours to ingratiate himself with his wealthy patroness, by preventing the disgrace of her family, in the connection which her son is about to form with the supposed ignoble Ellena. It is to the plans of Schedoni, to effect this end, that we are indebted for the most interesting and characteristic scenes in the sequel of the romance. The mind of Schedoni is subtle and enterprising: his boldness and barbarity are equal to any purpose which villainy and ambition could project. The acuteness of his sophistry, in recommending the murder of
Ellena,

Ellena, is so strikingly coloured, that we shall lay the scene, in the words of Mrs. Radcliffe, before our readers.

“ The Marchesa repaired, according to her appointment, to the church of San Nicolo, and, ordering her servants to remain with the carriage at a side-door, entered the choir, attended only by her woman.

“ When vespers had concluded, she lingered till nearly every person had quitted the choir, and then walked through the solitary aisles to the north cloister. Her heart was as heavy as her step; for when is it that peace and evil passions dwell together? As she slowly paced the cloisters, she perceived a monk passing between the pillars, who, as he approached, lifted his cowl, and she knew him to be Schedoni.

“ He instantly observed the agitation of her spirits, and that her purpose was not yet determined, according to his hope. But, though his mind became clouded, his countenance remained unaltered; it was grave and thoughtful. The sternness of his vulture-eye, however, somewhat softened, and its lids were contracted by subtlety.

“ The Marchesa bade her woman walk apart, while she conferred with her Confessor.

“ This unhappy boy,” said she, when the attendant was at some distance, “ How much suffering does his folly inflict upon his family! My good father, I have need of all your advice and consolation. My mind is perpetually haunted by a sense of my misfortune; it has no respite; awake or in my dream, this ungrateful son alike pursues me! The only relief my heart receives is, when conversing with you—my only counsellor, my only disinterested friend.”

“ The Confessor bowed. “ The Marchese is, no doubt, equally afflicted with yourself,” said he; “ but he is, notwithstanding, much more competent to advise you on this delicate subject than I am.”

“ The Marchese has prejudices, father, as you well know; he is a sensible man, but he is sometimes mistaken, and he is incorrigible in error. He has the faults of a mind that is merely well disposed; he is destitute of the discernment and the energy which would make it great. If it is necessary to adopt a conduct, that departs in the smallest degree from those common rules of morality which he has cherished, without examining them, from his infancy, he is shocked, and shrinks from action. He cannot discriminate the circumstances, that render the same action virtuous or vicious. How then, father, are we to suppose he would approve of the bold inflictions we meditate?”

“ Most true!” said the artful Schedoni, with an air of admiration.

“ We, therefore, must not consult him,” continued the Marchesa, “ lest he should now, as formerly, advance and maintain objections, to which we cannot yield. What passes in conversation with you, father, is sacred, it goes no farther.”

“ Sacred as a confession!” said Schedoni, crossing himself.

“ I know not,”—resumed the Marchesa, and hesitated; “ I know not”—she repeated in a yet lower voice, “ how this girl may be disposed of; and this it is which distracts my mind.”

“ I marvel

“ I marvel much at that,” said Schedoni. “ With opinions so singularly just, with a mind so accurate, yet so bold as you have displayed, is it possible that you can hesitate at what is to be done! You, my daughter, will not prove yourself one of those ineffectual declaimers, who can think vigorously, but cannot act so! One way, only, remains for you to pursue, in the present instance; it is the same which your superior sagacity pointed out, and taught me to approve. Is it necessary for me to persuade *her*, by whom I am convinced! There is only one way.”

“ And on that I have been long meditating,” replied the Marchesa, “ and, shall I own my weakness? I cannot yet decide.”

“ My daughter! Can it be possible that you should want courage to soar above vulgar prejudice, in action, though not in opinion?” said Schedoni, who, perceiving that his assistance was necessary to fix her fluctuating mind, gradually began to steal forth from the prudent reserve in which he had taken shelter.

“ If this person was condemned by the law,” he continued, “ you would pronounce her sentence to be just; yet you dare not, I am humbled while I repeat it, you dare not dispense justice yourself!”

“ The Marchesa, after some hesitation said, “ I have not the shield of the law to protect me, father: and the boldest virtue may pause, when it reaches the utmost verge of safety.”

“ Never!” replied the Confessor warmly; “ virtue never trembles; it is her glory, and sublimest attribute to be superior to danger; to despise it. The best principle is not virtue till it reaches this elevation.”

“ A philosopher might, perhaps, have been surprised to hear two persons seriously defining the limits of virtue, at the very moment in which they meditated the most atrocious crime; a man of the world would have considered it to be mere hypocrisy; a supposition which might have disclosed his general knowledge of manners, but would certainly have betrayed his ignorance of the human heart.

“ The Marchesa was for some time silent and thoughtful, and then repeated, deliberately, “ I have not the shield of the law to protect me.”

“ But you have the shield of the church,” replied Schedoni; “ you should not only have protection, but absolution.”

“ Absolution!”—Does virtue—justice, require absolution, father.”

“ When I mentioned absolution for the action which you perceive to be so just and necessary,” replied Schedoni, “ I accommodated my speech to vulgar prejudice, and to vulgar weakness. And, forgive me, that since you, my daughter, descended from the loftiness of your spirit to regret the shield of the law, I endeavoured to console you, by offering a shield to conscience. But enough of this; let us return to argument. This girl is put out of the way of committing more mischief, of injuring the peace and dignity of a distinguished family; she is sent to an eternal sleep before her time.—Where is the crime, where is the evil of this? On the contrary, you perceive, and you have convinced me, that it is only strict justice, only self-defence.”

“ The

"The Marchesa was attentive, and the Confessor added, "She is not immortal; and the few years more, that might have been allotted her, she deserves to forfeit, since she would employ them in cankering the honour of an illustrious house."

"Speak low, father," said the Marchesa, though he spoke almost in a whisper; the cloister appears solitary, yet some person may lurk behind those pillars. Advise me how this business may be managed; I am ignorant of the particular means."

"There is some hazard in the accomplishment of it, I grant," replied Schedoni; "I know not whom you may confide in.—The men who make a trade of blood"——

"Hush!" said the Marchesa, looking round through the twilight—"a step!"

"It is the Friar's, yonder, who crosses to the choir," replied Schedoni.

"They were watchful for a few moments, and then he resumed the subject. "Mercenaries ought not to be trusted,"——

"Yet who but mercenaries"——interrupted the Marchesa; and instantly checked herself. But the question thus implied did not escape the Confessor.

"Pardon my astonishment," said he, "at the inconsistency, or, what shall I shall venture to call it? of your opinions! After the acuteness you have displayed on some points, is it possible you can doubt, that principle may both prompt and perform the deed? Why should we hesitate to do what we judge to be right?"

"Ah! reverend father," said the Marchesa, with emotion, "but where shall we find another like yourself—another, who not only can perceive with justness, but will act with energy."

Schedoni was silent.

"Such a friend is above all estimation; but where shall we seek him?"

"Daughter!" said the Monk, emphatically, "my zeal for your family is also above all calculation."

"Good father," replied the Marchesa, comprehending his full meaning, "I know not how to thank you."

"Silence is sometimes eloquence," said Schedoni, significantly.

"The Marchesa mused; for her conscience also was eloquent. She tried to overcome its voice, but it would be heard; and sometimes such starts of horrible conviction came over her mind, that she felt as one, who, awaking from a dream, opens his eyes only to measure the depth of the precipice on which he totters. In such moments she was astonished, that she had paused for an instant upon a subject so terrible as that of murder. The sophistry of the Confessor, together with the inconsistencies which he had betrayed, and which had not escaped the notice of the Marchesa, even at the time they were uttered; though she had been unconscious of her own, then became more strongly apparent, and she almost determined to suffer poor Ellena to live. But returning passion, like a wave that has recoiled from the shore, afterwards came with recollected energy, and swept from her feeble mind the barriers, which reason and conscience had begun to rear." P. 118.

X

From

From the descriptive parts of this romance, we could produce many extracts of great beauty ; but the length of the preceding, has pre-occupied that space which could otherwise have been so creditably supplied. In comparing this work with the most popular productions of Mrs. R. we are not quite convinced that we should do it any essential service. Authors are not always advanced in fame by being compared with themselves. Its merits are such as will enable it to stand, with a certainty of reputation, on its own ground ; and, considered as a work of imagination, it will add another laurel to the fame of a writer, who has done honour to the literary talents of her sex ; and greatly conduced to the entertainment of the public. A few inaccuracies occur, such as *Ursalines*, repeatedly, for *Ursulines* ; *Cystus* and *Lenticus*, for *Cistus* and *Lentiscus* ; and at page 236, of vol. ii. it is natural to ask, where are the hissing consonants in the Italian word *dorme*, which the characters must be supposed to pronounce, not the English words, “ she sleeps” ? But we neither seek to make objections, nor if we did, should we find the occasions very numerous.

ART. VI. *New Travels into the interior Parts of Africa, by the Way of the Cape of Good Hope, in the Years 1783, 84, and 85. Translated from the French of Le Vaillant. Illustrated with a Map, delineating the Route of his present and former Travels, and with Twenty-two other Copper-plates. 3 Vols. 8vo. 1l. 1s. Robinsons. 1796.*

WHATEVER promises a more particular account of a quarter of the globe, of which so large a portion is still unknown and unexplored, cannot fail of being anxiously expected, and eagerly perused. Monsieur Le Vaillant has before published three volumes of travels from the Cape, which, notwithstanding their exciting among naturalists some degree of suspicion and distrust, deservedly fill a place in every curious and well-chosen collection. The introduction to the present publication, contains much trifling and unimportant detail of the public amusements of the Cape, yet the following circumstance seems worthy of being extracted :

“ I took a large red-winged locust of the Cape, opened its belly, and, pulling out its intestines, filled the cavity with cotton ; and in that state I fixed it to the bottom of a box with a pin, which passed through
its

its thorax. It remained there for five months; and, at the end of this period, it still moved both its legs and its antennæ.

“ I transfixed other locusts in the same manner, without, however, opening their bellies, as in the former case; and, to try if I could stifle them, I put into the box in which they were enclosed, camphor and spirit of turpentine, and they lived there, notwithstanding, several days.

“ If you tear a leg from a fly,” says the philosophical author of *Études de la Nature*, “ it moves about as if it had sustained no loss. When deprived of so considerable a member, it neither faints nor is convulsed; emits no cry, nor shews any symptom of pain. Children of a cruel disposition amuse themselves with thrusting long straws into the anus of these insects; and, thus impaled, they fly into the air, or walk and perform their usual movements, without seeming to be the least affected by it. Reaumur, one day, cut off the fleshy and muscular horn of a large caterpillar, which continued to feed as if nothing had happened to it.” P. xlviiii.

The following page has also an anecdote of Dr. Franklin, which we subjoin.

“ I have sometimes attempted to drown, in spirits of wine, certain kinds of insects. The most robust carnivorous kind would have been stifled by it in less than two minutes; whereas these insects were often alive after an immersion of twenty-four hours. It is well known that Dr. Franklin recovered flies which he found in some bottles of wine that had been sent to him from Madeira; and which he had kept in his cellar for upwards of six months.” P. xlix.

The first volume commences with professing to describe the country of the Greater and Lesser Nimiquas, in the vaunting and flowery style which characterizes and deforms so many of the Gallic writers; we proceed, however, with little to detain us, till, at p. 74, we meet with the following anecdote, which may serve perhaps to keep alive yet somewhat longer, the almost expiring prejudices relative to the fascinating powers of the rattle-snake.

“ The conversation that took place upon this occasion, and which powerfully interested the company, reminds me of a curious event that happened at the same time, and which I cannot pass over in silence.

“ Our eyes were naturally attracted by the objects before us. Mine indeed, by an involuntary impulse, are sure to be directed to whatever trees are in sight. We perceived the branches of one near us to move. Immediately we heard the piercing cries of a shrike, and saw it tremble as if in convulsions. We first conceived that it was held in the gripe of some birds of prey: but a closer attention led us to discover, upon the next branch of the tree, a large serpent that, with stretched-out neck, and fiery eyes, though perfectly still, was gazing at the poor animal. The agony of the bird was terrible; but fear had deprived it of strength, and, as if tied by the leg, it seemed to have lost the

power of flight: One of the company ran for a fusée; but before he returned the shrike was dead, and we shot only the serpent.

“ I requested that the distance between the place where the bird had experienced the convulsions, and that occupied by the serpent before it was shot, might be measured, Upon doing so, we found it to be three feet and a half, and we were all convinced that the shrike had died neither from the bite nor the poison of its enemy. I stripped it also before the whole company, and made them observe that it was untouched, and had not received the slightest wound.

“ I had my reasons for what I did. Extraordinary as the fact may appear, and though the persons who had been the witnesses could hardly believe, even after having seen it, it was to me not new. A similar adventure had happened to me in the canton of the Twenty-Four Rivers, and I instantly related it to confirm what we had just seen.

“ Hunting one day in a marshy piece of ground, I heard, all at once, in a tuft of reeds, a piercing and very lamentable cry. Anxious to know what it was, I stole softly to the place, where I perceived a small mouse, like the shrike on the tree, in agonizing convulsions, and two yards farther a serpent, whose eyes were intently fixed upon it. The moment the reptile saw me it glided away; but the business was done. Upon taking up the mouse it expired in my hand, without its being possible for me to discover, by the most attentive examination, what had occasioned its death.

“ The Hottentots, whom I consulted upon this incident, expressed no sort of astonishment. Nothing, they said, was more common; the serpent had the faculty of attracting and fascinating such animals as it wished to devour. I had then no faith in such power; but some time after, speaking of the circumstance in a company of more than twenty persons, in the number of whom was Colonel Gordon; a captain of his regiment confirmed the account of the Hottentots, and assured me it was an event which happened very frequently. “ My testimony,” added he, “ ought to have the more weight, as I had once nearly become myself a victim to this fascination. While in garrison at Ceylon, and amusing myself, like you, in hunting in a marsh, I was in the course of my sport suddenly seized with a convulsive and involuntary trembling, different from any thing I had ever experienced, and at the same time was strongly attracted, and in spite of myself, to a particular spot of the marsh. Directing my eyes to this spot, I beheld, with feelings of horror, a serpent of an enormous size, whose look instantly pierced me. Having, however, not yet lost all power of motion, I embraced the opportunity before it was too late, and saluted the reptile with the contents of my fusée. The report was a talisman that broke the charm. All at once, as if by a miracle, my convulsion ceased; I felt myself able to fly; and the only inconvenience of this extraordinary adventure was a cold sweat, which was doubtless the effect of my fear, and of the violent agitation my senses had undergone.”

“ Such was the account given me by this officer. I do not pretend to vouch for its truth; but the story of the mouse, as well as of the shrike, I aver to be fact. I will add also, that, since my return to France, having had occasion to talk with Blanchot upon the subject,

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an officer who succeeded Boufflers in the government of Senegal, he assured me with confidence, that both at Goree and in Senegal, the opinion was universal; that ascending the river of that name, as far even as Galem, three hundred leagues from its mouth, it equally prevailed among the Moors, at the right, and the negroes, at the left; that among these people nobody doubted this power in certain species of serpents, of fascinating both animals and men; and that the tradition was founded upon long experience, and the many misfortunes they are continually witnessing.

“ Here again let it be remembered, that I am only the historian, and that I take upon me neither to *validate* nor explain these reports. With respect to the two instances I have adduced, and of which I am at once the recorder and the evidence, they will probably be regarded, by many of my readers, as the pure effect of that extreme and involuntary terror which every animal experiences by instinct, at sight of an enemy that has power over its life; and they will alledge, perhaps, in support of this supposition, the example of the fether, who retains in their place a partridge or a hare, by the mere circumstance of his presence or look.

“ To this I reply, that if a partridge or a hare remain quiet before the dog, it is not so much from a sudden impulse of fear, as from deliberate cunning. While close upon the ground, they imagine themselves to be concealed from the enemy. What confirms this conjecture is, that if the dog approaches near enough to seize upon his prey, the bird instantly takes wing, and the hare scampers away. It will certainly not be denied me, that it is fear which makes them fly. Such is the powerful effect of instinct, in every animal, at the appearance of danger. But why do not the hare and partridge, at sight of the dog, remain fixed and motionless with terror, like the shrike and the mouse in presence of the serpent? Why should fear give to the former new strength, while the others die on the spot, under all the increasing symptoms of agony, and without the power of escaping, as if retained by some invincible force? The rat does not remain stationary upon the approach of the cat, but hastens away the moment he perceives her. May not then the look and presence of a serpent, and the nature of the corpuscles that emanate from its body, produce a very different effect from the emanation and look of the cat?” P. 74.

What is related above of the power of the Rattle Snake, and other serpents, will be credited by many; but there are few indeed who will do any thing but smile at the “convulsive and involuntary trembling” of the *noble captain*.

In this same volume we meet with the following facts relative to dogs, which appear to us sufficiently curious to be detailed in the words of the author.

“ We had some dogs with us. One of them, very much heated by this extraordinary speed, and attracted by a stream that was at a distance, ran on before to bathe and refresh himself. I have already observed, in my former travels, that, in Africa, every dog that plunges into the water, under such circumstances, is almost sure to die there unless

unless somebody happens to be sufficiently near to take him instantly out. The dog in question, when we arrived at the stream, had already paid the fatal tribute. Facts of this kind are so common in the colony, as not to admit the possibility of dispute: and here I would fain ask our philosophers to account for this circumstance, and tell us why the dogs of Africa are so frequently subject to death, in a situation where those of Europe do not experience the slightest inconvenience?" P. 84.

In the remainder of this volume, the reader will be entertained with a detail of the Table Mountain, and the best mode of ascending it; but there are no particulars of moment involved in this subject, which may not be found in Kolben's Letters. At p. 124, there is a good view of the Cape from the road, and another from Robin Island. There is also a west view of the mountains of the Cape, taken at sea. A curious plate and description of the bird, called Anhinga, occurs at p. 180, the author thinks it belongs to the class of the Palmipedes, and is exactly between the Cormorant and the Grebe. The account of the passage of the Elephant's River, is interesting, and illustrated by a plate; but as the author, in the first volume, appears to have made no new discoveries of importance, nor to have visited any places but what others had explored before him, we shall direct the reader's attention to the second volume. We enter upon this with greater curiosity, as well as interest; for it describes portions of Africa very little known, and some districts which have never been visited by Europeans. Yet here the same objections arise as to the preceding volume; and, indeed, in all the writings of the author, personal vanity is every where conspicuous and predominant; and a rage for description is so perpetually indulged, that one page not unfrequently succeeds another, without the discovery of any incident or truth of importance to the lovers of science, or of nature. That I.e Vaillant's gun never misses its aim, is a sufficient proof, if any were wanting, of the first assertion; and the eternal gambols of his ape, of the second. The reader will observe, that although the first volume opens with a presumed description of the Nimiquas, considerable progress must be made in the second, before he is introduced among these people. At p. 58, a singular geranium is described, of a thorny kind, which is worth notice.

“ Among all the remarkable plants of this canton, that which most fixed my attention, was a species of thorny geranium with large flowers, which the Nimiquas call *nourap*. This geranium has a peculiar property: all its internal part completely decays in time, while the bark remains unaffected. In this state its trunk and branches are perfectly hollow: the bark assumes a certain degree of transparency,
and

and the colour of fine Flanders glue ; and, if thrown upon the fire, it does not burn like wood, but shrivels up and twists like a piece of cat-gut.

“ Some of these geraniums bear white flowers, others yellow : but they are only varieties of the same species ; for I have found flowers of both colours on the same stock.

“ Among those with which I was surrounded, I found a very beautiful one, of which I made a drawing ; and when I had finished it, I imprudently threw the original out of my tent, near my waggon. At night, called up by a natural necessity, I alighted from my waggon, and, not thinking of the geranium, leaped barefoot upon it, so that one of my feet was plunged in its thorns up to the ankle. The pain I felt was so great, that I gave a loud scream, which brought all my people about me. They found me supporting myself on one leg, while the other was nailed to the thorny trunk, without my daring to make the least motion to extricate it. The worst of the affair was, I did not know how to free myself from this implement of torture ; for I could not move the thorns from my foot on one side, without plunging them deeper into it on the other. At length they lifted me from the ground, reclining me a little in a horizontal posture, and then tore away the plant at one jerk.

“ This was a severe operation ; yet I bore it patiently, believing it would be the last of my sufferings, and that nothing more would be wanting to my cure than to stay the inflammation. With this view, I directed my foot and ankle to be wrapped up in a poultice of herbs and milk, which the Hottentots made for me ; and went to bed, not doubting but I should be able to walk as usual the next day. To my great astonishment, however, the following day I found my sufferings much increased ; and my foot, leg, and even thigh, were so extremely swollen, that I could not in the least move them. Klaas Baster, and his Hottentots, seeing me in this state, asserted that the plant was poisonous, and that nothing could cure me but baths of warm milk. These I employed, and I remained a week without quitting my bed. On the eighth day the swelling was completely gone : but, though I could stand on my foot, the leg was of a greenish-brown hue ; and more than three months elapsed before it resumed its natural colour. My people called the plant, after my accident, *gift-doorn* (poison-thorn.” P. 58.

The account of the Zebras, at p. 104, and of the author's successful attempt to ride one of them, will be perused with the greater or less satisfaction as the reader shall think the writer entitled to his confidence. There is perhaps nothing more entertaining, in this second volume, than the description of the battle between a Serpent and a bird called the Secretary. This we insert.

“ Descending from a mountain to a deep bog, I perceived almost perpendicularly beneath me a bird rising and stooping very rapidly, with very extraordinary motions. Though I was well acquainted with the secretary, and had killed several in the country of Natal,

it was impossible for me, in my vertical situation, to distinguish this, though I suspected it from its actions: and having found means of approaching pretty near it, under cover of some rocks, without noise, and without being perceived, I saw it was one actually fighting with a serpent.

“The battle was obstinate, and conducted with equal address on both sides. But the serpent, feeling the inferiority of his strength, employed, in his attempt to flee and regain his hole, that cunning which is ascribed to him; while the bird, guessing his design, stopped him on a sudden, and cut off his retreat, by placing herself before him at a single leap. On whatever side the reptile endeavoured to make his escape, his enemy still appeared before him. Then uniting at once bravery and cunning, he erected himself boldly to intimidate the bird; and, hissing dreadfully, displayed his menacing throat, inflamed eyes, and a head swelled with rage and venom.

Sometimes this threatening appearance produced a momentary suspension of hostilities: but the bird soon returned to the charge; and, covering her body with one of her wings as a buckler, struck her enemy with the bony protuberances of the other, which, like little clubs, served the more effectually to knock him down, as he raised himself to the blow. I saw him at last stagger and fall: the conqueror then fell upon him to dispatch him, and with one stroke of her beak laid open his skull.

“At this instant, having no farther observation, to make, I killed her. In her craw, for this bird has one, though no person has noticed it, I found on dissection eleven pretty large lizards; three serpents as long as my arm; eleven small tortoises, very entire, several of which were about two inches in diameter, and a number of locusts, and other insects, most of which were sufficiently whole to be worth preserving and adding to my collection. The lizards, serpents, and tortoises, had all received the blow on the head from the beak.

“I observed too, that beside this mass of food, the craw contained a sort of ball, as large as the egg of a goose, formed of the vertebræ of serpents and lizards devoured before, shells of little tortoises, and wings, claws, and shields of different kinds of beetles. When this indigestible mass becomes too large, the secretary, no doubt, like other birds of prey, vomits and brings it up. However, from the superabundant quantity of aliment contained in the craw of the one I killed, it certainly was not hunger that excited it to attack the serpent in the slough, but its natural hatred and antipathy for reptiles.” P. 246.

The remark made above with respect to the Zebra, many readers will think applicable in this place also. The following description of the Giraffe, or Camelopard, an animal at present but imperfectly known, we are induced to extract, because it contradicts many prevailing prejudices, and because we presume upon its accuracy.

“The giraffe chews the cud, as all horned animals with cloven feet usually do. Like them, too, it crops the grass; though seldom, because pasture is scarce in the country it inhabits. Its ordinary food is the leaf of a sort of mimosa, called by the natives *kanaap*, and by the
planters

planters *kamel-doorn*. The tree being peculiar to the canton, and growing only there, this may be the reason why it takes up its abode in it, and why it is not seen in those regions of the south of Africa where the tree does not grow. This, however, is but a vague conjecture, and which the reports of the ancients seem to contradict.

“ Its head is unquestionably the most beautiful part of its body. Its mouth is small: its eyes large and animated. Between the eyes, and above the nose, it has a very distinct and prominent tubercle. This is not a fleshy excrescence, but an enlargement of the bony part, the same as the two little bosses, or protuberances, with which its occiput is armed, and which rise as large as a hen's egg, one on each side of the mane at its commencement. Its tongue is rough, and terminates in a point. Each jaw has six grinders on each side; but the lower jaw only has eight cutting teeth in front, while the upper jaw has none.

“ The hoof is cloven, has no heel, and much resembles that of the ox. It may be observed, however, at the first sight, that the hoof of the fore-foot is larger than that of the hind-foot. The leg is very slender: but the knee is swelled like that of a stumbling horse [*couronné*], because the animal kneels down to sleep. It has also a large callosity in the middle of the sternum, owing to its usually reposing on it:

“ If I had never killed a giraffe, I should have thought, with many other naturalists, that its hind-legs were much shorter than the fore ones. This is a mistake: they bear the same proportion to each other as is usual in quadrupeds. I say the same proportion as is usual, because in this respect there are variations, even in animals of the same species. Every one knows, for instance, that mares are lower before than stallions. What deceives us in the giraffe, and occasions this apparent difference between the legs, is the height of the withers, which may exceed that of the crupper from sixteen to twenty inches, according to the age of the animal; and which, when it is seen at a distance in motion, gives the appearance of much greater length to the fore legs.

“ If the giraffe stand still, and you view it in the front, the effect is very different. As the fore-part of its body is much larger than the hind-part, it completely conceals the latter; so that the animal resembles the standing trunk of a dead tree.

“ Its gait, when it walks, is neither awkward nor unpleasing; but it is ridiculous enough when it trots: for you would then take it for a limping beast, seeing its head, perched at the extremity of a long neck which never bends, swaying backwards and forwards, the neck and head playing in one piece between the shoulders as on an axis. However, as the length of the neck exceeds that of the legs at least four inches, it is evident that, the length of the head too taken into the account, it can feed without difficulty, and of course is not obliged either to kneel down, or to straddle with its feet, as some authors have asserted.

Its mode of defence, like that of the horse and other solidungulous animals, consists in kicking with the heels. But its hind parts are so light, and its jerks so quick, that the eye cannot count them. They are even sufficient to defend it against the lion, though they are unable to protect it from the impetuous attack of the tiger.

“ Its

“ Its horns are never employed in fight. I did not perceive it use them against my dogs; and these weak and useless weapons would seem but an error of Nature, if Nature could ever commit error, or fail in her designs.” P. 276.

The spotted wolf is also well described at p. 323, and the account of the manners of the Nimiquas throughout is spirited and highly amusing. At p. 381, the author's observations on the horned snake, (meaning the cerastes) and the supposition, that the figure given by Bruce, is suspicious, are perfectly trifling and absurd. Hasselquist, indeed, is said by Linnæus, to have been deceived by the Arabians, who had shown him a pretended horned snake, which they had prepared, by thrusting a pair of birds claws through the head. The true cerastes, is a well known and genuine species, and Bruce's figure is extremely good. There is also another very remarkable and very large African snake, which is known to have similar horns or processes. He makes us amends, by what he says at p. 378, relative to caterpillars. Madam Merian has mentioned certain caterpillars, which cause considerable pain from being handled, but produce no other bad effects. Some of the European caterpillars have also a similar quality, though in a far less degree. The circumstance of its feeding on the euphorbium, is also very curious; we insert the whole.

“ My father has assured me, that at Surinam, there are two kinds of hairy caterpillars, a black and a white, which have it in a formidable degree. If they touch the skin, either of an Indian or an European, a blister is immediately formed, and as copious an effusion of serum ensues as on the application of cantharides. In less than four hours the evil increases. Acute pains are felt, accompanied with cold shiverings and fever; and if the blood or humours of the unfortunate party be in a bad state, his wounds become an ulcer, which requires the knife to prevent a gangrene. I have in my cabinet both these caterpillars, which are remarkable for their size.

In the country of the Nimiquas, a truly venomous caterpillar is found. It is two inches and a half long; but it is destitute of venom, unless it feed on a poisonous plant. When it is found on the geranium, where I have often met with it, it is in no wise dangerous, as I have been convinced by experience. Accordingly, the savages do not use such as feed on this plant. But among the rocks there grows in abundance a little shrub, the juices of which is a corrosive poison, and it communicates the same property to the caterpillars which feed on its leaves. The savages seek what they want on this shrub; and if they do not find enough on it, they take some from the geranium, and place them on this shrub to feed.

“ The time of gathering these insects is just as they are going to change to chrysalides: that is to say, when their rings swell, and their shape begins to alter. They are then collected; little leathern bags are filled with them; and there they are left to ferment. The fermentation

mentation occasions a slow transudation through the bag, by which the aqueous moisture is evaporated; and the intestine commotion does not cease till the residuum, being concentrated, has assumed the consistence of a very thick black varnish. When in this state, the poison has acquired its utmost activity, and the Nimiquas dip the points of their arrows in it." P. 378.

We have reluctantly left ourselves but little room for farther extracts; of course, our progress through the remaining volume must be rapid. It opens in a romantic manner, with an account of the Keraquas offering to elect the author for their chief, but this he of course declined, and rather chose to proceed in search of the Houzouanas, a warlike nation, among whom, no European had hitherto penetrated. His progress is described in the succeeding pages, in which, the hunting of the rhinoceros, occupies an important and interesting part.

The author appears to have been most delighted with the Houzouanas, and indeed, from the fidelity of their attachment to him, and the gallantry of their behaviour on many trying occasions, they appear to have well deserved his partiality. A short account of this singular and simple people, must close our article of these travels.

"The Houzouanas are of low stature; and a person five feet four inches in height is accounted among them very tall; but in their little bodies, perfectly well proportioned, are united, with surprising strength and agility, a certain air of assurance, boldness, and haughtiness, which awes the beholder, and with which I was greatly pleased. Of all the savage races, I have seen none that appeared to be endowed with so active a mind, and so hardy a constitution.

"Their head, though it exhibits the principal characteristics of that of the Hottentot, is, however, rounder towards the chin. They are also not so black in complexion; but have the lead colour of the Malays, distinguished at the Cape by the name of *bouguinée*. Their hair more woolly, is so short, that I imagined at first their heads to have been shaved. The nose too is still flatter than that of the Hottentots; or, rather, they seem altogether destitute of a nose; what they have consisting only of two broad nostrils, which project at most but five or six lines. Accordingly, mine being the one in the company formed after the European manner, I appeared in their eyes as a being disfigured by nature. They could not be reconciled to this difference, which they considered as a monstrous deformity; and, during the first days of my residence among them, I saw their eyes continually fixed on my countenance, with an air of astonishment truly laughable.

"From this confirmation of the nose, a Houzouana, when seen in profile, is the reverse of handsome, and considerably resembles an ape. When beheld in front, he presents, on the first view, an extraordinary appearance, as half the face seems to be forehead. The features, however, are so expressive, and the eyes so large and lively, that, notwithstanding

withstanding this singularity of look, the countenance is tolerably agreeable.

“ As the heat of the climate, in which he lives, renders clothing unnecessary, he continues, during the whole year, almost entirely naked, having no other covering than a very small jackal-skin, fastened round his loins by two thongs, the extremities of which hang down to his knees. Hardened by this constant habit of nakedness, he becomes so insensible to the variations of the atmosphere, that, when he removes from the burning sands of the level country to the snow and hoarfrost of his mountains, he seems indifferent to, and not even to feel the cold.

“ His hut in no wise resembles that of the Hottentot. It appears, as if cut vertically through the middle; so that the hut of a Hottentot would make two of those of the Houzouana's. During their emigrations, they leave them standing, in order that, if any other horde of the same nation pass that way, they may make use of them. When on a journey, they have nothing to repose on but a mat suspended from two sticks, and placed in an inclined position. They often even sleep on the bare ground. A projecting rock is then sufficient to shelter them; for every thing is suited to a people whose constitutions are proof against the severest fatigue. If, however, they stop any where to sojourn for a while, and find materials proper for constructing huts, they then form a kraal; but they abandon it on their departure, as is the case with all the huts which they erect.

“ This custom of labouring for others of their tribe, announces a social character and a benevolent disposition. They are, indeed, not only affectionate husbands and good fathers, but excellent companions. When they inhabit a kraal, there is no such thing among them as private property; whatever they possess is in common. If two hordes of the same nation meet, the reception is on both sides friendly; they afford each other mutual protection, and confer reciprocal obligations. In short, they treat one another as brethren, though, perhaps, they are perfect strangers, and have never seen each other before.

“ Active and nimble by nature, the Houzouana considers it as amusement to climb mountains and the most elevated peaks; and their skill in this respect was very advantageous to me. The rivulet near which I encamped had a coppery taste, and a nauseous smell, which rendered it impossible for me to drink the water. My cattle, accustomed to the bad water of the country, were satisfied with it: but I was afraid that it might injure my people; and I would, on that account, not permit them to use it. The Houzouanas had no milk to give me, as they possessed only a few wretched cows which they had plundered. Having asked them if they knew of any good spring in the neighbourhood, to which I could send my company to procure a supply of water, they set out themselves in an instant, without making me a reply, clambered up their mountains, and in less than two hours brought back all my leather bottles and vessels full of excellent water.

“ During the whole time of my residence on the rivulet, they rendered me the same service, uniformly displaying the same zeal and the same readiness. One of these expeditions would have employed my Hottentots a whole day.

“ When

“ When on a journey, scarcity of water gives them no uneasiness, even in the middle of a desert. By a particular art they can discover water that is concealed in the bowels of the earth; and their instinct, in this point, is even superior to that of the other Africans. Animals, in like cases of distress, find water also; but it is only by the smell. There must be a current of air to convey them the exhalation which rises from it; and consequently, they must be to the windward. While I resided in the desert, during my first journey, my savages had shown more than once the same faculty; and I myself acquired it also from their instruction, as I have mentioned in my narrative.

“ The Houzouana, more expert, employs only his sight. He throws himself flat on the ground, takes a distant view, and, if the space which he traverses with his eye conceals any subterranean spring, he rises and points with his finger to the spot where it is to be found. The only thing by which he discovers it is that ethereal and subtle exhalation which evaporates from every current of water, when not sunk to too great a depth.

“ With regard to pools and other collections formed by the rain, as their evaporation is more sensible, they are discoverable even when hid by an eminence or a hill; and the vapour of streams, such as rivers or rivulets, being still more abundant, is so distinctly marked by it, that their course and even all their sinuosities may be traced.

“ I endeavoured to learn this art of the Houzouanas, during the time I resided amongst them. I followed their example, and practised their lessons; and was at length able to make similar discoveries, and with as much certainty. My talent, however, was far from being so extensive as theirs; for, owing either to the natural weakness of my sight, or the want of experience, I could distinguish water at no greater distance than three hundred paces, while they could perceive it at a distance much more considerable.

“ The only arms of the Houzouanas are bows and arrows. The arrows, which are very short, are carried on the shoulder in a quiver, about eighteen inches in length, and four in diameter, made of the bark of the aloe, and covered with the skin of a large species of lizard, which these wanderers find in all their rivers, particularly on the banks of Orange and Fish-River.” P. 164.

From the extracts which we have given, the reader will easily perceive, that this work, divested of its unnecessary, and oftentimes, preposterous embellishments, of digressions which mark only the vanity of the author, and of speculative opinions not always philosophic or profound, might well have been reduced to half its size. But surely much may be forgiven the individual, who, at a great personal risque, undertakes to explore and describe regions so remote, and objects of so universal a curiosity. At the same time, it is but an act of justice, to allow that M. de Vaillant, on all occasions, discovers great acuteness and ingenuity, that he has made many discoveries of importance to Natural History; and that his work, taken altogether, offers much both of instruction and amusement. He is also en-

titled

titled to the praise of having penetrated farther into the parts of Africa behind the Cape, than either Gordon, Paterfon, or indeed, any European ; and has shown, by his example, what perseverance and intrepidity may accomplish. The stores which the interior of Africa promises to the naturalist, may be said to be unbounded, and we hope the successful enterprises of M. de Vaillant, may operate as an incitement to similar undertakings. This may, probably, be no vain hope, as our countrymen always equal in curiosity, and never deficient in the requisites of ardour and courage, will now have great and peculiar advantages.

ART. VII. *P. Virgilii Maronis Opera : Emendabat et Notulis illustrabat Gilbertus Wakefield, A. B. Coll. Jes. Cant. nuper socius.* 8vo. 2 Tom. 12s. Londini : impensis Kearsley. 1796.

THE merits both of the author and his editor, are, in this instance, so well known to the public, that we have the less cause to regret the delay that has intervened between the publication and the account of this work. It offers to our notice, one of those elegant editions of the classics, which we have taken occasion before to commend, and we cannot say too much for the beauty of the paper, and the accuracy and splendor of the typography. Although the space allotted to the notes is so small, as to excite the regret of the learned editor, it will not be supposed, that, either in them or in the text, he has suffered his talent for conjectural criticism to lie dormant. However pure the text of Virgil may have come down to us, and we believe that it has been transmitted with as much fidelity as that of any ancient writer whatever, Mr. Wakefield has *discovered some* imperfections, which had escaped the eye of former critics, and, perhaps, has *imagined more*. In many instances, our judgment cannot but approve his reasons for altering the readings, in others we are compelled to withhold our assent ; and, in almost all, we are induced to lament, and to blame the boldness with which the text itself is invaded. We are almost inclined to wish for the authority of a Roman prætor, and to promulge an edict, NE QVIS INIVSSV MSS. TEXTVM VIOLARE AVDEAT ; forbidding the author of any conjecture to insert his emendation into the text, till it has undergone the scrutiny and received the approbation of the learned world. At least there are very few to whom we would concede such a licence : and in the number of those few, though we

we think highly of his attainments, his taste, and his acuteness, we would not place Mr. Gilbert Wakefield. His precipitancy, and the little room he gives to the operation of the *divergent* *φρονιδες*, would be our reasons for excluding him. In the volume before us, amidst many alterations of the text which we approve, there are many, we repeat, to which we cannot assent, and every such arbitrary alteration, is an injury to the author, and a detriment to the reader. If this licence were universally indulged with as little ceremony as is used by Mr. W. (and why may not every editor think himself equally entitled to such a privilege?) what would become of the text of ancient authors, when their MSS. shall become more scarce, or even lost, as some necessarily will be by lapse of time, by carelessness or frauds, by accident, or violence? Let it be remembered once for all, that a reading is not necessarily a true one, because it may be better than the true reading*. An editor is not to enquire how an author would have written best; but what he really did write: nor is a text to be altered, because it is manifestly corrupted, unless there be strong grounds to suppose we are in possession of what was originally written: and these grounds must be the testimony of MSS., of writers who have quoted the true reading, or some indication from the context, or the *Ductus literarum* in the corrupted words, too plain to admit much hesitation in a correct and adequate judge. Having premised these objections to a violent invasion of the text of any author, and readily admitting that this editor, if he would deliberately exercise his judgment and maturely weigh the probability of his conjectures, would sometimes be entitled to exercise his learning and his abilities even upon the text, we shall now produce a specimen of the conjectural emendations contained in these volumes; for of such chiefly consists the matter in the notes under our present examination.

Ecl. 1. The 18th line of the common editions is not admitted into this, and we think with reason. Upon v. 44, (in other Editt. 45) we have this note:

Dedi "hoc" ex conjecturâ, quam nemo improbat, nisi qui vetustam rubiginem nitori novo prætulit, aut cum Fabio profunditatem receptæ lectionis emirabitur†, "Hic" ineptit: quid enim refert 'ubi' responsum datum sit "quale" verò fuerit responsum, id demùm momento videtur esse maximo. Æn. v. 706.

'Hæc' responsa dabat:

* What Heyne says upon another subject, is applicable to this. "Ita vero non evictum est, habendum quoque esse Virgiliani ingenii fetum, si quod carmen est, quod eum non dedecet." Proœm. in Cirin.

† Why this confusion of moods?

Et vi. 344.

‘Hoc’ uno responso animum delusit Apollo. Confer Ovidium met. 2. 326. Aliud non patitur linguæ ratio.

Perhaps, the force of these instances, is somewhat lessened by Heyne's observation on this line: “*Responsum non nunc eo sensu, quo oracula, hinc iussa dicuntur: nec tam magnificè quam apud Horat. C. S. 55, Jam Scythæ responsa petunt: sed simpl. respondit petenti, annuit.*”

We confess, we do not think the emendation so indubitable, as to justify its insertion into the text.

V. 59. Ante leves ergo pascentur in æquore cervi.

“Dedi quod conjeceram,” says the editor, “et ante me Cerda, assentiente uno MS. nec credibile est aliter potuisse scribere Virgilium. Oppositionem necessariam benè servat Horat. art. poet. 30. &c. &c.”

Mr. W.'s memory has failed him with respect to the authority of a manuscript for this reading, or he refers to a source with which we are not acquainted. The fourth Codex Moreti, which is, probably, of little value, has “pro diversâ lectione in æquore,” (we quote Heyne's words) but this is very different from exhibiting that reading in its text. We assent entirely to Heyne, with regard to this reading: “Malim et ipse, modo non correctorem redoleret.”

Ecl. 1. 73. We approve of the insertion of perduxit into the text, because it is better than produxit, and supported by the authority of respectable MSS.

Ecl. 3. 109, 110. If these verses be genuine, the transposition, suggested by the editor, of *amaros* and *amores*, must be admitted. Heyne's reasons dispose us to believe, that they did not proceed from Virgil's pen.

Ecl. 5. 5. The text exhibits *motantibus*, which we think preferable to *mutantibus*.

Ecl. 8. 6. The distinction is made after Tu, with great taste and precision, as suggested also in the note to Herc. Fur. 627. Ib. 55, for *certent*, we read in the text, *content*, on the authority of a MS. consulted by a friend of the editor, and it is defended by the authority of Theocritus, Id. 1. 136.

Κῆξ ὀρέων τοῖ σκῶτες ἀηδοσι γαγύσαινο.

Ecl. 9. 5. Mr. W. as well as Burman, conjectured that the line should be read thus:

Nunc victi, tristis quoniam Fors omnia versat.

Though

Though we do not like the phrase, "*nostris quoque ingenio se obtulerat conjectura*," we may remark, that it adds greatly to the weight of a proposed reading, when it has suggested itself to two or more scholars independent of each other.

Georg. I. 4. In a note here, the editor candidly and ingeniously calls his former edition of the Georgics, "*minus accurata sanè atque pueriliter temeraria*." If he would but conceive it possible that some portion of the precipitance which he condemns, may still be attached to the productions of his riper years, if he would give full time for the exercise of his judgment, he would come forward to the world with additional lustre; and display, with much more advantage, the ample store of erudition, and the talent for conjectural emendation, which all competent judges, who are acquainted with his works, must allow him to possess; although they may sometimes have reason to regret the too hasty and inconsiderate application of them.

Geor. I. 6. For the usual reading, we have *Numina*, which is defended with much learning and ingenuity. The editor, also, contends against an host of scholars, that the address to Liber and Ceres, is a new invocation, and not connected with what has gone before. We cannot but incline to his opinion. Ib. 200. For *ruere*, the text of this edition exhibits *fluere*. Yet, though Mr. W. has supported the emendation with a variety of authorities, he has not adduced the strongest, which is to be found in *Æn.* 2. 169.

Ex illo fluere, ac retro sublapsa referri Res Danaùm.

But we do not think even this decisive, on account of the phrase coupled with the verb. *In pejus ruere*, is, in our opinion, much more proper, than *in pejus fluere*.

Geor. I. 441. The text is thus read, on the authority of a MS. for the first alteration, and the conjecture of the learned, for the second.

*Ille ubi nascentem maculis variaverit orbem,
Conditus in nubem, medióque refugerit ortu.*

Ibid. 467. We have little doubt, that the editor has here restored the true reading, *tinxit* for *textit*. For the authorities with which his erudition has guarded this conjecture, we must refer to his very ample note.

Ibid. 475. *Insolitis tremuerunt montibus Alpes.*

In this instance, although the reading adopted by Mr. W. is supported by the testimony of MSS. we cannot be of opinion that the text is improved.

Y

Geor.

Geor. 1. 511. Vicinæ, ruptis inter se legibus, urbes arma *fremunt*.

That this conjecture is better than the common reading *ferunt*, will be allowed by every judicious critic. But even its excellence, and the host of passages by which it is strengthened, will scarcely justify the extrusion of the common reading from the text.

Geor. 2. 136. In the arrangement of stops, an editor may be allowed considerable indulgence. We entirely agree with Reiske and Wakefield, that this verse ought to be pointed thus :

Sed neque Medorum, silvæ ditissima, terra.

Ib. 144. The text is here unnecessarily violated, by the insertion of "læta" for "lata."

Ib. 174. — tibi res antiquæ laudis et artis.

As the orthography adopted in this edition, as well as in Heyne's, leads to an ambiguity in the word "artis," Mr. W. would thus obviate it: "Vellem scribi 'artes,' ut ambiguum vitetur, et rectè capiatur locus, i. e. res et artes antiquæ laudis." There, probably, will be some difference of opinion, upon the passage which is brought from Tacitus, in defence of this construction.

Ib. 322. — jam præterit *æstus*.

We approve not of this alteration, though Mr. W. says, "rescripsi locum confidenter ex indubia maximè conjecturâ." Jam præterit *æstus*, in our opinion, implies, that the summer had been some time past, at least as clearly as the proposed reading would imply it. He quotes a passage from Ovid, in support of his conjecture, which proves nothing more than that the word *æstus* has been used, where autumn is mentioned. Mr. W. relies, by far too much, upon the fortuitous combination of words in other authors, when he is settling the text of his own.

Geor. 3, 230. In a note, we find the word *mutuavit*. We apprehend the learned editor cannot adduce a pure classical authority, for the use of this active verb. Valerius Maximus has been alledged, but the passage is, perhaps, corrupt: mutuâset, for mutuata esset. Mr. W. is too fond of antiquated and uncommon phrases, which give an uncouth and pedantic air to his lätinity.

Geor. 3. 243. Et genus æquoreum pecudes.

Verissima sunt quæ dictum ad locum disputavimus; poetam nempè "pecudes" exponere velle per "genus æquoreum."

We

We resist this interpretation with all our strength. The authorities adduced by Mr. W. prove nothing but that "*feræ*" may include every class of quadrupeds; and that the *phocæ*, supposed to be under the care of Proteus, have been sometimes called "*pecus*." So that, instead of extending the force of the "*universal passion*" to all the inhabitants of the ocean, which, undoubtedly, was the poet's meaning, this interpretation supposes it only to have influenced those amphibious animals, of which we read in Geor. 4. vv. 305, 430. This is a fair inference from the note in question. But, surely, nothing is more plain than that Virgil meant to distinguish wild and tame animals, by the terms *ferarum* and *pecudes*. Of the influence of passion upon the *former*, he has given an account, from v. 245 to 250. Its effect upon the *latter* is described, vv. 250—257. Its power over man (*hominum*) is related, v. 258. The poet then resumes the account of the *feræ*, v. 264; and the description is closed with the *pecudes*, v. 266. It is particularly the object of the book, to give an account of the domestic animals,

—quæ cura boum, qui cultus habendo fit pecori—

Is it then to be supposed they would be included under the general appellation *feræ*, when *pecudes* are distinctly mentioned? And, as the poet concludes the subject, he says, expressly, "*hoc fatis armentis*." Unless, indeed, Mr. W. will seize this last quotation as making in his favour, because the term *armenta* is applied*, by Virgil, to the *phocæ* of Proteus.

Geor. 3. 254. —conreptosque undâ torquentia pontes.

Whether the insertion of the copulative will be allowed by all the readers of Virgil, we doubt; but the adoption of Schrader's emendation for *montes*, will meet the general approbation of scholars.

Geor. 3. 329. Ad puteos, aut alta greges ad stagna jubebo.

We have little doubt of the accuracy of this emendation for *jubeto*, which occurred to Heyne as well as to Wakefield.

Geor. 4. 136. —glacies cursus frenaret aquarum; for *glacie*.

The learned editor considers this conjecture as strengthened by Macrob. lib. VI. 6. the object of which chapter is to prove, by instances, "*quæ in Virgilio notaverit ab ipso figurata, non à veteribus accepta, vel ausu poëtico novè quidem sed decenter*

* *Armenta, et turpes pascit sub gurgite phocas.*

usurpata." Now, the novelty and boldness of the expression here adduced, evidently consists in the words "curfus frenaret aquarum," in applying, to the course of a river, a term properly applicable to a quadruped; and it signifies little, whether the effect be ascribed to *hyems* or to *glacies*. Yet the conjecture is ingenious, and, perhaps, an improvement upon the text; but it does not therefore follow that it is the text.

Geor. 4. 208. At genus immortale tamen,

Bentley's conjecture, for *manet*, is admitted into the text, and defended by a passage from Apuleius. *Fortuna caduca, singulatum mortales, cuncti 'tamen' universo genere perpetui.* Whether this quotation can be said to support it or not, the conjecture might claim a place in the notes, though not in the text, from the identity in the letters in both words, and from the concurring opinion of some good judges as to its propriety. To us, however, it appears, comparatively, most tasteless and unpoetical.

Ibid. 293. Ut viridem Ægyptum nigrâ fecundet arenâ.

"Sic legendum esse conjiciebam, persuasus elegantissimum Poëtam variare voluisse tenorem orationis, cum invenirem et codicem "fecundet" suppeditare: quæ lectio statim flagitat "ut" pro "et": neque jam video quid in hoc loco desiderari poterit."

This verse, and the two preceding, are variously arranged in the MSS. but we do not think that any arrangement will render the passage worthy of a place in so finished a poem as the Georgics. Heyne's interpretation is, by far, the best we have seen. If the verse now quoted be permitted to remain, Mr. W.'s conjecture is certainly happy: but, with respect to the note just cited, we beg leave to remind him, that the *invariable usage* of the Latin language requires a subjunctive after the indefinite *quid*.

Geor. 4. 355. Tristis Aristæus Peneï patris ad undam.

As the Greek is Πηνειός, Peneï genitoris was confessedly* wrong. Mr. W.'s attempt to heal the wounded metre, is laudable and happy. We cannot pronounce upon it with certainty, unassisted by the MSS.; but the idea is highly ingenious

* Η κατὰ Πηνειῷ κατὰ τέμπεα, ἢ κατὰ Πίνδω. Theoc. Id. 1. 67.

The blunder may have arisen from an ignorant transcriber considering *Peneï* as a dissyllable, and therefore substituting *genitoris* for *patris*.

and probable, and, at any rate, better than Bentley's—*magnigenitoris*.

Geor. 4. 484. *Atque Ixionii flendo rota constitit orbis.*

We cannot but pronounce this a bold and unwarrantable intrusion into the text. Yet Mr. W. does not propose it with much confidence, saying only, "conatus sum restitutum dare ex conjecturâ locum." How often must we repeat, that although a passage be manifestly corrupted, still it does not follow, that any conjecture is to be admitted in its room? But, in this instance, we are not satisfied that the text is wrong: we think that it will fairly bear the interpretation of Heyne: "sc. *rotam constituisse à vento*, cohibuisse se, quo minus a vento impelleretur; ut *consistere aliquis à cursu*, dum sistit cursum, rectè dici videtur, ut in loco Ecl. 2, 25. *Quum placidum ventis staret mare*. Debit enim, (he subjoins) aut esse aut fingi caussa aliqua cur rota in turbinem circummageretur; atqui quæ caussa magis idonea quam procella et vorticosus ventus?"

Geor. 4. 509. *Flevisse, et gelidis hæc evoluisse sub astris.*

Mr. W. does not seem to be aware, that this is a reading of several MSS.; "ut et in vulgaribus nonnullis edd," says Heyne; "satis doctè, cum *gelidis sub astris* de sideribus septemtrionalibus accipi posset, sed meo quidem judicio, Statio aliquo aut Claudiano dignius." The present editor says, on the contrary, "Nihil morer equidem judicium viri, qui lectioni nostræ vulgatam possit anteferre." He certainly defends his opinion by a profusion of learned quotations; but we must beg leave, in this collision of opposite sentiments, to shelter ourselves under the authority of Virgil himself:

Non nostrum inter vos tantas componere lites.

This article might be easily extended to a considerable length. But we trust we have adduced a sufficient number of instances to show the peculiar merits and character of this edition. We have no reason to retract the opinion, given in our account of his Bion and Moschus, that Mr. W. continues to improve, and asserts an honourable place among the literati of Europe. If with the praise justly due to the critical part of this edition, we repeat our eulogium on the typographical execution, we conceive there are few readers of Virgil, who will not be anxious to possess these beautiful volumes.

We cannot, however, conclude, without a few remarks upon the Culex, Ciris, and other poems, attributed to Virgil, which follow, in this edition, after the Georgics. This arrangement is surely defective. Whether we consider these poems as the earliest

earliest productions of Virgil, which they must be, if he is the real author; or as the spurious offspring of some other writer, which the greatest part probably are, they ought not to possess an honourable situation between the avowed and genuine writings of this exquisite poet.

We should have been glad if the learned editor had given his opinion more fully upon the external and internal evidence of these *Minora Poemata*, distinguishing accurately their respective pretensions to authenticity: but as he only says, in general, that they are “*ut plurimum parvi pretii, multis interpolata, et suspectæ auctoritatis,*” we shall endeavour briefly to supply the defect.

That the *Culex*, in its present state, was not written by Virgil, we may confidently affirm, whatever Scaiger may contend to the contrary. We do not mean merely that it is corrupted in particular passages; but, throughout, there is a poor-ness of contrivance, an affectation of ornament, a repetition of the same sentiment, unworthy the taste and genius of Virgil. Jortin, the learned and elegant Jortin*, is decisively of our opinion. But if any one thinks the rejection of the whole poem too bold an idea, since there is no reason to doubt that Virgil really did write a poem thus entitled, from the variety of ancient testimonies to that fact, he may embrace the judicious conjecture of Heyne: “*habere quidem nos carminis fundum aliquem Virgilianum, interpolatum tamen et oneratum infinitis aliorum laciniis intextis et interpositis: ducit etiam cò diversitas illa locorum ac versuum in eodem carmine, et variata per plures diversæ notæ viros eadem sententiat.*”

The *Ciris* seems to have been attributed to Virgil from juster claims of merit, but with far less pretensions as to testimony. Indeed no authority, of any age or value, has ever enrolled it in the catalogue of his works. Fontanini's‡ conjecture, that it was the work of Gallus, and referred to in *Eclog.* 6. 74. which has the support of Gifanius, and even Barthius, is much more probable than that it came from the pen of Virgil. The silence of antiquity is decisive against that supposition.

With respect to the *Catalecta*, the testimony of Ausonius serves to prove, that Virgil did leave a collection under that

* Our readers will be glad to see the opinion of this eminent scholar upon the *Culex*, in his *Philolog. Tracts.* vol. i. p. 241; upon the *Ciris*, vol. ii. p. 489. See also *Miscell. Observat.* vol. ii. p. 318.

† *Proœm.* in *Culic.* p. 5. What follows is highly deserving of attention.

‡ *Vid.* Heyne *Proœm.* in *Cirin*, p. 86, edit. 1789.

title; and the second poem in the collection is expressly assigned to him by Quintilian. We gain, however, but little by this, since, after all the pains bestowed on it by the learned, it remains extremely obscure. Unless, indeed, the circumstances alluded to in a short composition are well known, its excellence, and even its meaning, will generally elude our enquiry. The other poems are of various merit; but scarcely any are ascribed to Virgil with a sufficient degree of authority. The sixth, which is justly styled, by Heyne, *dulcissimum Poemation*, and the twelfth, are chiefly deserving of notice.

The *Copa* also seems to have been assigned to this poet, without any authority: it is, however, an exquisite composition, and not unworthy of the Muse of Virgil, if we can fancy her to have been sportive. It contains an invitation to a friend to spend an autumnal day at a tavern in the country, and describes the pleasures of the situation, and of the entertainment, in a rich vein of poetry.

As a picture of ancient rural manners, the *Moretum* is highly interesting. The style, however, is so different from that of Virgil, and so inferior to it, that we cannot conceive him to have been its author. Heyne endeavours to account for this diversity of style, by considering it as an imitation or translation from some Greek poet: and he quotes Vossius in support of this opinion, who says, that, in a MS. copy of Virgil, is the following testimony: "*Parthenius Moretum Scripsit in Græco, quem Virgilius imitatus est.*" Scaliger, Barthius, and, lately, Wernsdorf, have ascribed it to Septimius Sereus, who is referred to the age of Vespasian. Whoever was the author, it is a curious picture of manners; but, though far from being destitute of merit, it does not appear to us deserving of the praises bestowed upon it by Heyne, or in any way worthy of being ascribed to the author of the *Georgics*.

Upon the whole then, it appears to us extremely improbable, that Virgil should suffer any compositions, so inferior to the rest of his works as these minor poems are, to meet the public eye, when his taste was so nice, and his judgment so fastidious, that he would have condemned the *Æneid** to the flames, as unworthy to survive him. If any of them proceeded from his pen, they must have got abroad contrary to his wishes; and they are now so interpolated and corrupted, as scarcely to be entitled to the praise of

— magni nominis umbra !

* This fact is ascertained by the respectable authorities of Plinius Gellius, and Macrobius.

ART. VIII. *Prodromus Stirpium in Horto ad Chapel Allerton vigentium, Auctore Ricardo Antonio Salisbury. Reg. Soc. Lond. ac Linn. Socio. 8vo. 422 pp. Londini. 1796.*

THE author of this work, the greater part of which has been printed several years, is well known to be one of our first-rate botanists; and, like many eminent men in other sciences, has, perhaps, too humble an opinion of his own abilities. The preface, written in no inelegant Latin, informs us, the work was meant to be little more than a catalogue of the plants then in his garden, with the characters of some new species he had raised, and, occasionally, a few remarks on others that were obscure. We think it fortunate for botanists, that he has, at length, been persuaded to publish what his maturer judgment has disapproved; for, from the very errors of such authors, much information may be often obtained. The plants are arranged in natural orders, and these orders in classes, determined by the most usual number of their stamina; but this arrangement, as well as the universally received system of *Linnaeus*, the author has now entirely forsaken, for (as he thinks) the more instructive and easy arrangement of *Jussieu*. To his grand innovation, however, as he himself predicts, we by no means agree; for it attacks what we consider as the very foundation of all botanic knowledge, namely, the specific names of plants, now in use. Though we cannot deny the propriety of some of the alterations he has made, or wish to persist in calling that black which is really white, yet we do not see the smallest necessity for changing so very many names. However we might assent, for instance, to call *Panicum Sorghum, Frumentaceum*; *Iris Biflora, Rupestris*; *Mirabilis Jalapa, Versicolor*; since it assuredly does not produce the officinal drug to which its present name alludes; yet we trust, that no one will be found so capricious as to use *Piper Pallidum*, for *Polystachion*; *Jasminum Viminale*, for *Officinale*; *Aira Dulcis*, instead of *Aquatica*, &c.

We much more gladly proceed to give some account of the solid knowledge that is offered to us by the author; and this is far more than, on first opening the book, we expected to find. Among various new plants taken up in it, are *Casuarina Littoralis*, from Botany Bay; *Linodorum Floridum*, from Jamaica, which is yet perpetually confounded with the two very different species called *Tuberosum*, by *Linnaeus* and *Jacquin*; *Epidendrum Lineatum*, falsely named *Cochleatum* by *Mr. Curtis*, and which, if we are not much mistaken, is also one and the same plant with the *Fragrans* of *Swartz*; *Pea Pulchella*,

Pulchella, sent by Koenig from Tranquebar, which, by the very clear specific character here given, we find to be a most beautiful species, which has also been received from China. The genera of *Ixia*, *Gladiolus*, and *Ferraria* are augmented with many new species, and among them we find the beautiful plant, called *Moræa Northiana*, by the nurserymen, referred to *Ferraria*, with the very appropriate epithet of *Elegans*, with the information, that it grows wild near Rio Janeiro. Several new *Proteas*, *Banksias*, and *Metrofideri*, from Port Jackson, next appear to us uncommonly well discriminated, and the difficult genus of *Narcissus*, is entirely new modelled and elucidated. Indeed, in his whole order of Lileæ, the author appears to have worked *con amore*; for specific characters, or as we should rather call them, those short specific descriptions, so energetically recommended by Linnæus, are added to all the *Hæmanthi*, *Pancreatiums*, *Amaryllifæ*, and *Fritillarias*. It is no easy matter to say, in very extensive genera, how far brevity can be always united with perspicuity; but, as we have been informed, the author is now investigating, by far one of the most intricate, namely *Erica*, we venture to suggest to him the utility of such synoptical divisions, as we find in the Encyclopedie of Lamarck. Among the *Oxalides*, two species perpetually confounded with each other by most writers, are here far more obviously discriminated, than in the Monographia of that genus, lately published by Jacquin, who takes no notice of the absence of the *Stipulæ* in *O. Striata*, or their presence in *O. Corniculata*. In the Nat. Order of Myrtææ, a most curious species of *Rosa*, from Persia, now, we fear, totally lost in this country, is very minutely and accurately described: the author calls it *Simplicifolia*, and gives for its specific difference, only "foliis simplicibus," which, till some other species, with simple leaves is discovered, will certainly distinguish it from all yet known; but we should have been inclined to have added *glaucis* to the description.

Mr. Salisbury, in this work, has made only nine classes; into which he has distributed about forty-eight or fifty natural orders; making the names of all the classes and orders, terminate in α , as agreeing with *Plantæ*, or *stirpes*. His classes are these: 1. Monandræ, Diandræ. 2. Triandræ. 3. Tetrandræ. 4. Pentandræ. 5. Hexandræ. 6. Octandræ. 7. Decandræ. 8. Polyandræ. 9. Cryptogamææ. The orders contained under these, are enumerated at the head of each class, though not always accurately: and, in the running title, which should constantly be the name of the class, there is great irregularity; the name of an order being frequently given, and then varied, without apparent reason, for that of the class. Many of these adjectives in α , are made with-

out regard to analogy, as *Lilææ*, &c. After this account of what has been done by so masterly a hand, most botanists will be anxious to consult the work itself; and will wish that it may soon be followed by the more detailed and complete history of Mr. Salisbury's collection, which is announced in the preface.

ART. IX. *A practical View of the prevailing Religious Systems of professed Christians, in the higher and middle Classes of this Country, contrasted with real Christianity.* By William Wilberforce, Esq. Member of Parliament for the County of York. The Third Edition. 8vo. 491 pp. 7s. Cadell and Davies. 1797.

IN recommending to the public one of the most impressive books, on the subject of religion, that have appeared within our memory, we are anxious to keep every other consideration perfectly subordinate, in our minds, to the desire of aiding, as much as possible, the general effect which it is intended to produce. Differing from the author in a few points, which we shall mention in their proper place, we agree entirely with him as to the necessity that exists at present, for awakening many nominal believers to a recollection of the most important doctrines of Christianity, and to an active and heart-felt sense of religion. We do not allow, as he appears once or twice to insinuate, that the clergy, in general, are deficient in recommending the same renovation of mind; but we feel very strongly, that an extra-official exhortation to the same things, assisted by the credit of his situation, the just and general confidence in the worth and sincerity of his character, the clearness of his intellect, and the force of his eloquence, will produce a more extensive, and, on many minds, a more powerful effect, than any instruction from the pulpit; or even from the pen of a divine. To the force of this effect, we are sincerely and earnestly desirous to contribute. The blessing of Providence on this country, has already placed it in the highest rank among the nations who first reformed their faith and practice; and has distinguished it by a peculiar wisdom, prudence, and moderation, in defining its religious tenets. We are willing to indulge the hope, that in the present shock of opinions, religious, moral, and political, amidst the wreck of them in many parts of Europe, this nation may be permitted not only to stand firm, but even to arouse itself to a purer practice, and more ardent attachment to the truth. Towards
this

this great work, the present publication is, perhaps, intended as a providential instrument, and we should be deficient in the truest kind of patriotism, if we neglected to afford it all the aid which our recommendation can bestow.

Withheld by other objects of attention, from an immediate notice of this book, we have not been careless spectators of its reception from the public. That it has not been overlooked, the rapid succession of editions may sufficiently evince; but the opinions which we have heard delivered concerning it, prove but too fully, we are sorry to say, the truth of the principal statement it contains. It is usually censured as too severe, and on the few passages which seem to mark a tendency to a particular species of enthusiasm, more stress is generally placed than the occasion properly demands. Mr. W. may be connected with a sect; of this we are not anxious to enquire.—But of his book, by far the greater part, is sound and genuine Christianity; and would as such be received, were not his readers more anxious to invent excuses for their own indifference, than to derive the proper advantage from a work of real piety. Having premised these observations, we shall proceed to give a view of the book.

The introduction contains a short, but very sufficient apology for the undertaking itself. The author then, in his first chapter, treats of the importance of Christianity, the inadequate ideas usually entertained of it, and the scriptural account of the fact as it truly is. He strongly combats the persuasion, that mere sincerity, in opinions taken up without reason, is sufficient for their justification. He mentions also, but too slightly, the notion, that right practice is enough, without regard to the opinions from which it proceeds. This, however, he treats of again incidentally, in a subsequent part of the book. The second chapter treats of the corruption of human nature, as a point of which the generality of Christians have a very inadequate conception. He recalls to mind the doctrines of scripture, and the proofs from fact, that such a corruption exists, which, indeed, are such as suggest themselves to every considerate mind, but are here stated with clearness and effect. At the head of the third chapter, the author places a short view of the principal doctrines concerning our Saviour and the Holy Spirit, as they are taught in the Holy Scriptures, and held by the church of England. Which, that we may do justice to the correctness of his notions, on these subjects, we shall here insert.

“ SCRIPTURE DOCTRINES.

“ That ‘ God so loved the world, as of his tender mercy to give his only Son Jesus Christ for our redemption :’

“ That

“ That our blessed Lord willingly left the glory of the Father, and was made man ;

“ That ‘ he was despised and rejected of men, a man of sorrows, and acquainted with grief :’

“ That ‘ he was wounded for our transgressions ; that he was bruised for our iniquities :’

“ That ‘ the Lord laid on him the iniquity of us all :’

“ That at length ‘ he humbled himself even to the death of the Cross, for us miserable sinners ; to the end that all who with hearty repentance and true faith, should come to him, might not perish, but have everlasting life :’

“ That he ‘ is now at the right hand of God, making intercession’ for his people :

“ That ‘ being reconciled to God by the death of his Son, we may come boldly unto the throne of grace, to obtain mercy and find grace to help in time of need :’

“ That our Heavenly Father ‘ will surely give his Holy Spirit to them that ask him :’

“ That ‘ the Spirit of God must dwell in us ;’ and that ‘ if any man have not the Spirit of Christ, he is none of his :’

“ That by this divine influence ‘ we are to be renewed in knowledge after the image of him who created us,’ and ‘ to be filled with the fruits of righteousness, to the praise of the glory of his grace ;’—that ‘ being thus made meet for the inheritance of the saints in light,’ we shall sleep in the Lord ; and that when the last trumpet shall sound, this corruption shall put on incorruption—and that being at length perfected after his likeness, we shall be admitted into his heavenly kingdom.” P. 62.

That these doctrines ought to excite in us the strongest sense of our dangerous state without redemption, and the warmest affection and gratitude to the author of our hopes, is the clearest of all positions. That these sensations are not felt, Mr. W. argues, from the unwillingness of Christians, in general, to discourse on these sublime subjects.

“ True love,” as he justly remarks, “ is an ardent, and an active principle—a cold, a dormant, a phlegmatic gratitude, are contradictions in terms. When these generous affections really exist in vigour, are we not ever fond of dwelling on the value, and enumerating the merits of our benefactor? How are we moved when any thing is asserted to his disparagement! How do we delight to tell of his kindness! With what pious care do we preserve any memorial of him, which we may happen to possess? How gladly do we seize any opportunity of rendering to him, or to those who are dear to him, any little good offices, which, though in themselves of small intrinsic worth, may testify the sincerity of our thankfulness! The very mention of his name will cheer the heart, and light up the countenance! And if he be now no more, and if he had made it his dying request that, in a way of his own appointment, we would occasionally meet to keep the memory of his person, and of his services in lively exercise ;

how

how should we resent the idea of failing in the performance of so sacred an obligation!

“Such are the genuine characters, such the natural workings of a lively gratitude. And can we believe, without doing violence to the most established principles of human nature, that where the *effects* are so different, the *internal principle* is in truth the same?” P. 69.

He then proceeds to discuss and solve the objections which are usually made to the encouragement of such feelings. In the second section of this chapter, it is argued very ably, and very usefully, in pursuit of the same argument, that the passions are not to be excluded from the service of religion; since without a real and heart-felt attachment to the great objects of devotion, the practice of it must unavoidably be cold and lifeless. We cannot refrain from inserting a short specimen of the manner in which this argument is handled.

“It cannot, methinks, but afford a considerable presumption against the doctrine which we are about to combat, that it proposes to exclude at once from the service of Religion so grand a part of the composition of man; that in this our noblest employment it condemns as worse than useless, all the most active and operative principles of our nature. One cannot but suppose that like the organs of the body, so the elementary qualities and original passions of the mind were all given us for valuable purposes by our allwise Creator. It is indeed one of the sad evidences of our fallen condition, that they are now perpetually tumultuating and rebelling against the powers of reason and conscience, to which they should be subject. But even if Revelation had been silent, natural reason might have in some degree presumed, that it would be the effect of a Religion which should come from God, completely to repair the consequences of our superinduced depravity. The schemes of mere human wisdom had indeed tacitly confessed, that this was a task beyond their strength. Of the two most celebrated systems of philosophy, the one expressly confirmed the usurpation of the passions; while the other, despairing of being able to regulate, saw nothing left but to extinguish them. The former acted like a weak government, which gives independence to a rebellious province, which it cannot reduce. The latter formed its boasted scheme merely upon the plan of that barbarous policy, which composes the troubles of a turbulent land by the extermination of its inhabitants. This is the calm, not of order, but of inaction; it is not tranquillity, but the stillness of death;

Trucidare falso nomine imperium, & ubi solitudinem facient, pacem appellat—

Christianity, we might hope, would not be driven to any such wretched expedients; nor in fact does she condescend to them. They only thus undervalue her strength, who mistake her character, and are ignorant of her powers. It is her peculiar glory, and her main office, to bring all the faculties of our nature into their just subordination and dependence; that so the whole man, complete in all his functions, may

may be restored to the true ends of his being, and be devoted, entire and harmonious, to the service and glory of God. ‘ My Son, give me thine *heart*’—‘ Thou shalt love the Lord thy God with all thy *heart* :’—Such are the direct and comprehensive claims which are made on us in the holy Scriptures. We can scarcely indeed look into any part of the sacred volume, without meeting abundant proofs, that it is the religion of the Affections which God particularly requires. Love, Zeal, Gratitude, Joy, Hope, Trust, are each of them specified; and are not allowed to us as weaknesses, but enjoined on us as our bounden duty, and commended to us as our acceptable worship. Where passages are so numerous, there would be no end of particular citations. Let it be sufficient, therefore, to refer the reader to the word of God. There let him observe too, that as the lively exercise of the passions towards their legitimate object, is always spoken of with praise, so a cold, hard, unfeeling heart, is represented as highly criminal. Lukewarmness is stated to be the object of God’s disgust and aversion; zeal and love, of his favour and delight; and the taking away of the heart of stone, and the implanting of a warmer and more tender nature in its stead, is specifically promised as the effect of his returning favour, and the work of his renewing grace. It is the prayer of an inspired teacher, in behalf of those for whom he was most interested, ‘ that their love’ (already acknowledged to be great) ‘ might abound yet more and more.’ Those modes of worship are set forth and prescribed, which are best calculated to excite the dormant affections, and to maintain them in lively exercise; and the aids of music and singing are expressly superadded to increase their effect. If we look to the most eminent of the Scripture Characters, we shall find them warm, zealous, and affectionate. When engaged in their favourite work of celebrating the goodness of their Supreme Benefactor, their souls appear to burn within them, their hearts kindle into rapture; the powers of language are inadequate to the expression of their transports; and they call on all nature to swell the chorus, and to unite with them in hallelujahs of gratitude, and joy, and praise.” P. 82.

The third section of this chapter is employed in removing the false idea, that an invisible Being cannot reasonably be an object of affection: and the fourth shows, that the coldness of too many on this subject, arises from inadequate conceptions of the terms of our acceptance. The strictness of true and practical Christianity is then well contrasted with the commonly prevailing notions of professed believers. The picture of the latter is so drawn, that it is not easy to deny the likeness.

“ A very erroneous notion appears to prevail concerning the true nature of Religion. Religion, agreeably to what has been already stated, (the importance of the subject will excuse repetition) may be considered as the implantation of a vigorous and active principle; it is seated in the heart, where its authority is recognized as supreme, whence by degrees it expels whatever is opposed to it, and where it gradually brings all the affections and desires under its complete controul and regulation.

“ But

“ But though the heart be its special residence, it may be said to possess in a degree the ubiquity of its Divine Author. Every endeavour and pursuit must acknowledge its presence; and whatever does not, or will not, or cannot receive its sacred stamp, is to be condemned as inherently defective, and is to be at once obtained from or abandoned. It is like the principle of vitality, which, animating and informing every part, lives throughout the whole of the human body, and communicates its kindly influence to the smallest and remotest fibres of the frame. But the notion of Religion entertained by many among us, seems altogether different. They begin indeed, in submission to her clear prohibitions, by fencing off from the field of human action, a certain district, which, though it in many parts bear fruits on which they cast a longing eye, they cannot but confess to be forbidden ground. They next assign to Religion a portion, larger or smaller according to whatever may be their circumstances and views, in which, however, she is to possess merely a qualified jurisdiction, and having so done, they conceive that without let or hindrance they have a right to range at will over the spacious remainder. Religion can claim only a stated proportion of their thoughts, and time, and fortune, and influence; and of these, or perhaps of any of them, if they make her any thing of a liberal allowance, she may well be satisfied: the rest is now their own, to do what they will with; they have paid their tythes, say rather their composition, the demands of the Church are satisfied, and they may surely be permitted to enjoy what she has left without molestation or interference.

“ It is scarcely possible to state too strongly the mischief which results from this fundamental error. At the same time, its consequences are so natural and obvious, that one would think it scarcely possible not to foresee that they must infallibly follow. The greatest part of human actions is considered as indifferent. If men are not chargeable with actual vices, and are decent in the discharge of their religious duties; if they do not stray into the forbidden ground, if they respect the rights of the conceded allotment, what more can be expected from them? Instead of keeping at a distance from *all sin*, in which alone consists our safety, they will be apt not to care how near they approach what they conceive to be the boundary line; if they have not actually passed it, there is no harm done, it is no trespass. Thus the free and active spirit of religion is “cribbed and hemmed in;” she is checked in her disposition to expand her territory, and enlarge the circle of her influence. She must keep to her prescribed confines, and every attempt to extend them will be resisted as an encroachment.

“ But this is not all. Since whatever can be gained from her allotment, or whatever can be taken in from the forbidden ground, will be so much of addition to that land of liberty, where men may roam at large, free from restraint or molestation, they will of course be constantly, and almost insensibly, straitening and pressing upon the limits of the religious allotment on the one hand; and, on the other, will be removing back a little farther and farther the fence which abridges them on the side of the forbidden ground. If Religion attempt for a time to defend her frontier, she by degrees gives way. The space she occupies diminishes till it be scarcely discernible; whilst, her spirit extinguished,

tinguished, and her force destroyed, she is little more than the nominal possessor even of the contracted limits to which she has been avowedly reduced." P. 162.

Thus religion, he further observes, p. 180, is degraded into "a set of penal statutes," wise and reasonable indeed, but still abridgments of our natural liberty, and as such unwelcome. The consequence of that error is the want of the true internal principles of action; under which head, Mr. W. takes occasion to notice the false opinions commonly entertained of the desire of human applause, as a motive of action; and accounts, upon this ground, for the prevalence of many unjustifiable practices, among which that of Duelling is particularly specified; of which the essential guilt chiefly consists in this; "that it is a deliberate preference of the favour of man before the favour of God, *in articulo mortis*; in an instance, wherein our own life, and that of a fellow-creature, are at stake, and wherein we run the risk of rushing into the presence of our Maker, in the very act of offending him." Some very important observations follow, on the prevailing error, that useful lives, and amiable tempers, may safely be substituted for the religious principle. Christianity, as the author justly observes, in the words of his friend Mrs. H. More, "is a religion of motives," and that only is Christian practice which flows from Christian principles. The following illustration of this doctrine is convincing and valuable.

"This also is a position of which, in our intercourse with our fellow-creatures, we clearly discern the justice, and universally admit the force. Though we have received a benefit at the hands of any one, we scarcely feel grateful, if we do not believe the intention towards us to have been friendly. Have we served any one from motives of kindness, and is a return of service made to us? We hardly feel ourselves worthily requited, except that return be dictated by gratitude. We should think ourselves rather injured than obliged by it, if it were merely prompted by a proud unwillingness to continue in our debt. What husband, or what father, not absolutely dead to every generous feeling, would be satisfied with a wife or a child, who, though he could not charge them with any actual breach of their respective obligations, should yet confessedly perform them from a cold sense of duty, in place of the quickening energies of conjugal and filial affection? What an insult would it be to such an one, to tell him gravely that he had no reason to complain!" P. 261.

Pursuing his subject in this manner, and combating, one by one, the most material prejudices which oppose the admission or exercise of the active principle and motives of Christianity, Mr. W. employs the latter part of his work chiefly in exhortations to various descriptions of persons, suited to his concep-
tions

tions of the present exigency of the case: and presses upon all the necessity of their best exertions towards a general reformation in principles and practice. The conclusion of the first section of the seventh chapter, in considering some peculiar features of the present time; rises, as do occasionally other parts of the work, to a degree of sublimity.

“ Never were there times which inculcated more forcibly, than those in which we live, the wisdom of seeking a happiness beyond the reach of human vicissitudes. What striking lessons have we had of the precarious tenure of all sublunary possessions! Wealth, and power, and prosperity, how peculiarly transitory and uncertain! But Religion dispenses her choicest cordials in the seasons of exigence, in poverty, in exile, in sickness, and in death. The essential superiority of that support which is derived from Religion is less felt, at least it is less apparent, when the Christian is in full possession of riches, and splendour, and rank, and all the gifts of nature and fortune. But when all these are swept away by the rude hand of time, or the rough blasts of adversity, the true Christian stands, like the glory of the forest, erect and vigorous; stripped indeed of his summer foliage, but more than ever discovering to the observing eye the solid strength of his substantial texture:

*Pondere fixa suo est, nudosque per aera ramos
Attollens, trunco non frondibus efficit umbram.”* P. 460.

It is impossible, in such a view as can here be given, to convey an adequate idea of a work like the present; in which the author labours, by every mode of argument, to revive the decaying zeal and love for religion. We shall, therefore, the more urge the perusal of it to all those in whom our account may excite any degree of curiosity; not doubting that, if it be read with any degree of Christian feeling, it will powerfully tend to produce the recollection of past deficiencies or offences, the formation of good resolutions, and the renewal of those which may have been made and partially obliterated.

Every degree of credit is due to the author, for this frank and open confession of his faith in a corrupt age. His language is, in general, correct, elevated, and energetic: his motives are evidently pure, his sentiments of religion, for the most part, just; and his knowledge of his subject masterly. It cannot, however, be denied, that though, in the present work, he keeps almost invariably within the bounds of that which is admitted, and taught by the Church of England, he shows, in some parts, a bias towards a sect, which, by its fanatical interpretations of the doctrines of Grace, and Divine Influence, has thrown the greatest discredit upon the genuine tenets respecting those subjects. He palliates (in p. 78 and 374) the

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vulgarity

vulgarity and violence of uninstructed and ignorant teachers, whose interference is, in all respects, dangerous and pernicious : and, though a warm admirer of the Articles, Homilies, and Liturgy of the Church of England, he seems to take his notions of its ministers rather from the revilings of those sectaries than from the fact. He slides from the mention of the clergy to the teachers of that class, as if they were perfectly the same ; and declares the latter, upon his personal knowledge and credit, to be friends of the established Church. Their friendship, however, is surely doubtful. Whitfield, we are informed, did not use the Liturgy at Moorfields ; he repented afterwards, and used it at Tottenham Court. Wesley never used it at the Foundery ; but it was used at the Lock, by Madan, though not with strict decorum. Wesley conferred ordination. By what right, if he acknowledged the discipline of the Church ? Among his successors there is a schism ; one party retaining the Liturgy and the Articles, the other rejecting both. Mr. W. speaks in general against our public schools and universities ; yet we know that, though from the general levity of the times too little effect, perhaps, is produced by them, lessons and lectures on religious subjects, and those very constantly and frequently repeated, form a stated part of the education in some, at least, of the former ; and the attendance on a regular course of divinity is now made a necessary qualification for orders in the latter. It might not be difficult to show, that the ideas of Mr. W. concerning the stage, are carried to a mistaken degree of strictness. His arguments apply rather to the abuse than the existence of theatrical entertainments. The morality of the pieces performed might certainly be strictly regulated ; and if licentious people assemble there, it is not because they are theatres, but because they are places of public resort. The shameful indecency at present visible in our theatres, makes it difficult, indeed, to defend them ; but this also might surely be prevented. The danger of corruption to which the performers themselves are exposed, has not prevented many instances of regular and exemplary conduct ; and this kind of objection might bear almost equally against innumerable other occupations. We will not further extend our observations of this kind. The general tendency of the book, as we have said, is excellent ; and we will not hazard the possibility of lessening its effect by any objections which we might find it possible, on a minute examination, to throw out. Even in the language, though in general correct, animated, and harmonious, a few faults might be found. Mr. W. uses some words neither elegant nor of very good authority, such as *to bottom*, *to sit loose*, &c. These are frequent. *Prejudice*, in the sense of injury, occurs sometimes ;
and

and unworthy for unworthily, once in page 343. But in his writing, as well as in his sentiments, a very few slight blemishes are redeemed by much beauty, much energy, and very much that deserves, and must command, the attention of the reader, and the commendation of the critic.

ART. X. *The Pursuits of Literature, a Satirical Poem, in Dialogue. With Notes. Part the Fourth and Last.* 8vo. 2s. 6d. Becket, No. 81, Pall-Mall. 1797.

AT length this unknown poet, much enquired for, but enquired for in vain, has concluded his greatest literary career: and though with the wild and wandering foot of a satirist, he sometimes treads on spots, which we could wish to be inviolate, we cannot withhold from him our strong commendation as the patriotic champion of morality, religion, and sound principles, literary and political. This part is, in general, more poetical than those which have preceded it. The author, having been accused of putting verses together, merely as a vehicle for his notes, seems to have been determined here to show that he possesses, in all respects, the fire and force of a poet. To a discerning reader, there were many passages in the former parts, and in the other poems of the same writer, which sufficiently proved this point; but the part in which he has at present laboured more particularly to show his powers, is his description of a true poet. This rare character, which Juvenal in one of his most ardent excursions, could only mark by

Hunc, qualem nequeo monstrare, et sentio tantum,
this writer has attempted to delineate at large, and we think with good success. Our readers shall judge for themselves.

AUTHOR.

Hear yet awhile:—the dread resistless pow'r,
That works deep-felt, at inspiration's hour,
He claims alone—

OCTAVIUS.

Who claims?

AUTHOR.

The favour'd BARD,
Who nobly conscious of his just reward,
With loftier soul and undecaying might,
Paints what he feels in characters of light.

Hears in each blast some consecrated rhyme,
 Trac'd by the spirit of the troublous clime.
 He turns : and instantaneous all around
 Cliffs whiten, waters murmur, voices sound,
 Portentous forms in heav'n's ærial hall—
 Appear, as at some great supernal call.
 Thence oft in thought his steps ideal haste
 To rocks and groves, the wilderness or waste ;
 To where old Tadmor's regal ruins lie
 In desolation's fullen majesty ;
 Or where Carthusian tow'rs the pilgrim draw,
 And bow the soul with unresisted awe,
 Where Bruno from the mountain's pine-clad brow,
 Survey'd the world's inglorious toil below ;
 Then as down rugged cliffs the torrent roar'd,
 Prostrate great Nature's present God ador'd,
 And bade, in solitude's extremest bourn,
 Religion hallow the severe sojourn.

To Him the Painter gives his pencil's might ;
 No gloom too dreadful, and no blaze too bright ;
 What time to mortal ken he dares unveil
 The inexpressive form, in semblance frail,
 To the strain'd view presents the yawning tomb,
 Substantial horrors, and eternal doom.

To Him the pow'rs of harmony resort,
 And as with random glance and fiercer port,
 He scans th' ætherial wilderness around,
 Pour on his ear the thrilling stream of sound,
 Strains that from full-strung chords at distance swell,
 Notes, breathing soft from music's inmost cell,
 While to their numerous pause or accent deep,
 His wond'ring passions dread accordance keep.

Thence musing, lo, he bends his weary eyes
 On life, and all its sad realities ;
 Marks how the prospect darkens in the rear,
 Shade blends with shade, and fear succeeds to fear,
 Mid forms that flit through the malignant gloom,
 Till death unbar the cold sepulchral room.

Such is the Poet : bold, without confine,
 Imagination's " charter'd libertine."
 He scorns in apathy to float or dream
 On listless satisfaction's torpid stream,
 But dares alone in vent'rous bark to ride,
 Down turbulent delight's tempestuous tide ;
 Where thoughts encountering thoughts in conflict fierce,
 Tumultuous rush, and labour into verse,
 Then as the swelling numbers round him roll,
 Stamps on th' immortal page the visions of his soul.

If there be found in some parts of this passage a small degree
 of obscurity and inflation, still it is a flight that demands the
 wing

wing of a poet to attempt it. His choice of the Grand Character for the sojourn of Religion, is, however, rather inconsistent with his ardent zeal against the Romish persuasion.

It is with regret that we see this author condemn Mr. Boscawen's translation of Horace for mediocrity. Let him compare the Odes especially, by that author, with those which have so long possessed the public patronage, the translation by Francis, and he will surely allow considerable merit in gaining such a step. To condemn a poetical translator, for being inferior to his original, is to condemn all translations that are made, except by such a genius as Pope. But if we are so very fastidious, we can but rarely have a translator. The anecdote, p. 24, of a prelate who does not allow his claret to pass beyond a certain line at his table, is an obsolete story of a bishop who has had three successors, since his death, in the see over which he presided, and therefore might have slept at present. Who the personage may be, who is delineated under the character of Morosophos, we cannot undertake to say; but the picture is well drawn, and the tale told with facility and point. We are very sorry to observe, that the information mentioned in p. 92, of Mr. Maurice being appointed Historiographer to the East-India Company, with a salary not inadequate, is totally erroneous. That gentleman is still unsupported by any permanent aid, and his great work, the history of Hindostan, not beyond the danger of remaining unfinished, from that very want of assistance. We leave the poet, and his readers, to make their reflections on the fact. We insert with pleasure, as poetical, and as just, the characters of Mr. Mason, and Sir William Jones.

“ But whence that groan? no more Britannia sleeps,
 But o'er her lost Musæus bends and weeps.
 Lo! every Grecian, every British Muse
 Scatters the recent flow'rs, and gracious dews,
 Where *Mason* sleeps; he sure their influence felt,
 And in his breast each soft affection dwelt
 That Love and Friendship knew; each sister art,
 With all that colours, all that sounds impart,
 All that the sylvan theatre can grace,
 All in the soul of *Mason* found their place.
 Low sinks the laurell'd head: in *Mona's* land
 I see them pass, 'tis *Mador's* drooping band,
 To harps of woe in holiest obsequies
 “ In yonder grave,” they chant, “ our *Druid* lies!”

He too whom *Indus* and the *Ganges* mourn,
 The glory of their banks, from *Isis* torn,
 In learning's strength is fled, in judgment's prime;
 In science temp'rate, various, and sublime;
 To him familiar every legal doom
 The courts of *Athens*, or the halls of *Rome*,

Or Hindoo Vedas taught; for him the Muse
 Distill'd from ev'ry flow'r Hyblæan dews;
 Firm when exalted, in demeanour grave,
 Mercy and Truth were his, he lov'd to save:
 His mind collected 'gainst Opinion's shock,
 Jones stood unmov'd, and from the Christian rock,
 Cœlestial brightness beaming on his breast,
 He saw the star, and worshipp'd in the East*."

We cannot too much commend this writer for his very severe, but most just castigation, of the Monk, and its author. When we gave our critique upon it, what we said was concise though strong, because we feared attracting attention to a production so pernicious, even by our censures. Attention has since been paid to it, infinitely more than enough, and whoever points out its turpitude, and seductive tendency, pays a homage to virtue and religion. With this remark we shall quit, for the present, a satirist, whom we expect, in due time, to meet again in some new form; a Proteus, though invisible.

ART. XI. *Three Treatises on the Brain, the Eye, and the Ear, illustrated by Tables.* By Alexander Monro, M. D. Professor of Medicine, Anatomy, and Surgery, in the University of Edinburgh; Fellow of the Royal College of Physicians; and of the Royal Society of Edinburgh; and Fellow of the Royal Academy of Surgery, of Paris. 4to. 263 pp. 1l. 7s. Bell, &c. Edinburgh; Robinsons, London. 1797.

A WORK which treats of three subjects so important as the anatomical structure of the brain, and two of the most important organs of sense, coming from the pen of a celebrated professor of anatomy, who has been engaged in the pursuits of his art for half a century, must naturally attract the attention of the public; and we confess, that in announcing it, we had hoped to lay before our readers, much new matter, and many original observations of the highest importance. We are sorry to have been disappointed in the perusal of the work, and to find, that instead of containing treatises on these subjects, it offers, in reality, only a set of claims to discoveries made in former days, of various particulars and anatomical facts, which have been long before the public.

The work itself contains so very little matter in proportion to its size, that to give an analysis of it, would be treating it too lightly, and to enter into the discussion of all the author's

* Mr. Wilberforce alludes to the same expression.

claims upon the more minute points of anatomical discoveries, would be to draw ourselves and our readers into a very prolix detail.

The first treatise contains a claim to the discovery, in the year 1753, that the lateral ventricles of the human brain communicate with each other, and at the same place with the third ventricle.

In the year 1759, that the solid parts of the brain, and other organs, are removed by absorption.

In the year 1779, that the treatment of the hydrocephalus internus, by mercury, is less effectual, than many authors have endeavoured to make the public believe.

Upon these particular discoveries, which Dr. Monro has considered of so much importance, as to publish his claim to them at this distance of time, we shall make our observations separately.

The discovery of the opening between the lateral ventricles and the third ventricle, as far as we know, nobody has disputed; that there is an opening, no anatomist from the year 1753, to this moment ever doubted, whatever they may have done before; but this, by many, has been regarded as an interstice between the Fornix and the Thalamus Nervi optici, on each side, leading to the third ventricle, and not as being properly a direct channel of communication between the lateral ventricles. We are willing, however, to concede to the author whatever value he may wish to affix to this discovery, which he has thought it necessary to support, by the testimony of the several medical professors at Edinburgh.

We cannot but lament, that the claim to the discovery, that the solid parts of the brain, and other organs, may be removed by absorption, was not brought forward some years ago; as we find, in Mr. Hunter's work upon the Blood, Inflammation, and Gun-Shot Wounds, a similar claim set up. Mr. Hunter there states, that he had taught it publicly from the year 1772. We find also, the same doctrine briefly mentioned in his work upon the Teeth, pages 33, 39, and 81, published in 1771. In his work on the Venereal disease, published in 1786, he states the removal of solid parts of the body by means of the absorbent vessels: Mr. Cruikshank also in his work on the absorbents, in 1786, considers a good deal at large, the absorption of solids, by the lymphatics, and he has quoted Mr. Hunter, as the author of the doctrine.

Since this discovery has been, in different ways, so long in the possession of the public, we cannot but feel astonished at the lateness of the present claim; more especially, as the author who has enjoyed the credit of it for 21 years, is now no more. We

must

must do Dr. Monro the justice to say, that he does not insinuate, that Mr. Hunter took his opinion upon this subject from him; he only states, that he knew it first. If this be the case, he has, we think, greatly weakened his claim, by the very long suspension of it; particularly, as no proof, or voucher whatever is stated. On other occasions, he brings evidence from pupils, and testimonies from every one of his colleagues; on this there is nothing beyond his own assertion; and the reasons urged in proof of the doctrine, are almost verbatim, the same as were given in Mr. Hunter's lectures. The cause of the dead, is the cause of every one who values character; and we consider it as our province, to do justice to every author, but particularly to those who can no longer plead for themselves. We have therefore taken more than ordinary pains upon this subject; recollecting also, that in reviewing Mr. Hunter's work, we have given him credit for the discovery in question.

Dr. Monro mentions, as a proof that Mr. Hunter had no grounds for having taken up this doctrine, that he asserted in his lectures, that the canal in bones is made wider by absorption; this Dr. Monro denies, and says, that the effect is produced by an extension of the bony plates.

“ When, near twenty years thereafter, Mr. John Hunter mentioned such an opinion in his lectures, it appears, from the testimony of a very sensible and ingenious gentleman, (Dr. Winterbottom) who attended him then, and who, in his thesis, has shewn his disposition to do him justice, that he rested his opinion chiefly, if not solely, on the circumstance, that in growing animals, the medullary canal is enlarged in its diameter; which he took for granted must be owing to an absorption of the internal layers of the bone, whilst new layers were adding to its external part; not knowing that the celebrated Du Hamel has, upwards of half a century ago, proved by the following simple and decisive experiment, that the diameter of a bone, as well as that of its medullary canal, is increasing in growing animals, by an extension of the several layers which compose it. See Mem. de l'Acad. des Sc. 1743, p. 102. “ J'entourai l'os d'un Pigeonneau vivant avec un Anneau du fil d'argent, qui étoit placé sous les Tendons et sur le Perioste. Je laissai là cet Anneau, pour reconnoître ce qui arriveroit aux couches Osseuses déjà formées, supposé qu'elles vinssent à s'étendre; car je pensois que mon Anneau étoit plus fort qu'il ne falloit pour résister à l'effort que ces lames Osseuses feroient pour s'étendre. Il résistoit en effet; et les couches qui n'étoient pas encore fort dures, ne pouvant s'étendre vis-a-vis l'Anneau, se couperent. Ce qui prouve bien l'extension des couches Osseuses, est qu'ayant dissequé la partie, je trouvai, que le diametre de l'Anneau n'étoit pas plus grand que celui du canal Medullaire.”

“ To show still more clearly, that Mr. John Hunter had built his opinion on an erroneous foundation, I have remarked, in many diseased bones in my possession, in which the thickness of the bones is
greatly

greatly increased, that the medullary canal is much diminished. From this, and from Du Hamel's experiment, then, we may observe, that the plates of the bones may be extended in all directions, or, that they may grow in length, breadth, and thickness.

“ Dr. Winterbottom, after attending Mr. John Hunter's lectures, studied the usual number of years in this university, and received the degree of Doctor of Medicine, in 1783, after publishing an excellent Dissertation, *De Vasis Absorbentibus.*”

“ In this, p. 27, he writes as follows :

“ § 34. Absorbentia, Fluida sorbere, jamdiu notum ; gloria autem monstrandi ea Solida quoque haurire, penes *Monro* Anatomicum peritissimum est. In hanc sententiam, uti jamdudum in prælectionibus prædicavit, multis argumentis adductus ibat : sed præsertim, quia *Thymum* glandulam evanescere ; *Ossa Senis* multo leviora quam *Juvenis* esse ; *Terram Rubram*, quam *Rubia Tinctorum* in *Ossa* infert, post aliquod tempus auferri ; etiamque variis in morbis *Ossa* mollia, distorta, fere pellucida, et levia, devenire ; imo, aliquot in exemplis, insolitam quantitatem *Sedimenti Albidi*, *Terræ Ossium* simillimi, in *Urina* fuisse inventam, animadvertit.

“ In Prælectionibus, de eadem re, observavit cl. *Joannes Hunter*, “ Quamvis difficile comprehensu sit quomodo *Vasa* possint *Solida* amovere, æque tamen difficile comprehensu quomodo ea formare possint, quod nihilo feciùs ferè omnes credunt.”

“ § 35. *Solida* non minus quam *Fluida* absorberi, pro certo affirmare haud cunctor ; namque *Ossa* *Hominis*, media ætate, plus *Ponderis* quam *Senilia*, æque ampla habent. Quibusdam in exemplis quoque *Atrophix* et *Tabis*, partem ossium esse absorptam, inter auctores omnes convenit.

“ § 36. Hanc rem *Joannes Hunter* quam pulcherrimè sic illustrat, (*In Prælectionibus). In *Osse Femoris Infantis*, *Cavitas* initio perexigua est ; corpore autem crescente, amplior evadit : Ita, dum *Arteriæ Terram Ossis* externæ parti adjiciunt, *Absorbentia* eam internè adimunt.”

“ Dr. Winterbottom adds, in a note,

“ Hoc aliter explicari posse equidem non nego ; sed opinio modò posita, etsi non omninò certa, pulchra saltem mihi videtur.” P. 60.

It is a singular circumstance, that Dr. *Monro* should quote Mr. *Hunter's* lecture upon this particular subject, and leave out the very fact upon which he grounded his doctrine ; which was the following experiment, mentioned in every course of his lectures immediately before the assertion which the Doctor has quoted.

Extract from Dr. Adams's Notes on Mr. Hunter's Lectures, taken in the Years 1782 and 1783.


“ While an animal was growing, he buried a shot in two different parts of the thigh bone, measuring the distance between each on a card ;

A a

card; after the animal had grown considerably he killed it, and found the shots buried by new bony substance superadded, but the distance between the two was not increased the thousandth part of a line; how then can the bone lengthen, but by additional lamellæ at top? As

thus; supposing the figure to represent the head of a thigh bone,



its increase will be  that is, as the bone lengthens, the head

must increase to a most enormous size, and even become the far most considerable part of whole. But, to prevent this, Nature absorbs at the bottom of the head, as she adds at the top: this, therefore, Mr. H. calls the modelling absorption. Thus also is formed the hollow of bones, and not by ossification being circular."

Dr. Monro must allow this part of the discovery to Mr. Hunter, since, even now, he does not appear to be acquainted with it.

The treatment of the Hydrocephalus Internus, by means of mercury, cannot be attributed to Dr. Monro, or any other individual. It has, in all probability, been tried by many different practitioners; but that we believe Dr. Carmichael Smith is the person who had the merit of bringing it into general practice, to salivate in that disease; and the instances of success have been sufficiently numerous to establish it as a general practice. In one family, the eldest child had the disease at four years and a half old, and died; the head was examined after death, and the disease ascertained. The second child, at the same age, had the same symptoms, and died; and the appearances, after death, were exactly the same. The third child, at the same age, had exactly the same symptoms, and under a course of mercury recovered. This statement, from our own knowledge, is a strong testimony in favour of the use of mercury in this disease; but, in London, we believe the practice to be very general.

The second treatise, on the eye, has the following introduction:

"In this paper I shall briefly state some material circumstances, respecting the structure and functions of the eyes, which have escaped the observation of authors; or, concerning which, erroneous opinions have, I apprehend, been entertained by them: and I shall begin with remarks on the humours of the eye, and from these shall proceed outwards, as I have found that a demonstration or description, in this order, is the most intelligible." P. 77.

The account of the internal structure of the eye is, we think, very accurate, but contains nothing which is not now generally known; the author's objection to the term retina, because

because it is pulpy, and not like a network, is hardly of sufficient weight to change an established name. The theory founded upon the extension of the retina to the ciliary circle, answering the purpose of "a second and very different kind of impulse, by the light reflected from the bottom of the eye to this part, by which we see and judge better of the object;" we confess we do not understand.

Dr. Monro enters the lists upon a subject which seems lately to have taken up the attention of several physiologists; namely, the means by which we are enabled to accommodate the eye to the distances of objects. His application of the oblique muscles, and the orbicular muscle of the eye-lids to this purpose, appears to us rather forced: for though any pressure may assist in producing the adjustment, that mode which is the most simple is most likely to be adopted by nature. He claims the merit of Dr. Hossac's observations upon this subject; a charge which would have come with more force, if there had not been so many of the same nature. He proves, however, on this occasion, that he had made similar observations, in his lectures, before the publication of Dr. Hossac's paper.

Dr. Monro claims the discovery of the excretory ducts of the lacrimal gland, which he published in 1758; but Dr. Hunter, in his *Medical Commentaries*, states his having discovered them in 1747, and brings evidence of his having introduced bristles into them, and having demonstrated them at his Lectures in that year. See Dr. Hunter's *Commentaries*, p. 54.

The third treatise contains an anatomical description of the human Cochlea, of the Ear in Whales, and in Cartilaginous Fishes.

The author here claims the discovery of the termination of the Portio Mollis of the Auditory Nerve in the Cochlea; the discovery of the Eustachian tube in the whale; the discovery of the orifices of the Meatus Auditorii in the skate, and their semicircular canals. He does not, however, give the date of this last discovery, which has been long very generally known in London, where the credit of it has been given to the late Mr. Hunter, who had shown preparations of it, to his friends, and the public, for thirty years.

Professors Camper and Scarpa having called in question several of the facts here stated, Dr. Monro enters into a vindication of them. A part of this treatise is taken from the Doctor's own book on the Nervous System.

The work is illustrated by a number of plates, all of them much superior to those given in former works of the same author; but still not equal to what the public might expect from

Dr. Monro. The quantity of paper over which the letter-press is diffused, is almost beyond all precedent ; 137 pages are very thinly spread with matter ; and to these are added, explanations of plates, titles, and certificates, to make up 263, the number of pages in the work ; which is thus, whatever may be its medical or historical importance, rendered very unnecessarily expensive to the student.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The College; a Satire.* 8vo. 77 pp. 3s. Cawthorne. 1797.

Since Juvenal gave her the credit of his verses, Indignation has been more respected for poetical talents than she deserves. In the poem before us there is plenty of indignation, but very little poetry : the best verses are such as we conceive her to have given to Cluvienus, not such as she made for Juvenal ; the worst are such as few writers would have taken at her hands, even if she had the effrontery to offer them. Such as,

Must every labyrinth of art discover
And deceit vary to the varying hour.
No ! as mariners to the whale a tub.

The College which is attacked by this untuneful indignation, is the College of Physicians, against which the Licentiates having endeavoured first to irritate Astræa, were desirous also to enlist the Muses. The one goddess and the others proved equally obdurate. Could the Muses have been persuaded to bring their best artillery to bear against the bye-laws of the College, more, perhaps, would have been effected by that, than by any other mode of attack. This indignant author, both in prose and in rhyme, accuses the Fellows of jealousy, conceit, arrogance, suspicion, avarice, indolence, &c.

ART. 13. *An heroic Appeal to the Friends of Freedom and Humanity, on the Causes and Consequences of the War with France ; including an Address to the future British Whig Directory, and an Expostulation with his Majesty's Ministers on their Continuance in Office.* 4to. 2s. Stockdale. 1797.

The heroic appeal is ironical. It is not, indeed, in the richest vein of irony, but some passages are executed with success. Among these

we may cite the recapitulation of the feigned causes alledged by the French for their various excesses.

If then to tribulation France is brought,
 Speak out, and let the blame fall where it ought.
 Say, gentle Jacobins, what sudden doubt
 Could pluck your newly-sworn allegiance out,
 And lead you in array against the throne?
 —What, but thy secret counterplots, Calonne!
 What bid the Regicides make sure their work?
 —What, but thy splendid fictions, Edmund Burke!
 Who on the nobles set grim Havoc loose?
 —The Duke of Brunswick in Champagne pouilleuse! &c.

DRAMATIC.

ART. 14. *Lorenzino di Medici, and other Poems.* 12mo. 104 pp.
 3s. Cadell and Davies. 1797.

Though the composition of this elegantly printed drama, will not place its author among the first poets of this kind, or even the second, there is nothing in the production that is grossly faulty. The story is that of the assassination of Alexander III. Duke of Florence, by his minister and kinsman, Lorenzino di Medici: for which the author himself refers his readers to Robertson's Charles V. and Roscoe's Life of Lorenzo. The most prominent character, is that of Margaret of Austria, an high spirited Princess, who, in fact, was the wife of Alexander, and betrothed, after his death, to Octavio Farnese. The author dedicates the publication to Mr. Roscoe, and in a short advertisement, apologizes for the liberty he has taken with history. Perhaps, the following specimen of the language and poetry, is as favourable as any we could select.

Now, by the tear that adds so new a charm
 To the mild lustre of thy speaking eye,
 I would not part again with this lov'd hand,
 For all that pow'r or riches can bestow.
 Heav'n be my witness, who has heard my pray'r,
 That not to be the arbiter of kings,
 Though much ambition moves me, not for gold,
 Though gold oft buys importance, did I pray:
 Freedom of choice, and home felicity,
 These were the theme of all my daily thoughts,
 These the dear visions of my nightly dreams.
 And, if my gentle mistress frown not on me,
 These will be mine. Ah, trifle not, my Love,
 Let not a false fantastick sense of honour,
 Tempt you to throw our happiness away,
 But if an interest in thy breast be mine,
 Bless, bless my suit with a benignant smile!

Eight sonnets subjoined, prove the author to be as enthusiastic a votary to constant love, as to the Muses, and must have pleaded strongly for him where most he wished to have them approved.

MEDICINE.

MEDICINE.

ART. 15. *A Collection of Engravings, designed to facilitate the Study of Midwifery, explained and illustrated.* By James Hamilton, Junior. M. D. Fellow of the Royal College of Physicians, at Edinburgh. 8vo. 6s. G. G. and J. Robinson, London. 1796.

The earliest popular book extant on the subject of midwifery, is decorated with plates, or engravings, intended to represent the parts concerned in parturition, with the position of the child in utero, and the example has been pretty generally followed by succeeding writers. Le Motte, and a few others, had the good sense to see the inutility of them, or that they were becoming too numerous; and it is obvious, that in a practical view, the benefit to be derived from them is very limited. Their principal value, perhaps, has been affording some general idea on the subject, to midwives, and persons incapable of attending, or profiting by anatomical lectures. If more is to be expected from them, it can only be attained from engravings of the size of the parts represented. Smellie published his magnificent plates on this plan, in the year 1754. Of these, we are concerned to learn from our author, only eighty impressions were taken. The plates, he says, have been sold lately for the price of old copper. Doctor Hunter's very beautiful work, is rather calculated for the physician or philosopher, than the midwife: the same may be said of the elegant engravings, published by Doctor Denman, which we rather hope than expect to see continued. About the year 1790, Dr. Hamilton, senior, the father of the present author, published a set of Smellie's plates, in octavo. "But within these few years," our author says, "a taste for a certain degree of neatness in the execution of engravings, which this edition of Smellie's plates do not gratify, has prevailed so much, that their sale is almost entirely stopt." To supply this deficiency, these plates, eighteen in number, are published, and in this point of view, deserve commendation, as they are neatly executed. Thirteen of the plates are copied from Smellie, Hunter, and Boehler, the remaining five from preparations in the possession of the author.

ART. 16. *The Pupil of Nature, or candid Advice to the Fair Sex, on the Subjects of Pregnancy, Child-birth, the Diseases incident to both, the fatal Effects of Ignorance and Quackery, and the most approved Means of promoting the Health, Strength, and Beauty of their Offspring.* By Martha Mears, Practitioner in Midwifery. 12mo. 161 pp. 3s. 6d. Faulder, Bond-Street. 1797.

The author of this piece, if it is the person whose signature it bears, appears to be well instructed in the principles of her art, and has given much advice to pregnant women, mothers, and nurses; but the precepts are delivered in too diffuse, flowery, and we had almost said poetical a style, to ensure them that attention, which from their merit, they are entitled to. Certainly the style is very far removed from that simplicity which the writer professes to have followed,

or that love of nature, which he or she affects to recommend. "I claim," the writer says, p. 2, "no other merit, but that of a well-meant endeavour to present my precepts, in a clear and interesting light. I have little more to do than to copy some pages from the volume of nature;—happy, if I could preserve the beautiful simplicity of the original! happier still, if I could impress upon the minds of my fair countrywomen, a few of its salutary maxims! I do not mean to amuse them with an idle parade of learning: I do not come dressed out in a rich wardrobe of words, to dazzle their attention: such pomp, such ornaments, would ill become the handmaid of nature." In delineating the age of puberty, we are told, p. 5, "A thousand new charms display themselves at this period. Health swells the bosom, and expands the whole frame; the complexion takes a fresher bloom; the eyes brighten with mild radiance; the countenance is more expressive and animated; the voice more musical and harmonious, the conversation more intelligent and agreeable: in short, the body and mind assume a fairer form; and the power, as well as the wish to please, give a fascinating effect to the words, the actions, the manners of conscious, yet modest beauty." After a high charged description of the effects of anger, "which, like a tempest, breaks down the constitution, shivers the nervous system, swells the torrent of the blood, tears the frail texture of the veins, and often with apoplectic suddenness, hurries its wretched victim to the grave," and thence shewing its unsuitableness to women: "who being formed to tame the ferocity of men, ought not to be tygresses," we are told, if books and conversation should not be powerful enough to restrain this savage passion, the pupil should have recourse to music: but not the music of modern days. "Our concerts, whether public or private, are little more than a capricious hurly-burly of sounds, where the force of art is rather exerted to reconcile discords, than to produce real harmony." The music here recommended, "is that pure, lively, and impassioned music, to the note of which, the heart beats time, every nerve, every fibre, is in perfect harmony, the blood flows with assenting vibrations, and health and pleasure, as if in union, pervade the whole frame." But as the writer has not, perhaps could not inform us, where this soul-moving harmony is to be found, the pupil is very properly sent into the fields, where if the lark, the linnet, and the nightingale, should not administer to her comfort, the fresh air may, probably, contribute something towards allaying the ferment of her passions. The writer next descants on the influence of air, exercise, and diet on the health, and lays down some salutary rules, under those heads, for the conduct of the pupil. She then proceeds to describe the several inconveniences and diseases attendant on the pregnant state, and suggests proper remedies for the prevention or relief of the most considerable of them. The symptoms of labour are next described, and the work concludes with directions for the conduct of women, during the puerperal state, and for the management of the children; but the whole delivered in so turgid and inflated a style, as to give it rather the air of a novel, than of a book of instruction.

DIVINITY.

ART. 17. *The Fullness and Perfection of the Holy Scriptures vindicated; in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation, held June 7, A. D. 1797, by Joseph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's. Published at the Request of the Clergy present. 4to. 46 pp. 1s. Rivingtons. 1797.*

In a charge, which the learned Archdeacon published at the request of the clergy, who attended his visitation last year, and which was reviewed by us, in vol. viii. p. 86, he maintained the inspiration of the scriptures, and vindicated their divine authority, in some points, in which it appeared to have been betrayed by undue concessions. The present charge, seems properly to institute a second part, or continuation of the subject, and very ably asserts the fulness and perfection of scripture in all points necessary to faith and practice; as demonstrated by a particular vindication of the sufficiency and perfection of the historical, doctrinal, and moral parts, with especial reference to the New Testament.

In the introduction of his subject, the Archdeacon takes occasion to give a timely caution to the clergy; to exert their vigilance in discountenancing and suppressing the propensity to wave points which have been deemed certain, merely for the sake of shifting to fresh grounds of argument, and in order to make room for novelty in writing, or invention and ingenuity in diversifying the customary modes of defence. Under the first division of his discourse, he demonstrates the perfection of the historical parts of scripture, as deficient in no points of moment, necessary to exhibit the completion of the whole work of redemption. This he represents to be one principal object of that narration of events, which the evangelists detail: though, as he justly observes, the scope of scripture is so comprehensive, that we must not limit its intention to the mere design of historical reports; but must include the consideration of its instructive purposes; one of which, it might have been observed, was a representation of the accomplishment of ancient prophecy. The Archdeacon, in adverting to the exact draught of the historical relation, which is drawn out in the offices and institutions of our church, justly laments, that the intention of the appointments, and the beneficial purposes of the celebration, should be lost in the languor of present observance. He next proceeds to the doctrinal part of scripture, pointing out with very striking display, its connection with the historical relation, from which, indeed, it can scarcely be separated. He illustrates his argument, by observing, that the dignity of our Saviour's person, was manifested in many acts and passages of his ministry; disclosing itself when he wrought miracles in his own name, when in his own name he forgave sins, dispensed with laws, and exerted some prerogatives of his regal power: and he adds, with much elegance of expression, "the astonishment and pauses of his disciples, as the discovery of the divine nature dawned

dawned upon them, become lively testimonies to us of the same truth; and the fury of the Jews, who beheld and understood those tokens of divine authority, but regarded them as impious assumptions, furnishes the same assurance."

The connection is further explained, by the remark, that when it is related, that from Adam to Christ all men had sinned, and come short of the glory of God, the inference from the text so plainly witnessed, appears inevitable, the conclusion follows undeniably, and whatever may be the degrees of that taint which descends to every generation, or the manner of its transmission, its reality, as the common and inseparable character of a nature, vitiated in its source, is incontestible; and with equal clearness may the doctrines which are deducible from the efficacy of Christ's oblation be derived. In the course of his argument on this ground, Mr. P. maintains the doctrine of a real and sufficient satisfaction, as demonstrative of God's justice, with a sound remark, on the peremptory, and as he conceives, erroneous position of Mr. Ludlam on the vicarial sacrifice, "that it was not meant for a present display of the justice of God, but of his holiness and mercy;" an assertion the more noticeable, as it is adopted by Mr. Vesey, in his Bampton Lectures, and productive of some inconsistencies, pointed out by the Archdeacon. "It is the glory," says this author, "of the Christian faith, to keep in view the several attributes of God, and to observe, as far as is permitted, the manner in which they are illustrated in the great work of redemption. Nor will it ever be proved, that the justice of God, even whilst he justifies the sinner, is not as truly and consistently set forth in the atonement, as the demonstration of his holiness."

Pursuing the chain of his reflections, the Archd. notices the difference of opinion, which unhappily subsists among those who hold communion with our church, with respect to the virtue and effect of our Lord's Resurrection, as it operates to justify believers. After observing that the same foundation is held by all the conflicting parties, and pointing out with great nicety of discrimination, wherein their difference of opinion consists; he states the doctrine of scripture, as explained in consistency with the reasonings of St. Paul and St. James. In the course of this discussion, he with equal candour and spirit, vindicates each party from those unmerited imputations, which provoke unchristian animosity; and recommends that moderation, which our church has observed in the latitude of its articles.

The charge concludes with a consideration of the fulness of the moral law of scripture, in which the author particularly examines the false notions, that friendship, patriotism, and all regard to reputation among men, are excluded from the order of christian virtues; and with forcible, though brief consideration, points out the countenance which they derive in their genuine character, from the example and precepts of Christ and his apostles.

Upon a general view of the charge, which we have thus analysed, we have to acknowledge our obligation, not only to the author, but also to the clergy of the Archdeaconry, for having requested the publication of a work so important and seasonable. The temper in which it is written, particularly merits commendation. The author

appears reluctantly to bend to controverted points, and only where the pressing claims of truth urge the discussion.

ART. 18. *The Harmony of Divine Truth. A Sermon preached before the University of Oxford, at St. Mary's, on Sunday the 10th of July, 1796.* 8vo. 38 pp. 1s.

ART. 19. *The Day of Adversity. Reflections suited to the Hour of Sorrow, the Bed of Sickness, or the Loss of beloved Relatives. To which is added, a Short Collection of Prayers, formerly annexed to the Liturgy of the Church of England.* 8vo. 63 pp. 4d.

ART. 20. *A Short Collection of Prayers, formerly annexed to the Liturgy of the Church of England. To which are added, Prayers suited to the Holy Communion, selected from the Manual of Bishop Kenn. By Basil Woodd, A. M. Minister of Bentinck Chapel, St. Mary-le-Bone, &c.* 8vo. 24 pp. 3d. Watts, Rivingtons, &c. 1796.

The text of the *Sermon*, is Matt. xxii. 37, 38, 39. The *Harmony of Divine Truth*, (a title somewhat too general) is exhibited, 1, by an enquiry into the nature of the two great commandments; 2, in the history of man, as connected with them. This connexion does not seem to us very distinctly set forth. The harmony is better shown to subsist in the creation, the fall, the redemption, and the sanctification of man. In the several *parts* of this pious and instructive discourse, there is sufficient perspicuity; but considered altogether as a general argument, it is involved, we think, in some obscurity.

The *Reflections* were "drawn up with a design of being left at the house of adversity, as a means of strengthening the hints which might be suggested by a pastoral visit." The topics of them are,—Who hath appointed adversity—Wherefore it is appointed—And the disposition required under it. These points are handled in a plain, earnest, and impressive manner.

The *Prayers* are, most of them, so well incorporated into the Collects of our Liturgy, as it now stands, that we think they might have been suffered to remain in *black letter*. We except, however, the prayer "necessary for all persons," which is very comprehensive as to the matter of it, and forcible in point of expression. When the editor was modernizing old English words, he surely overlooked "us thy *filly* ones." P. 53.

The devotional writings of Bishop Kenn, do not stand in need of our recommendation.

ART. 21. *A Charge given at the Visitations of the Archdeaconry of Salop, in the Diocese of Hereford, holden at Ludlow and Stretton, the 21st and 22nd Days of June, 1796. By Joseph Plymley, M. A. Archdeacon.* 8vo. 23 pp. 1s. J. and W. Eddowes, Shrewsbury; Longman, &c. London. 1796.

Among the duties of ecclesiastical officers, few are more important than those enjoined by the 85th and 86th canons; the former of which requires

requires “ Churchwardens to provide, that the churches be well and sufficiently repaired, and so, from time to time, kept and maintained; that the windows be well glazed, and that the floors be kept paved, plain, and even, and all things there in such an orderly and decent sort, without dust, or any thing that may be either noisome, or unseemly, as best becometh the house of God.” The other canon directs, that, “ every Dean, and Chapter, Archdeacon, and others, which have authority to hold ecclesiastical visitations, by composition, law, or prescription, shall survey the churches of his or their jurisdiction, once in every three years, in his own person, or cause the same to be done,” &c. We fear that, in too many cases, these duties are negligently performed. The consequence is, a decay and dilapidation, rapidly increasing, of churches without number (many of them very fine ones) throughout the kingdom. The Archdeacon of Salop, has given to his brethren, a most laudable example in this matter. At his first visitation, he spoke of the general state of very many churches within his jurisdiction; and he made himself acquainted with the remainder as soon as he conveniently could. The good effect of this attention and admonition, quickly appeared. “ Examples of substantial reparation, and of decent arrangement, afforded in particular instances, are beginning to be followed.” P. 10.

This address urges and enforces the business upon churchwardens, parishioners, rectors, and impropiators, in a manner so plain and reasonable, and at the same time with so much good taste, that we think it can hardly fail to be effectual whenever it is read; and if our recommendation could accomplish such an object, it should be read by every churchman in the kingdom. We shall venture to add a few suggestions on this subject:—With respect to the *white-washing* of the walls of churches built of stone, one part of yellow ochre, added to ten, twelve, or fifteen parts of whitening, (according to the quality of the ochre) gives to the walls a colour much more pleasing to the eye than white-wash, and very much resembling the original colour of stone itself. The mortar used in repairing joints of stone-work, should be mixed with a small portion of coal-ashes fairly sifted: *white* mortar disfigures the building. Windows made to open, or casements, should open *inwards*; and be guarded by wire outwards, in order to exclude birds, which are often very inconvenient by their noise to the minister and congregation, and always a nuisance and detriment to the edifice. The casements should be made, where a little rain, chancing to enter, will be the least inconvenient. Where a *vestry* is wanted, instead of deforming a gothic church by an additional building of red brick; make it on the *inside*, separated from the pews, or aisles, by a low gothic railing, at the south-west corner; where two windows, well glazed, will admit the sun to keep it dry and warm, without the dangerous aid of a fire.

ART. 22. *The Charge of the Right Reverend Thomas-Lewis O'Beirne, D. D. Lord Bishop of Ossory, to the Clergy of his Diocese, in his Annual Visitations. Published at their Request.* 8vo. 74 pp. 1s. Rivingtons. 1796.

The Bishop makes some reflections upon the circumstances in Ireland, with regard to the foreign enemies and domestic incendiaries; he

he disclaims, for himself and the clergy, the imputation of making their profession subservient to politics; and he states the general humiliation of the people, before God, on account of their multiplied offences. He then approaches to the main subject of his charge, and exhorts the clergy to consider, each for himself, what part he might have had in the national iniquity which provoked the national punishment.

His Lordship reviews at some length, the principal vows and engagements of the clergy at their ordination; and enforces them upon the consciences of his hearers, with very great strength and plainness. The charge does truly "bespeak (as his clergy, by the vicar-general, express themselves) an honest interest in the welfare of the church, and sincere concern for the character and conduct of its ministers;" p. v. and, as the Bishop himself declares, "an overflowing heart."

We recommend to the clergy of our own establishment, this very forcible admonition; believing (with the editor) "that it is as well suited to waken attention, and to effect good in this country, as in the sister-kingdom."

ART. 23. *Addresses to the People of Otaheite, designed to assist the Labour of Missionaries, and other Instructors of the Ignorant: to which is prefixed, a short Address to the Members, and Friends of the Missionary Society in London.* By John Love, Minister of the Scots Presbyterian Congregation; Artillery Lane, Bishopsgate Street, and Secretary to the Missionary Society. 12mo. 170 pp. 2s. 6d. Dilly. 1796.

The pious and laudable exertions which have of late been made by the Society, under whose auspices this volume is published, to carry religion among the inhabitants of the South-Sea Islands, are already well known, and deservedly applauded, by that part of the public which takes an interest in the real prosperity of mankind. Mr. Love, the writer of this little manual, appears to have very suitable qualifications, in the warmth of his zeal, and a familiar knowledge of the Scriptures, for the part he has taken in this concern. The addresses are, in number, fifteen, and comprehend every material article of faith and practice. They are written in language at once simple and attractive; and the sentiments, though perfectly natural and familiar, preserve, in general, the tone of good sense, and rational piety. How far the pious fraud of feigning declarations from the Almighty, as delivered to the Missionaries, can with propriety be practised, we cannot but feel considerable doubts. That it is well intended, we are convinced; but the presumption of the attempt seems, to us, more than to counterbalance the advantages.

ART. 24. *A Vindication of the Divine Inspiration of the Holy Scriptures, and of the Doctrines contained in them; being an Answer to the Two Parts of Mr. T. Paine's Age of Reason.* By Thomas Scott, Chaplain to the Lock Hospital. 8vo. 157 pp. 1s. D. Jaques. 1796.

Though it seems to be no longer necessary, to multiply answers to a book, which its boldness and emptiness at first buoyed up into notice, and

and which is now sinking fast into oblivion, yet, whenever such answers appear, we are ready to bestow upon them a due share of attention. Mr. Scott, apprehending that “ a cheap, but sufficient answer to a book, which circulates widely among the lower orders, was still wanting, has endeavoured to supply such an answer, according to the best of his ability.” In the 1st book, (or part of this work) Mr. S. has “ followed Paine through the several divisions of the Old and New Testament, and answered his objections: in the 2nd book, he has answered his *general* objections to revelation, miracles, prophecy, the canon of scripture, mysteries, and some other particulars; attempting to connect with these subjects, a compendious order both of the evidences and nature of our holy religion.” All this is performed in a clear, orderly, and satisfactory manner; with great calmness of argument, with considerable acuteness, and solidity of remark, and with a very commendable share of learning, chiefly of the biblical kind.

ART. 25. *Some Remarks on Religious Opinions, and their Effects; submitted to the Consideration of the most learned and impartial Persons of every Denomination.* By Robert Wallace Johnson, M. D. 8vo. 69 pp. 2s. Johnson. 1796.

Two Shillings, modest Doctor! for about 50 small pages of quotations, and 20 of your own reveries!

ART. 26. *The Path of the Just like the shining Light! A Sermon, occasioned by the Death of Henry Keene, Esq. who departed this Life, Feb. 14, 1797, in the 71st Year of his Age; preached at Maze-Pond, Southwark, Feb. 26, 1797.* By James Dore. 8vo. 35 pp. 1s. Gurney and Burton. 1797.

A plain, instructive, and edifying discourse. Mr. Keene appears to have been one of those real christians, to whom death, though awful, need not be terrible. The test-act is censured at p. 26, with more warmth than justice. “ He would not prostitute a divine ordinance, by *qualifying* for the office of justice of the peace.” He did well. Our constitution requires justices of the peace, to be members of the church of England; and the receiving of the sacrament of the Lord's Supper, according to the usage of that church, is considered as the strongest evidence that a man really is so. It is not properly *the qualification*, but *the proof* of it. That every christian ought to join in this ordinance after *some* form, such a man as Mr. Dore appears to be will not deny. But if any man does so, *as a churchman, malà fide*, the prevarication and the guilt is all his own. We are comforted by hoping, that however fit Mr. Keene might be for this, or any other office, yet proper persons will never fail to be found among the members of the church of England.

ART. 27. *A Sermon preached at Highgate, Middlesex, on Sunday, the 17th of July, 1796.* By the Rev. David Rivers. 8vo. 23 pp. 1s. Hindmarsh. 1797.

The preacher undertakes to illustrate the definition, given by St. James, of *the Gospel*, in these words, “ the perfect law of liberty.”

1st,

ist, by showing the nature of it, that it is a law; 2ndly, the excellency of it, that it is a perfect law; and lastly, its advantages, that it is a law of liberty. This is an eloquent and vigorous oration, abounding with just and well-timed sentiments, expressed in nervous language.

ART. 28. *The Inanity and Mischief of vulgar Superstitions. Four Sermons, preached at All Saints Church, Huntingdon, in 1792, 1793, 1794, 1795. By M. J. Naylor, M. A. Fellow of Queen's College, Cambridge, and Lecturer at the Parish Church of Wakefield, Yorkshire. To which is added, some Account of the Witches of Warboys.* 8vo. 129 pp. 2s. 6d. Deighton, &c. Cambridge; Greenwood, Leeds; Rivingtons, &c. London. 1795.

In the year 1593, three persons of the name of Samuel, were convicted and executed at Huntingdon, as witches. "Their goods, which amounted in value to 40l. were forfeited to Sir Henry Cromwell, as Lord of the Manor of Warboys. Averse to taking possession of the property of *sub* felons, he gave all to the corporation of Huntingdon, on condition, that they should give 40s. every year, to a doctor or bachelor in divinity, of Queen's College, Cambridge, to preach a sermon at All Saints Church, in Huntingdon, against the sin of witchcraft, and to teach the people how they should discover and frustrate the machinations of witches and dealers with evil spirits." P. vi.

Instead of giving sermons against the sin of witchcraft, &c. the preachers, in these days, set themselves (as might be expected) to explode the vulgar belief of such delusions. Probably there is now as little necessity for arguing on one of these topics as on the other. Mr. Taylor, however, has made a compilation, which does him no discredit as a scholar, from the works of Waterland, Farmer, Shuckford, and others; the purpose of which is, to show, that neither in the scriptures, nor in the history of later times, can any real foundation be found for the vulgarly received notions of witchcraft. Perhaps the most useful turn, which sermons on this occasion can now take, will be to warn the people, while they are flying from superstition, not to run into infidelity and impiety.

POLITICS.

ART. 29. *Who were the Aggressors? addressed to John Gifford, Esq. in Consequence of his Letter to the Hon. Thomas Erskine. By Christopher Saunders, LL. D.* 8vo. 31 pp. 1s. Symonds. 1797.

The question, who were the aggressors? when addressed to an Englishman, seems to lead to an inquiry whether the character of *aggressor* belongs to Great Britain or to France. And as Dr. Saunders rises on the same side as Mr. Erskine, and in reply to Mr. Gifford, it is natural to suppose that his object is to support the case of his learned leader, and to refute the arguments of Mr. Gifford, by endeavouring to prove that we were the aggressors in the present war. But whether it

was that he found Mr. E.'s positions on this subject untenable, or those of Mr. Gifford incontrovertible, he studiously avoids entering into the question of aggression, as it concerns this country, and confines himself almost entirely to a consideration of the causes of the war between France and the Emperor of Germany and King of Prussia. On this subject, indeed, he has a much better chance of producing an impression on an English reader, than he could hope for by discussing the origin of the war, as it relates to ourselves. For, in respect to the continental war, Englishmen in general can judge only by *historical* evidence, which, when recent, and of course exposed to the disguises and colourings of party, is extremely liable to perversion. But when the war is considered in relation to this country, Britons have the evidence of their own senses, and the consciousness of their own minds, to convince them that they were not the aggressors. This author, therefore, merits some commendation on the score of prudence, in abstaining from such a discussion. The very little he says on the subject is, indeed, altogether in favour of this country. For, after alluding to the three acts, of which he says "the French were accused," in the correspondence between Lord Grenville and M. Chauvelin, and, "each of which is deemed a sufficient violation of the pacific system, then existing between the two countries, he observes, I will allow, for the sake of argument, that in all these points, the French were the aggressors, and that Lord Grenville's replies were ample confutations of M. Chauvelin's assertions." These just and liberal concessions, he follows up with the question, "was war our sole, our exclusive resource?" But as it happens that we did not begin the war, the above question is totally inapplicable, and France appears to have been the aggressor in a double sense; first by doing those acts, which Dr. S. for argument's sake, allows to have been acts of aggression, and, secondly, by her declaration of war.

The question of aggression, as it relates to the powers on the continent, Dr. S. decides in favour of France. But of the soundness of his conclusions, and the validity of his authorities, upon this subject, it cannot be difficult to form an accurate opinion, when it is known that the first authority he vouches, is the long exploded treaty of Pavia, the existence of which has never been verified by the smallest title of evidence; a circumstance, which, after such a lapse of time, amounts almost to demonstration, that it was a fabrication of party. On this treaty, however, Dr. S. relies as implicitly, as if it had received the strongest confirmation, and he quotes it with as much confidence, as he could the treaties of Munster and Westphalia. Nay, he even goes the length of asserting, that the King of England acceded to this treaty in March 1792!!!

ART. 30. *Which is the Oracle? Burke or O'Bryen. By an impartial Observer.* 8vo. 45 pp. 1s. Boosey. 1796.

The author of this pamphlet sets out, in the discharge of his judicial office, with the usual profession of impartiality. Of his judgment upon the parties, it is sufficient to say that O'Bryen is the Oracle. In one only particular the writer ventures to dissent from the creed of his

Oracle. He does not think, that "the best peace which can, with reason, be expected from the present ministry, would be a greater calamity than even a continuance of the war." Nay, further he even dares to reverse the proposition, and to believe, "that the continuance of the war would be a greater calamity than *even a continuance* of the present ministers in office."

ART. 31. *A Letter to George Augustus Pollen, Esq. M. P. on the late Parliamentary Association.* 8vo. 35 pp. 1s. Cadell and Davies. 1797.

A sensible and well-written pamphlet, the spirit of which justly entitles the writer to the character which he has assumed, namely, that of a moderate man.

ART. 32. *An impartial Statement of the Merits and Services of Opposition, with a View to the Preservation of the British Constitution, and the Means of restoring Peace and Prosperity to these Countries; addressed to the People of Great Britain.* By S. Fleming. 8vo. 42 pp. 1s. Hamilton. 1797.

A declamation in praise of the Opposition.

ART. 33. *Memoirs of the Administration of the Right Honourable William Pitt; or, an Enquiry into the Causes and Consequences of his Conduct in Respect to different Departments, Bodies, and public Individuals of the State; in a Letter to the Right Honourable the Earl of Suffolk, in Consequence of his Lordship's Motion in Parliament, and Conference with his Majesty, for the Removal of Ministers.* By David Gam, Esq. 8vo. 92 pp. 1s. 6d. Reid. 1797.

We should suspect, from an advertisement prefixed to this publication, that the author writes under a feigned name. The language is sufficiently temperate in which the misfortunes of this country, and of France, in the time of Louis XVI. are imputed to the several administrations.

ART. 34. *Plain Thoughts of a Plain Man, addressed to the Common Sense of the People of Great Britain; with a few Words, en passant, to the Uncommon Sense of Mr. Erskine.* 8vo. 113 pp. 2s. 6d. Bell. 1797.

This writer thinks, and he expresses his opinions in forcible and manly language, that the miseries of Europe will soon be at an end, and that its tranquillity will arise from the courage, wisdom, and magnanimity of the British nation. We shall be happy to felicitate him as to the completion of his prophecy, and, in the mean time, we certainly accord with him in much of his argument, and most of his opinions.

ART. 35. *Observations on the Strength of the present Government of France, and upon the Necessity of Rallying round it. Translated from the French of Benjamin Constant, by James Lort.* 8vo. 100 pp. 2s. Robinsons. 1797.

The author of the original work was a German of some rank, who, preferring a republican form of government, purchased an estate and settled in France. He is doubtless an able man, but his arguments show more of prejudice than solidity, and cannot easily be assented to without the test of an experiment, for which both author and critic must wait in patient expectation.

ART. 36. *Observations on the present State of Ireland, suggested by a recent Report, that the Office of Concession and Pacification was to be entrusted to his Royal Highness the Prince of Wales.* 8vo. 46 pp. 1s. 6d. 1797.

This gentleman is an advocate for a measure, about the expediency of which the wisest politicians have differed in opinion. The pamphlet is well, if not ably written, and in a language of sufficient moderation.

ART. 37. *An Appeal to the Moral Feelings of Samuel Thornton, Rowland Burdon, Harwkins Brown, Esquires, and to every Member of the House of Commons, who conscientiously supports the present Administration; in a Letter to William Wilberforce, Esq.* 8vo. 51 pp. 1s. Johnson. 1797.

The author premises, that, "being totally unconnected with any party, he is not actuated by motives of that description, nor prejudiced in favour of any political character." P. 5. Whether he deludes himself, or seeks to delude the public, we cannot say; but *one* of these things must be affirmed concerning him. A more determined party-work could hardly be produced. The topics of this appeal are, parliamentary reform, and the war with France. On these subjects we meet with very specious, though not novel, declamation. All that has been alledged against Mr. Pitt, on the former topic, is here studiously collected; but not a word is said in his behalf by this writer "of no party." The question of the war is discussed, "not with respect to its necessity or justice," (this might have been inexpedient) but with respect to "the principles upon which it has been *secretly* founded, and has been openly conducted." P. 29. The ministry, in general, here take the blame amongst them. Let Mr. Fox, or any one for him, determine, whether he be complimented, or degraded, by this impartial writer, who thinks, that "his coalition with Lord North never could have his hearty approbation." P. 43. May the real friends of their country never stand in need of such apologies!

B b

MISCELLANIES.

MISCELLANIES.

ART. 38. *A Letter, from Germany, to the Princess Royal of England; on the English and German Languages. With a Table of the different Northern Languages, and of different Periods of the German; and with an Index.* By Herbert Croft, LL. B. 4to. 102 pp. Fauche, Hamburgh; Edwards, Pall-Mall, London. 1796.

“After editing,” says Mr. H. Croft, “some years ago, King Alfred’s will, in the Anglo-Saxon Language, I determined on what I had, through so many years, wished for an opportunity of doing: I resolved, with Skinner, Junius, Hickes, and Johnson in my hands, to make a patient pilgrimage to this our parent country; and to ascend the ancient stream of the Elbe, for the purpose of visiting the fountain-head of the English tongue.” It appears from this letter, that he Mr. C. is still labouring towards his great object of a dictionary; which he now styles his “English and American Dictionary.” It is to contain, he says (excluding old English, Scottish, and provincial words) more than 20,000 words, in addition to those given by Johnson; illustrated by examples from the books quoted by that author, and others of the best authority, in our own and former times. He endeavours, in this letter, to interest the Princess (now) of Wirtemberg, not only for the *High* German, of which she is said to be a mistress, but also for the *Low* German; which, though little understood, even by the literati of that country, is, as he contends, the immediate parent, both of the English and High-German. He gives rather an extended account of a poem, in that language, “one of the earliest productions of German literature, and of the German press,” entitled *Reynike Voss*, or *Reynard the Fox**. He gives it high commendations, compares the author, whose name is supposed to have been Henry Alkmar, to Chaucer; and translates a passage from it word for word, to illustrate the close affinity of that language to our own. Various objects of philology, occupy the remainder of the letter, in which, indeed, more topics are incidentally touched, than we can possibly enumerate. Among other things, the writer partly promises a new translation of Klopstock’s *Messiah*, with such notes, as the author himself, now living at Hamburgh, shall approve. He proposes a literal translation, with the original on the opposite page. Such a work would, we should imagine, be well received. If the general purpose of this letter be, as may not unfairly be supposed, to keep alive the memory of the author and his designs, during his absence, we shall be very glad to have contributed by our mention of it, to so very allowable a purpose.

* Caxton also printed *Reynard the Fox*, in 1481.

ART. 39. *A Plan for the Conduct of Female Education in Boarding-Schools.* By Erasmus Darwin, M. D. F. R. S. Author of *Zoonomia*, and of *the Botanic Garden.* 4to. 128 pp. 5s. Johnson. 1797.

This treatise was written at the desire of the Miss Parkers; who, as we here learn, having been themselves educated for the purpose of educating others, now conduct a boarding-school at Ashborne, in Derbyshire. When they had fortunately procured an eligible house and situation, and good instructors in the several liberal accomplishments; they had the still better fortune, (for such, from the tenor of the work, it appears) of obtaining from the author of this tract his ideas on the subject of female education. After which, with a liberality which is creditable to them, they expressed a desire that he would give to the public, what he wrote originally for their particular use, and what probably contributed to the success of their own establishment.

Under forty distinct heads, Dr. Darwin has briefly suggested a variety of very instructive hints for the good education of females; which consists, as he states, "in uniting health and agility of body with cheerfulness and activity of mind; in superadding graceful movements to the former, and agreeable tastes to the latter; and in the acquirement of the rudiments of such arts and sciences, as may amuse ourselves, or gain us the esteem of others; with a strict attention to the culture of morality and religion." P. 10.

This treatise is rendered particularly valuable, by a catalogue of well-chosen books for young persons, and by advice on some points which the author's professional experience enables him to determine; such as exercise, air, care of the shape, beds, diet, &c.

We recommend this book to those persons in particular, to whom it is dedicated by the author—parents, guardians, governesses of schools, and teachers in private families. And upon the minds of *all* persons we would impress the concluding reflection (which is a happy imitation of the sentiment of Cicero, "Hæc studia adolescentiam alunt," &c.) "A good education accompanies us at home, travels with us abroad; delights us in solitude, graces us in society; comforts us in misfortune, guards us in prosperity; contributes to the happiness of others, and ensures our own." P. 118.*

ART. 40. *The Female Mentor; or, Select Conversations.* Volume the Third. 8vo. 232 pp. Cadell and Davies. 1796.

In the first number of our Review, p. 49, we recommended the two former volumes of this work, as likely to be useful to young persons. We are happy in this opportunity of repeating our commendations.

* There is a slight error at p. 89. Instead of "a famous lady *in* Italy," it should be *from* Italy; viz. the Marefchale D'Ancre, formerly called Leonora Galigai, who was executed at the Grève as a forceress, in 1616. *Voltaire.*

All these pieces are unexceptionably instructive and good. Those on politeness, taste, and simplicity, gratified us highly. The account of the Rein-Deer is well calculated for drawing the attention of young readers to natural history. Shakspeare is vindicated from the charge of having entertained an unfavourable opinion of the sex, and of having made most of his female characters either insipid or wicked, by an appeal to those of Constance, Celia, and Cordelia. Maternal affection in the first of these characters, and disinterested friendship in the second, are shown, by some just and ingenious remarks, to be delineated by a masterly hand. The anecdotes here related are short and striking. In times like these, when many books are written for the manifest purpose of inflaming the passions and corrupting the minds of young persons, we have great pleasure in recommending to notice instructions like those of the Female Mentor; in which, a knowledge of the world, and polished manners, are combined with strictly moral and religious sentiments.

ART. 41. *An Essay on an Analytical Course of Studies, containing a complete System of Human Knowledge.* By J. B. Florian, A. M. 8vo. 75 pp. Stockdale. 1796.

From an apprehension that the general mode of education is preposterous, the author of this essay is desirous of reversing the order of studies; and of laying the foundation of knowledge in an attention to those subjects, which have been usually reserved for the superstructure. As our impressions first arise from natural objects, the author, not without some degree of plausibility, imagines that "the relations of man to natural beings," should be first introduced to his acquaintance in a course of study. From his "relations to other beings" the process is regular, in the judgment of our author, to the study of "his relations to himself." By this, it should seem, is intended the study of his own faculties, and their use. His *affections*, and his *duties*, as a social being, next become the object of the student's enquiry; and the system of education closes with the study of "his relations with respect to other men."

Such is the general analysis which Mr. Florian lays down, as opening the readiest channel to useful knowledge. The outline is then filled up with the particular subjects appropriated to each class. The term required for effecting the plan in question, is *ten years*; and studies are arranged, upon the principles laid down in the analysis, to occupy the student in each respective year.

How far the author's conjectures upon the particulars of this plan are just, experiment ought alone to determine. The system is liberal and comprehensive; it exhibits strong proofs of talents and ingenuity; and is, at least, entitled to the respectful attention of those who are engaged in the instruction of the rising generation.

ART. 42. *Metron Ariston: or, a new Pleasure recommended. In a Dissertation upon a Part of Greek and Latin Prosody.* Crown 8vo. 120 pp. 3s. Johnson. 1797.

That we do not pronounce Greek and Latin verses according to the true quantities of the words, and that we should receive a great additional

tional satisfaction from them if we did, is the whole subject proposed in this tract; the matters introduced into it are infinite; the manner in which they are introduced, execrable. Of the fundamental positions above-mentioned, the first is what no scholar will deny; the second is what any one would readily believe, with an *if*; that is, *if* we could recover the genuine, antique pronunciation of them. The same may be said of all the vowels, and most of the consonants, which every European nation pronounces, and will continue to pronounce, according to the customs of its own language; knowing that the attempt to do otherwise, would lead only to inextricable disputes. The author has given us, in many instances, what he conceives to have been the genuine pronunciation of the ancients, as to quantity: to which, however, he has brought the aid of accent; exemplifying them by English lines, which, according to his notions, have exactly the same cadence. The following string of these examples will, we think, make most readers sick of the attempt, as well as of the author's style of humour. We take it from the beginning of chapter ii. p. 38.

Ades, Pater supreme,
Thy head with Glory beamy!

With glitter and with names what fufs!
Fortuna non mutat Genus.

Lenesque sub noctem susurri,
When Lads to meet their Lasses hurry.

Musæ, sorores Palladis, lugent,
And "murder'd Metre!" swells their loud lament.

Φρονειν μεν οι ταχεις, εν ασφαλεις—
They tread, for firm ground, on the slippery ice.

Ουτος κραλιστος ες' ανηρ,
He whom the world should most revere.

Οτις αδικειδαι πλεις' επισαλαι βρολων,
Nor is to wrath entic'd, or quits his godlike tone.

Εον τω δικαιω γαρ, μεγ' εξεσι φρονειν,
And force united dare, tho' earth and hell combine.

To jog through life with glee, this maxim fix upon—
Ει μη κρεα παρη τω ταρινω σερυλεον.

Ισων εχουτες μοιραν η γινωσκομεν,
Or as a pimple slight what is in truth a wen.

Αλλ' εσι' αληθης η βρολων παροιμια,
Wife is, indeed, the child that knows its own pappas.

Ει μοι γενουσιο παρθενος, καλη τε η τερεινα,
I'd envy not or Persia's king, or emperor of China.

Indeed, Doctor!

Ανδρες φιλοι, και δημοσται, ερχσαι τη πονειν τε,
O rouse! and rid yourselves of faults that do so closely twine t'ye.

Impune

Impune quidvis facere, munus regium—
So Memmius cry'd of old, but wiser times may come.

Heroes! before this truth, how faints your faded ray—
Nisi utile est quod facimus, stulta est Gloria!

Quis hoc potest videre, quis potest pati,
That custom vile should sense and melody defy!

Malum quod isti Di Deæque omnes duint,
Who first the custom vile, coin counterfeit, did mint!

Beatus ille, qui procul negotiis,
Can to sweet lore apply, and live in letter'd blifs.

“Now what, in the name of wonder,” the author subjoins, “should prevent our reading the above Greek and Latin lines with the same modulation as the English, with which they are associated in a similar measure?” The plain answer, in our opinion, is, that our ears, and our feelings, prevent it; because the effect is wretched, because it gives pain instead of pleasure, and because it is ridiculous instead of impressive. Dr. Warner, the reputed author of this essay, professes to follow Adolphus Mekerchus in his system: but whom he follows is of little moment, when the effect is such as we here perceive. His style defies all description, rambling beyond example; continually aiming at wit or humour, with the unhappiest effect. His Dedication to Mr. Bryant, is the wild excursion of a mind, which delights in seeing any old opinion overthrown, merely as such; and affords a wonderful example of that perverted, but now too common, taste. It is written, if possible, still worse than the book.

ART. 43. *Valuable and interesting Communications.* 4to. 27 pp.
1s. 6d. Walker. 1797.

The writer of this tract suggests many useful hints to active and enterprising minds, on subjects which involve the interests of commerce, traffic, and literature. We are at a loss to know what distinction he would make between commerce and traffic; but his hints are, nevertheless, deserving of attention.

ART. 44. *The Seaman's Narrative; containing an Account of a great Variety of such Incidents as the Author met with in the Sea-Service. Also a descriptive Account of the Discipline, Allowance, and Customs of his Majesty's Navy, the East-India Company, and other Merchant's Service. To which is added, a short and plain Introduction to Astronomy and Geography; with a brief Description of several Countries in Europe, Asia, Africa, and America, and Tables of Latitude and Longitude, &c. &c. and an Explanation of Nautical Terms. The Whole made easy, and adapted to the Capacity of Youth. By William Spavens, Prisoner on the Naval Chest at Chatham.* 8vo. 295 pp.
2s. 6d. Sheardown and Son, Louth, Lincolnshire. 1796.

Mr. Spavens has several claims upon us for indulgence. He is “a poor, old, mutilated invalid;” and he speaks of his charitable benefactors

factors and preservers, the inhabitants of Louth, in Lincolnshire, and its vicinity, with great warmth of gratitude. We have, some of us, on other occasions, heard these same inhabitants celebrated for a remarkably active spirit of beneficence and liberality. Though we must not say that the entertainment to be found, in this narrative, is exquisite, or the learning either profound or accurate; yet we may truly pronounce, that the work is highly creditable to a man who had no advantages from education; and that amusement, and well-placed charity, being taken together, few readers will regret the purchase of it at the expence of half a crown,

ART. 45. *The Friend; a Weekly Essay.* By William Fox, Attorney at Law. 8vo. 184 pp. 3s. 6d. Scott.

Periodical writings, from men of consummate talents, having found their way among every class of readers, we cannot commend the prudence of those who aim, with much humbler pretensions, at a share of the same praise. *The Friend* is certainly a well-intentioned monitor, and his lessons abound in good and useful morality. But there is nothing striking in his style, or original in his remarks. To this measure of praise, however, the *Friend* is entitled, that the tendency of his lectures is strictly pure, and wholly free from that poison which corrupts the principles, and weakens the influence of virtue upon the heart.

ART. 46. *Provision for the Poor, by the Union of Houses of Industry, with Country Parishes; A Letter addressed to a Member of Parliament.* By Rowland Hunt, Esq. a Magistrate of the County of Salop. 8vo. 37 pp. 1s. Stockdale. 1797.

The object of this tract, which is evidently of very benevolent intention, is to show, that different states of population, districts fully inhabited, or less so, require different provisions for the poor; and that houses of industry ought not to comprehend *extensive* districts. In this general doctrine we readily concur; but the arguments by which it is here established, appear to want connection, and arrangement. It is, however, very satisfactory to see men of fortune and respectability, thus bestowing their time and thought on subjects of general importance. We have before examined other tracts of this author, and have uniformly found in them the same patriotic tendency.

ART. 47. *An Account of the Origin and Progress of the Society for the Promotion of Industry, in the Hundreds of Ongar and Harlow, and the Half-hundred of Waltham, in the County of Essex.* 8vo. 24 pp. 1s. Cadell, &c. 1797.

This society was instituted on the suggestion of Mr. Conyers; who, in opening the business, at a meeting in 1794, stated, that he should

not propose any "speculative plan of his own, but one which had been, tried with success, in different parts of the kingdom: it originated in the southern district of the parts of Lindsey, in the county of Lincoln, under the patronage of the Rev. Mr. Bouyer; and, by the zeal and activity of the Rev. Mr. Foster, was introduced into Rutland." P. 3. The object of this society is, to excite a spirit of industry among the poor, and especially among poor children. Premiums are given in clothing, to children best skilled in spinning, knitting, and plain needle-work; and to poor persons, who have brought up more than four children to the age of fourteen, without relief from the parish. The funds arise from annual subscriptions of five shillings and under, casual benefactions, and parochial subscriptions of one per cent. on the annual amount of the poor-rates. True charity towards the poor, and a wise zeal for the public good, are most eminently displayed in these institutions. One matter seems to require explanation. At p. 5, Mr. Jessopp offers his services, *gratis*, as secretary; which were thankfully accepted. At p. 9, his son is appointed in his stead, as it seems, on the same honourable footing. Yet, in the treasurer's account, at p. 24, ten guineas (a large portion of 93l. 6s. 6d.) are paid as "the secretary's salary."

FOREIGN CATALOGUE.

FRANCE.

ART. 48. *Atlas céleste de Flamsteed, réduit par M. J. Fortin, Ingénieur-Mécanicien pour les Globes et Sphères. Troisième Edition, augmentée par les Citoyens La Lande et Méchain. Paris. 4to. (15 livr.)*

Flamsteed's *Atlas Cælestis* first appeared in the year 1729, in 28 sheets, in very large folio. This was afterwards greatly reduced in size, by *Fortin*, who republished it in 30 charts, in 4to., with the places of the stars for 1780. (A later edition was also printed by *Bode*, at Berlin, in 34 sheets, in an oblong form, comprising upwards of 5000 stars, whereas, the original British Atlas, as well as *Fortin's* reduced copy, contained only 2919. We find it likewise publicly announced, that Mr. *Bode* is now preparing a new Celestial Atlas, on a

much larger scale, and in 20 sheets, with 10,000 stars.) In the year 1789, Mr. *Méchain* had added to *Fortin's* edition many new stars; but these additions were not made known to the public, on account of the number of copies of the former edition that still remained. Mr. *Lamarche*, the successor of *Fortin*, resolved, therefore, to reprint this work, a third time, and was particularly encouraged in this undertaking by Mr. *La Lande*, who, from the great number of stars, on which he had lately made observations, had not only supplied him with considerable additions for this edition; but had likewise inserted in their proper places some stars, which did, indeed, appear in *Flamsteed's* catalogue, but which were neither in his Atlas, nor in that of *Fortin*. This Atlas consists, as before, of 30 sheets in 4to., though with the addition of many new stars, of which there are several of the 5th magnitude, which were wanting in *Flamsteed*, and a considerable number of the 6th. It contains likewise, besides the usual ones, seven new constellations, which have been acknowledged as such, within the last twenty years. In the charts, there are also distinguished from the rest, by a peculiar mark, some stars, which, according to *La Lande*, are no longer to be found in the places assigned to them by *Flamsteed*; near the poles, likewise, an ellipsis encloses all those stars, whose right-ascension annually decreases, whereas, in others it is constantly increasing; in the annual right-ascension of such as are situated immediately on that line, no alteration takes place; it is, therefore, here that, in regard to the annual right-ascension, the sign $+$ passes into $-$, and where the circles of declination and of latitude form a right angle. The explanation of the charts is drawn up by *La Lande*, who makes in it many strictures on the work of *Flamsteed*, particularly on the mode of projection employed by him, in which the heavenly circles (the meridians and parallels of the equator) present themselves to the eye under a different form from that in which they appear in the heavens. To the work is annexed by Mr. *Duc Lachapelle*, of Montauban, a catalogue of 860 stars, for the year 1800, in which are likewise included many stars from *La Lande's* last catalogue of circumpolar stars.

ITALY.

ART. 49. *Il Libro della Sapienza, recato dal testo originale nell' Italiana favella, secondo la lettera e lo spirito, dall' Abate Franc. Boaretti; con Analisi, Annotazioni, Riflessioni, e Dissertazione sull' origine della Sovranità, i Diritti del Principato, ei doveri de' Sudditi, relativa alle presenti circostanze ed alle Massime in esso libro comprese.* Venice, VIII. et 222 p. in 8vo.

Both the title and preface to this work show that it was intended to answer a temporary and political purpose. Independently, however, of this consideration, we must certainly allow to the author the merit of having understood the text of his original. He then only restricts himself to the explanation given by the Vulgate, (which is here printed, together

together with his translation) where the Greek does not suggest a better sense in such passages: the Greek itself is added in the notes. Mr. B. appears, likewise, to be well acquainted with the peculiarities of the latinity of the Vulgate. The following may serve as instances of them. C. VII. 11, *innumerabilis honestas per manus illius*. The Greek text has *πιδυρος*; in the language of Rome, during its decline, *honestus* (*honoratus*) and *dives*, were regarded as synonymous. V. 15. Here *μονογενες* is properly rendered *unico*, and not *unigenito*. I. 6. From the Latin version of this passage, it would be difficult to elicit any sense: *Benignus enim est spiritus sapientiæ, et non liberabit maledicum a labiis suis*. Mr. B. seems to have hit upon the only just interpretation of this verse, in which the construction agrees more with the Hebrew, than with the Latin language: *Che lo spirito di Sapienza, quantunque amico degli uomini (in the Greek, it is *φιλανθρωπων*) non assolverà lo schernitore*. So I. 14, where the Latin is: *non est in illis medicamentum exterminii*, the present translator observes, that the word *φαρμακον*, as it stands in the Greek, should here be considered as equivalent to *venenum*. X. 7, *incredibilis animæ memoria fians figmentum falsi*. “*Quella massa bituminosa testimonio dell’ anima incredula,*”—alluding to Lot’s wife. XII. 2, *et devoratores sanguinis a medio sacramento tuo*; with a less able expositor, the Latin text would, probably, here have been accompanied with an anti-heretical gloss. But Mr. B. very judiciously prefers the various reading, *εκ μετου μωσας θυραου*, & translates: *e beverano* (namely, the Canaanites) *il sangue umano nel furore del lor tripudio*. In C. II. 13—16, Mr. B. understands the words *filius Dei*, to be meant of the Messiah; comp. v. 5. Lastly, on VIII. 19, *puer eram ingeniosus, et fortitus sum animam bonam*, he remarks, consistently with the opinion of antiquity, that: *le qualità naturali, il il buon temperamento, ed il buon ingegno vengono di Dio, perchè da Dio non solo viene la Sapienza, mà anche ogni qualunque disposizione esterna ed interna, naturale, che serve all’ acquisto della Sapienza*.

The transition to the annexed political Dissertation was, perhaps, not so much pointed out by any thing in the text itself, as by the author’s resolution to insert it at all events. The occasion to it was given, according to Mr. B., by the words in ch. vi. 4. *Quoniam data est a Domino potestas Vobis et virtus ab altissimo, qui interrogabit opera vestra et cogitationes scrutabitur. Quoniam cum essetis ministri regni illius (Dei) ne recte judicastis*—horrende et cito apparebit vobis, quoniam durissimum iudicium his, qui præfunt, fiet. This dissertation is immediately opposed to a work, entitled *Dei Diritti dell’ uomo L. VI. ne’ quali si dimostra, che la più sicura custode de’ medesimi nella Società civile è la religione Christiana, e che però l’unico Progetto utile alle presenti circostanze è di far risorgere essa religione*. Opera di Nicola Spedalieri, Siciliano, Dottore e già Professore di Teologia, in Assisi. Mr. Sp., who lives at Rome, maintains, that both Reason and Philosophy recommend the system of the *Social Contract*, and that this is even the doctrine of the Gospel itself; whilst the present author, on the contrary, asserts, that it is not only subversive of all duty, but that, in its consequences, it leads to Atheism; whereas the opposite system is coeval with the first origin of society, and, to use his own words, in p. 218, “*scaterisce immediatamente dall’ esistenza di Dio.*”

GERMANY.

GERMANY.

ART. 50. *Sexti Empirici Opera, ex recensione Fabricii, curavit et commentario illustravit J. G. Mund. Voluminis I. Pars prior.* Halle, 1796; 116 pp. 4to. (11 gr.)

This edition will consist of two volumes, one of which is intended to contain the text, and the other the commentary. In the latter, the editor proposes to give, 1. His opinion concerning the comparative value of the principal various readings, to which will likewise be added, his own conjectural emendations of the text; and, 2. An Account of the Origin, Spirit, and Fate of the Sceptic Philosophy, to the time of *Sextus*; of the life of the author, and of the contents and object of the different pieces composed by him, together with explanations of certain difficult passages in them. The part now before us comprizes the *Hypotypyses*, professedly according to *Fabricius*, though not without some deviations from that edition, and corrected by the present editor both in the text and in the punctuation. It is to be regretted that these improvements are not likewise accompanied with the collation of some MSS., particularly of that at Zeitz, in the neighbourhood of which place the editor is himself situated.

We must not neglect to inform our readers, that, though the author of the present edition has certainly corrected many of the errors in that of *Fabricius*, he has, however, not only overlooked others, perhaps, in general, of no great moment, but also introduced some new ones of his own into the text, so that this reimpression can hardly be said to be recommended by any thing else, but the neatness of the type, and its moderate price, compared with that of either of the other two editions, which are now become scarce. *Jena ALZ.*

ART. 51. *Strabonis rerum geographicarum libri XVII. Græca ad optimos codices manuscriptos recensuit, varietate lectionis adnotationibusque illustravit, Xylandri versionem emendavit Joh. Phil. Siebenkees, professor Altorfianus. T. Imus.* Leipzig, 1796; 470 pp. in 8vo.

Of the four existing editions of *Strabo*, that by *Aldus* was printed from a very defective copy; in the second, by *Hopper*, nothing is done towards the improvement of the text; which, however, *Xylander* corrected, as far as was practicable without the assistance of MSS., adding, at the same time, a latin version, in which, as might be expected, he has often mistaken the sense of his original; and, lastly, it is to *Casaubon* that we are chiefly indebted for the restored text, such, at least, as we now possess it. Since his time, very little has been contributed towards the improvement of *Strabo*; for *Almeloveen's* edition is nothing more than an inaccurate reimpression of that of *Casaubon*, in which the observations of *Palmerius*, *Saumaïse*, &c. are inserted. *Brequigné*, indeed, undertook to present the public with a text ameliorated from the best MSS. The first part of this work appeared in the year 1765, containing the first three books only, of the continuation of which no hope can now be entertained. Even from what he has given, it

it is evident, that, in the most important passages, his MSS. supplied nothing better than what had already occurred to *Casaubon*. The present editor lived, for some years, in Italy, where he spent a considerable part of his time in collecting materials for a new edition of *Strabo*, meeting with proper encouragement and access to the several MSS. both at Venice and at Rome, and availing himself likewise of a copy of the Aldine edition, into the margin of which *Henry Scrimger*, formerly a professor at Geneva, had transcribed the various readings of six MSS. The extracts, together with the emendations of the text of the ten first books, made by *Bessarion's* master in the Greek language, *Gemistius Pletho*, and preserved in the library of St. Mark, at Venice, seemed likewise to promise very much. It appeared, however, to Mr. S. that none of the MSS. are of a date anterior to the fourteenth century, and that they present the same corrupt readings, with the same defects, that are found in the printed editions. Mr. S. therefore conjectures, that they are all to be traced to one common source, and that they were copied from a MS. appertaining to the 12th century, of which *Scrimger* discovered, in a very mutilated state, in the *Strozzi* Library, at Rome, *nine books* only still remaining, and which he has, in some measure, collated. Though Mr. S. has not himself seen this MS., he believes, that it at present is preserved at Paris, where the Catalogue of the Royal Library mentions a MS. of *Strabo*, belonging to the 12th century, and containing the *ten* first books. *Casaubon* had marked only, in general, in the margin of his edition, the variations which he had observed in the MSS. from the received text, whereas, in the present edition, it is exactly specified, whether all, or which of them exhibit this or that particular reading. Mr. S. likewise admits the better readings into the text, of which conduct, in the republication of ancient authors, we take this opportunity of expressing our approbation, though we are not equally satisfied with his method of reforming proper names, without any authority, on the supposition that they may have undergone such changes among the Greeks themselves, as are usual with the French in adapting the orthography of foreign names to their own language. This, we conceive, will hardly be allowed; if, indeed, it be granted, that the Greeks did, in some degree, alter foreign names, it cannot, however, be denied, that they did it in an invariably uniform manner; thus, for instance, if the ancient Greeks called the *Ligures*, *Lygians*, those of more modern times would follow their example, and *Strabo* could not be supposed to have formed for himself a new nomenclature, without rendering himself generally unintelligible. At any rate, what we are entitled to expect from an editor of *Strabo*, is, as far as is practicable, the genuine text of his original, not corrections of the geography, the proper place for which would certainly be in the notes. Mr. S. likewise thinks himself at liberty, where he is deserted, by the MSS., to receive the conjectural emendations of the former commentators, or even his own, into the text. In this opinion he differs from *Casaubon*; but as he has been guided by the rule here laid down, in instances only where no doubt can be entertained of the propriety of the alterations, we shall not, at present, state our objections to it; but observe, merely, that he ought, at least, in conformity to what he himself had proposed, to have inserted

ferred the rejected words among the various readings. The following may serve as specimens of his own emendations; in p. 58, *παρὰ δεξιῶν ξενίας*, he substitutes *παρὰ* for the former reading *ἐπι*, in which, however, he had been anticipated by *Gronovius*. P. 116, (Cas. 43) he looks upon the words from *δοκίσει* to *ἀγγουμέναν*, to be an interpolation by some scholiast. P. 225, (Cas. 84) he has very luckily hit on the word *δεῖν*, instead of the common reading *προάγειν δεῖν*. So in Cas. 120, the received text presents *Ἰδιόριος Ἰδιόψι*, which should probably be changed into *Ἰσπερίος Ἀ.*, as indeed appears from *Mela* and *Pletho*, though this reading is not by Mr. S. admitted into the text. Cas. 122, *πολύ δ' ἐστὶ (καὶ τὸ γινώσκον) καὶ τὸ εὐκρατόν*, the enclosed words are supplied by him on the authority of MSS. So again, p. 330, he changes *τὸ δὲ* after *Gemist. Pletho*, into *τῷ δὲ*; p. 332, *συναγωγὴ—καὶ ποιούση*, into *συναγωγῶσι—καὶ ποιῶσαι*; and p. 343, *τὰ ἐκτὸς τοῦ Ταύρου*, into *τὰ ἐντὸς*, &c. He assures us, in the preface, that from a comparison of *Gemist. Pletho* only, he has been enabled to restore the text to its original purity, *sexcentis locis*. Xylander's translation has likewise been very often and judiciously corrected by him, as, for instance, in pp. 18, 159, 182. The present volume contains the three first books only.

Ibid.

ART. 52. P. Ovidii Nasonis *Opera omnia à recensione Burmanni; curavit, indicesque rerum et verborum philologicos adjecit* Chr. Guil. Mitscherlich. Tom. 1. Göttingen, 1796; XVI. et 566 pp. 8vo.

This new edition of the miscellaneous works of *Ovid* is alike recommended by its correctness, and by the neatness of its typography. The text is, as the title announces, copied from *Burmann*, but in such a manner, that in those passages where either *Nicholas Heinsius*, or *Burmann* himself, had altered the old reading without sufficient grounds, Mr. M. has had recourse to the authority of MSS: and of ancient editions. This *first volume*, which is now before us, comprizes the *Heroides*, the *Ars Amandi*, the *Remedia Amoris*, and *Medicamina faciei*, the *Elegia ad Livianum*, the *Halienticorum*, and *nine books* of the *Metamorphosis*. The *second volume* will contain the remaining works of *Ovid*. In the *third volume*, which is likewise to be considered as a distinct work, will be given whatever the editor may be able to collect from other expositors, or to contribute himself, towards the illustration of the poet's language, as also of those historical, mythological, geographical, and antiquarian matters, the knowledge of which is necessary for the due understanding of this author; so that Mr. M., of whose philological erudition the public has already had abundant proof, will in this last volume have done for *Ovid*, what *Ernesti* has done in his *Clavis* for *Cicero*. The editor very strongly recommends to public schools the study of *Ovid*, and of Latin versification, observing, with great propriety, where he speaks of the knowledge of prosody: “*Illos qui ab hac parte satis instructi ad poetarum interpretationem accedunt, partes suas rite explere recteque de metri ratione, ejusque cum argumenti consensu, de numerorum laevitate vel asperitate, epithetorum apta collocazione aliisque, quæ summa cum arte a poetis posita sunt, statuere, sicque aures et judicium puerile fingere licebit, unde lectio et ad sensum jucundissima efficiatur, et utilitatem, quantum potest maximam, afferat, necesse*

cessè est; cum contra—scholarum magistris, hac facultate destituti, eo angustiarum se subinde redactos mango cum pudore suo sentiant, ut quomodo verba rectè inter se concilient, ne quidem habeant, ut alios pudendos errores taceam; quibus rei prosodicæ ipsos illudit ignorantia. *Ibid.*

ART. 53. *Dr. Jacob Reineggs allgemeine historisch-topographische Beschreibung des Kaukasus. Aus dessen Papieren herausgegeben von F. E. Schröder. Erster Theil. Dr. J. Reinegg's general historico-topographical description of Caucasus, published from his papers by F. E. Schröder. Vol. I. 294 pp. 8vo. Gotha & Petersburg, 1796.*

The late Dr. R. had made five different excursions to the Caucasus; and as he had not only, for some time, professed the Mahometan religion, but as he likewise fully possessed the different languages of those districts, it was more in his power, than it had been in that of any of his predecessors, to give a satisfactory account of this heretofore very imperfectly explored chain of mountains, and of the hords of robbers by whom it is inhabited. For the materials of his description he is indebted partly to their own writers, and partly to the oral communications of some of the most respectable natives, who, among their brethren, are regarded as learned men. But as he does not particularly point out the manuscript sources of which he has availed himself, except the History of Derbent (*Derbent Name*) only; and as the more generally known historians appear to have been perfectly unacquainted with the ancient revolutions of this country, the reader will often be at a loss to discover whether his relations are founded on popular tradition only, or on the authority of credible writers.

According to Dr. R. the length of Mount Caucasus, from West to East, is ninety-five German miles. Its breadth varies very much, being, in some parts, about fifty-three, whilst in others it does not exceed sixteen miles. To ascertain its height is difficult, on account of the uncertain level of the Black and Caspian Seas. The lowest part of it is that towards the East, which is likewise the most fertile, and, of course, the most populous. The *Ararat* is only thirty miles distant from the Caucasus, and the author, on the 13th of January, 1785, as well as after that time, saw it throw out fire. By the river Tereck the northern chain of mountains is divided into two halves, as is also the southern by the Arakui, and Thiuletis-tkali. This natural division the author follows in his account of the eastern and western Caucasus.

The first people particularly described here are the *Kisti*, who are likewise mentioned under that name by *Pliny* and *Moses of Armenia*. They were originally Christians, as many ruins of ancient churches, still existing in their district, evidently prove. Afterwards they became Mahometans, and continued to be so as long as they were allowed the *pay of conversion* by the Grand Signior. At present they live without any religion, though they observe the fast of Easter, whilst, at the same time, they consider it as a matter of indifference whether the time agrees with the Christian computation or not. In the midst of these, and of the other predatory tribes, live a people called the

Kurwüsch:

Kuwätschi (armorers), who, though they may be reckoned among the most ancient inhabitants of these countries, derive, however, their origin from Europe, and differ from the rest of these mountaineers, inasmuch as they do not join in their robberies, which form the principal employment of the rest, who are constantly plundering each other. They are very much respected by the other tribes, and are Mahometans, though they reject circumcision, drink wine, and restrict themselves to one wife only.

In the neighbourhood of the *Kuwätschi* is situate the town of *Derbent*, which, at present, belongs to the Russians, and consists only of 647 houses. In the surrounding country are seen sufficient traces of its former flourishing state, and it is very fertile, producing rice, wheat, saffron, cotton, wine, and opium. Near the fortress *Baku*, on the Caspian Sea, is likewise found an incredible quantity of *petroleum*, or *naphtha*, of which, if the inhabitants are to be credited, some of the deepest pits produce daily from 1000 to 1500 *lb.* Its colour is black; but when it is poured out towards the sun, it has a reddish appearance. Not far from hence, white *naphtha* is likewise procured, which is sold, on the spot, for twenty kopeks the pound. At the distance of four wersts from this pit, is a subterraneous fire, occupying a space of about one werst in diameter, which, in dry weather, is seen to emit a strong blueish flame. Here live a great number of Indians, worshippers of fire, being either weavers, or penitents, who, like the Indian Jogies, are employed, for whole years together, in mortifying their bodies. To them, and to the other inhabitants, these never-ceasing flames answer the purpose of fire, and during the night their dwellings are lighted by them. The floor is covered with mortar of about a foot thick, in which small apertures are left, and when fire is wanted for culinary uses, it is only necessary to throw fuel over it. From such an opening, of two inches in diameter only, the author saw the flame rise to the height of three feet ten inches.

Near the *Lefgi*, on the south side of the Caucasus, live a people, called *Dufchi*, who speak the ancient Georgian language. Among them prevails the singular custom, that, at the age of six or seven years, the father usually provides a wife for his son, whose place with her he himself supplies till the young man comes to maturity; the offspring arising from this connection being considered as the brothers or sisters of the family. They have an ancient Arabic code of laws, entitled *Ismaël Koran*.

The *Tscheki*, who were heretofore understood to have been derived from the Bohemians, are, in reality, an original Caucasian tribe, whose language bears no resemblance either to any of the other idioms of these countries, or to the Bohemian. The same may likewise be observed of the *Ossi*, who appear not to have been unknown to the ancients, being called by Pliny *Ossiei*. Through their territory passes the *Porta Albanie*. According to a tradition among the *Tscherkassi* (Circassians) their ancestors were named *Zingi*, and were driven from Egypt. Mr. R., therefore, thinks it not improbable, that they may be the same people with the *Gypsies* (*Zigeuner*) in Moldavia, and in the neighbouring provinces. He was not particularly struck with the beauty of the Circassian women, and prefers those of the *Lefgi* to them. *Ibid.*

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. J. d'I. writes us a long letter, in which he calls the account, given by the *Abbé Barruel*, of the death of Voltaire, &c. an obsolete calumny. Whether it be calumny, or not, we pretend not to decide; we gave it on the authority of the writer who thought proper to report it; and on his fidelity it must rest. But we do not conceive that it must be admitted to be a calumny, because the persons interested in the facts have chosen to deny them: nor do we exactly perceive how our correspondent can undertake to answer for the secret intentions of D'Alembert and others. We see no good end that could be answered by the insertion of his letter.

Mr. Rumball, of Abingdon, desires us to correct an error of the press, in Art. 28, for May, 1797, (not 1796) where *mechanical effect* should be substituted for *chemical*. At the same time we must mention to him, that our remarks had reference to the real, not the mis-printed title of his pamphlet.

LITERARY INTELLIGENCE.

The *Rev. Mr. Boucher*, of Epsom, is about to publish a volume of discourses, preached in North America, a short time before the separation of the two countries, which, we understand, will throw considerable light on many important events of that period.

Mr. Penn will soon publish an imitation of Horace's Art of Poetry, with notes, applying the principles of it to English literature.

A History of Venice, from the earliest to the present period, is expected from the pen of *Mr. Warrington*.

Mr. King has made considerable progress in his *Munimenta Antiqua*, intended as a sequel to what he has already published on ancient castles.

T H E

BRITISH CRITIC,

For OCTOBER, 1797.

Καιρὸν εἰ φθέγγαιο, πολλῶν
Πείρατα συντανύταις
Ἐν βραχεῖ· μείων ἔπεται
Μῶμος ἀνθρώπων. PINDAR.

With vivid words your just conceptions grace,
Much truth compressing in a narrow space;
Then many shall peruse, but few complain,
And Critics exercise their art in vain.

ART. I. *History of Great Britain, from the Death of Henry VIII. to the Accession of James VI. of Scotland to the Crown of England. Being a Continuation of Dr. Henry's History of Great Britain, and written on the same Plan. By James Pettit Andrews, F. S. A. In One Volume, 4to. 1l. 1s. or Two, 8vo. 12s. Cadell and Davies. 1796.*

BEFORE we commence our account of this volume of history, we have unfortunately to lament the death of its author; a man, whose love for literature had made him known to most of those by whom it is cultivated; and whose benignity of manners never failed to improve acquaintance into esteem. His health began to decline about the time when he concluded the present work; either from over-fatigue in the compilation and composition of it, or from some internal cause; and

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the endeavours to restore him proving ineffectual, he died a few weeks past, while we were hoping to gratify him, as well as the public, with an account of the success of his labours. If to die regretted by many of the learned and ingenious, and still more of the good, and to have left in the hands of his countrymen very honourable proofs of abilities and useful diligence, be an enviable fate, such was the lot of Mr. Andrews.

The previous services rendered, by this author, to the history of his country, will be found detailed by us in our fourth volume, p. 417, and our sixth, p. 122, and the state of Dr. Henry's history, as left at the close of his sixth volume, may be understood completely, by turning to our second volume, at the pages 129, 309, and 419. From the plan which Mr. Andrews had formed for his own history, and the agreeable manner in which he had conducted the execution of it, the conclusion very naturally followed, that he was a proper person to continue that of Dr. Henry: the proposal was made to him and approved, and we think, that the success of the undertaking, has justified both the proposers and the writer. The use that he has made of printed authorities, is copious and judicious, and to have taken full advantage of the treasures still remaining in MS. in our public repositories, particularly the British Museum, relative to the period here described, required undoubtedly, more leisure than Mr. A. could command, and more labour than at his period of life can usually be undertaken. In his former history, which partook a good deal of the nature of a chronological abridgement, this author used a kind of journal style, which left him little opportunity to display his powers of writing: in the continued narrative, however, of this history, he shows that he possessed them, and writes a style, which is at once perspicuous and agreeable. As a proof of this, we shall lay before our readers, a passage from his history of Elizabeth, being his account of the year 1581.

“ It was now time that the wire-drawn farce of the French marriage should come to some conclusion. Anjou had every reason to fancy himself sure of his royal bride; she had sent to him in Flanders a present of 100,000 crowns, the matrimonial articles were settled to her mind, and a sumptuous embassy was sent from France to assist at the wedding: Anjou himself arrived now in England, and was received by the queen with visible pleasure. She placed on his finger a valuable ring as a pledge of her love, and took up the pen to sign the marriage deeds, but she proceeded no farther. Walsingham, and all her ministers, remonstrated on the impropriety of the match, and her maids of honour spent the night in weeping and wailing round her bed. She had now discovered that she was twenty-five years older

than her lover, that she should never produce him any children, and that the English would not bear that a Frenchman should wear even their matrimonial crown. But these sagacious motives, although urged by the inconstant sovereign, and seconded by her chamberlain, the Lord Hatton, had no effect on the deluded prince. He dashed the ring on the floor; and loudly cursing the caprice of Elizabeth, and the ruggedness of her people, he took his way soon afterwards to Flanders, where his ill-concerted plans of despotism soon rendered him odious to the people who had invited his coming.

“ It is still a mystery why the English queen should have worn the useless mask of affection so long, and have put this wanton insult on a suitor so respectable in his connections. Many are of opinion, that an uncontrollable passion for Anjou carried her to such absurd lengths*, in spite of that policy which would have made her break off the negotiation by degrees. Had France been freed from civil broils, the queen might have drawn a cruel war on her subjects by this worse than fantastical conduct. Even after this breach, Elizabeth wished to stand well with the prince whom she had deceived. She detained him some time by a variety of diversions; and when he would depart, accompanied him as far as Canterbury, on his return to the Netherlands;

* “ The following expressive lines from the Ashm. Museum MS. 6969 (781), and signed ‘Eliza Regina upon Mount Zuers departure,’ may serve to show the state of Elizabeth’s heart, and the strength of her passions at fifty-two.

I.

I grieve, yet dare not shew my discontent,
I love, and yet am forc’d to seem to hate;
I dote, but dare not say I never meant,
I seem stark mute, but inwardly do prate.
I am, and not—I freeze, and yet am burn’d,
Since from myself my other self I turn’d.

II.

My care is like my shadow in the sun,
Follows me flying; flies when I pursue it;
Stands and lies by me; does what I have done;
This too familiar care doth make me rue it,
No means I find to rid him from my breast,
Till by the end of things it be suppress.

III.

Some gentler passions steal into my mind,
(For I am soft and made of melting snow);
Or be more cruel, love, or be more kind,
Let me or float or sink, be high or low.
Or let me live with some more sweet content,
Or die, and so forget what love e’er meant.”

shewed him "hir greate shippes" at Chatham, promising him the use of them whenever he should need them; and accommodated him with a large sum of money. Her most favored courtiers and domestics had, it is true, wearied her with arguments against the union, and she herself, when she dropped the pen (meant to sign the articles) asked her council harshly, "If they were not conscious that this marriage would be her death?" An odd question, which has given rise to as odd conjectures*. After all, a letter to the queen from Sir Philip Sydney, preserved in the Sydney papers, and filled with the most rational and forcible arguments against the connection, had probably more effect on her penetrating mind than any other circumstance." Vol. i. p. 105.

In the section dedicated to the Scottish History, Mr. A. declines the task of deciding upon the guilt or innocence of Mary, respecting the murder of her husband; but seems inclined to think her not so completely capable of justification, as some writers have supposed. Another specimen of the narrative shall be supplied from this section on Scotland.

"As the Queen of England now visibly declined in health and spirits, James took the eccentric step of sending to gain the silent suffrage of every Protestant court for his succession to the English throne. The answer which he received from each to this very delicate communication was uniformly respectful, but strongly dissuasive of hasty measures, which might ruin an interest that otherwise no foreign or domestic event could injure.

"The extreme earnestness of James to secure his English succession carried him still greater lengths; anxious to gain the good will of every party, he raised the jealousy of the Protestant states, by the indiscriminate attention which he paid to the professors of both religions. Elizabeth was at this period particularly hurt by the discovery of a letter to the Pope, signed by the Scottish prince, in which, after many expressions favourable to the Roman Catholic faith, he recommends Drummond, a Scot, to fill a vacancy in the sacred college. A

* "In the memoirs of Sir James Melvill, we find an anecdote almost too absurd to be repeated. He was told, he says, that Henry VIII. having 'enquired of a diviner the fate of his children, was informed that his son should not live long, that Mary should wed a Spaniard, and Elizabeth should out-live her sister, and marry either a Scot or a Frenchman, so that strangers would be introduced to the English throne. Whereupon Henry endeavoured to poison both the princesses; and this not succeeding, he made them both be declared bastards, hoping that so their succession would be barred. Moreover, that the poison had rendered each of them incapable of having children, of which Mary had been so well convinced, that, in revenge, she had privately disinterred the bones of her father, and burnt them."

copy of this paper (which had been obtained by the humble diligence of the Master of Gray, who now acted as a spy for Elizabeth at Rome) was sent to James. At first he denied all knowledge of it, but afterwards owned his name, but averred that he had signed it carelessly, without having examined the contents. With this excuse the queen found it prudent to acquiesce; she saw indeed, with unutterable anguish, that her people began visibly to look towards her successor; and that Bruce of Kinlofs, his ambassador, a man of great address and abilities, had made innumerable proselytes among her greedy, ungrateful courtiers. She had endeavoured, by seizing a low culprit, named Valentine Thomas, to intimate a suspicion of his being employed by James to hasten her decease; but the manly and open conduct of the prudent heir, made her ashamed of the shallow plot. As Elizabeth, however, did not wish him to be too certain of success, she did not discourage the polemic politicians, who published fugitive pieces arraigning the title of James to the English throne; but the cautious Scot, instead of complaining to the queen, caused each treatise to be answered with such spirit and strength of argument, that his cause gained ground by the very cavils of his enemies.

“ Nor did the publication of the ‘*Basilicon Doron*,’ at this juncture, hurt the interest of the King of Scots, its author. The sentiments which it contained had been misrepresented, and it became necessary to let the world see, that the principles of the work neither tended to bigotry nor despotism. It proved to be a well-written treatise on the arts of government, clothed in as pure a style as the age would admit, and not more chargeable with pedantry, than contemporary books of a serious kind.

“ The study of letters naturally led the well-informed prince into the walks of Parnassus; and he manifested his attachment to the Muses, by requesting Elizabeth to send him a company of English players to Edinburgh. But, as the gaiety of the stage, and the free manners of the comedians, formed too strong a contrast to the solemn discipline recommended by the stern followers of Calvin, a warm opposition was made by the clergy against a measure which tended to substitute wit and cheerfulness, in the room of formality. The King had, however, gained too strong an ascendance over the church, to be passive under an opposition to a favourite project. The preachers were ordered by the throne to be silent, and the theatre, disburdened of an anathema, became the resort of every rank of society. A modern historian affirms, that he has reason to think the great Shakspeare to have been one of the party that migrated to the North on this expedition.

“ The nearer the King of Scots approached to the English throne, the more diligence he exerted in smoothing the path which led to that exalted station. He wished most ardently to conciliate the Roman Catholics, and with that view, made the Popish Archbishop of Glasgow, (after the convention had been persuaded to restore his temporalities) reside at Paris, as his ambassador; and he employed Lord Home, a Roman Catholic peer, in a private negotiation with the Pope; while Sir James Lindsay, familiarizing himself with those of that religion
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in England, disposed them to expect great indulgence at the accession of James.

“ The cautious prince paid equal attention to the ministry and favorites of Elizabeth; and, while he listened with a polite but incredulous ear to the wild fears of a Spanish pretender, with which the Earl of Essex perplexed him, he had begun to form a much more certain and useful connection with Cecil, the right hand of the declining queen; a connection which, after the unfortunate Essex had rushed on his destruction, still silently supported the cause of James, and at length introduced him peaceably to the throne of Great Britain. P. 357.

The remaining divisions of this history, follow precisely the plan of Dr. Henry, and are executed with success. “ One page in the section of commerce, dedicated to inventions and improvements, is the only addition which the continuator,” as he says himself, “ has presumed to make.” It is rather singular, that for this professed addition, thus mentioned in the preface, we have searched the book in vain. A very entertaining part of Mr. Andrews's own history, was that which contained notices of the manners and customs of former times: having now also a chapter expressly set apart for these purposes, he is no less copious and amusing on these subjects. We shall copy a part which refers to the dresses of Queen Elizabeth's reign.

“ Towards the close of the century the dress was again altered in many respects. The hat became more gay in appearance; it was covered with silk or velvet, but the beaver hat was the most expensive, as it cost from thirty to forty shillings. There were taffeta hats worn, with ‘ monsters, antiques, beasts, fowles, and all manner of pictures,’ embroidered with silk, gold, and silver.

“ The crown of the hat now grew high and narrowed towards the top, and had sometimes a rich hat-band, adorned by goldsmith's work and precious stones*, which, with a feather and a scarlet cloke, marked the man of distinction. The wearing of felt hats was a much more ancient custom than is in general supposed. They are spoken of in Lydgate's ‘ London Licke-penniet;’ a poem made at the close of the fifteenth century.

* ‘ My hat-band. A row of diamonds of a thousand markes!’
The Witts.

‘ I had on a new cable hat-band, of massie goldsmith's work, then new come up, which I wore about a murrey French hat, the brims of which were thick embroidered with gold twist and spangles.’

Every Man out of his Humour.

† ‘ Where Flemynges began on me for to crye:

“ Master what will you chepen or bye?

Fine felt hats or spectacles to rede?

Lay down your sylver and here you may spede.” *Lydgate.*

“ A hat

“ A hat of black velvet, with a red feather and band, was fashionable in 1571.

“ The hair was now cut close on the top of the head, and grew long on the sides.

“ Jewels were sometimes worn in the ear by shewy young men*, and sometimes ribbands.

“ The beard was exceedingly lessened†, and gradually dwindled into mustachos ‡ or whiskers.

“ An old historian thus descants on the various beards of his age: ‘ Some are shaven from the chin lyke those of the Turkes; not a few cut short like the beard of Marques Otto; some made round like a rubbing brush; others with a pique devan; Oh, fine fashion! others being suffered to grow long; the barbers being grown as cunningge in this behalfe as the taylours. And therefore, if a man have a lean and streight face, a Marquis Otton's cut will make it broad and large; if it be platter-like, a long slender beard will make it seem the narrower; if he be weasel-beaked, then so much haire left on the cheekes will make the owner look big like a bowdled hen, and so grymme as a goose,’ &c.

“ The ruff became large, but not so much so as that of the ladies; it was sometimes double, sometimes wired, and sometimes stiffened with yellow starch. It exceeded all bounds, so far, that at length it caught the eye of the exact Elizabeth; who, equally displeas'd with that monstrous garb, and with the length of the rapier of the day, directed officers to attend, and to clip the ruffs and shorten the swords of offenders against her rules.

* “ Master Matthew, in ‘ Every Man in his Humour,’ proposes to ‘ pawn the jewel in his ear’ to pay for the warrant against Downright. Fastidio, in ‘ Every Man out of his Humour,’ boasts of his mistress's favors, ‘ this scarf, or this ribband for my ear or so.’ The poet Gascoigne, as he draws his own picture, presenting his book to Elizabeth, has a still different ear ornament, a pen; and thus he sings:

‘ Beholde, good queene, a poett with a speare,
(Straundge fightes well mark'd are understode the better)

A soldier armde with pensyle in his eare;

With pen to fighte, and sworde to write a letter.”

Frontispiece to Gascoigne's Translation of ‘ The Heremyte.’

† “ Yet the Reverend John More of Norwich continued, during the reign of Elizabeth, to display a most enormous beard; ‘ That no act of my life,’ said he, ‘ may be unworthy of the gravity of my appearance.’”

‡ “ Very early in the 17th century, M. de Bouteville, condemned to lose his head for a duel at Paris, was severely reprimanded by the priest who attended his last moments, for taking great pains to lay his mustachos on the block in such a position that the axe might not decompose them.” *Essais de St. Foix.*

“ The

“ The thick and stuffed garment now was diminished to a long jacket * like a waistcoat, made of silk or fatin, with a large cape and long close sleeves. The petticoat disappeared; and the breeches, having discarded their indelicate and burlesque appendage, ended far above the kneet, where they were met by a stocking, not woven to fit the leg, but cut out by a taylor from ‘ silk, velvet, damaske, or other precious stoffe.’ The cost of this part of the dress was incredibly high.

“ The venerable Harrison is laudably severe on the pains necessarily taken to make this ungovernable hose fit smoothly on the leg. ‘ Then,’ says he, ‘ must the long seames of our hose be set by a plumb-line; then we pufte, then we blow, finally we sweat till we drop, that our clothes may stand well upon us.’

“ Roses of very high prices were frequently worn on the shoes of fashionable men. Sometimes the shoes had buckles of silver or copper gilt. The garters cost no more than six shillings the pair, which in the next reign was hardly bought for five pounds. The corked shoes, pantoffles, or pinsnets, were often of velvet, embroidered with gold or silver; and it was the mode to let the heel project an inch or two beyond that of the pantoffle, much to the inconvenience of the wearer.

“ The swords and daggers were richly gilt, the blades damasked, and the scabbards covered with velvet.

“ The dress of the servant seems to have depended more on the master's caprice than on the fashion †.

“ The head-dress of the ladies varied much during the age of Elizabeth.

* “ Yet of this reformed garment the querulous Stubs complains, as being ‘ so hard-quilted, stuffed, bombasted, and sewed, as they can neither worke nor yet well play in them;’ nor can the wearer ‘ bow himself to the ground, so stiff and sturdy they stand about him.

Anatomie of Abuses.

† “ Nailor came through London apparelled in a doublet and galey-gascoigne * breeches, all of crimson fatten, cut and raced.”

Antiquar. Repert. Vol. I.

‡ “ A runaway page was thus described in the reign of Elizabeth:

“ These are to pray you, &c. to macke hew and cry for a yonge stripling aged twenty-two years, with one doblet of yellow million fustion, the one half buttoned with peche coloured buttons, the other half laced downwards. One payer of peche coloured hose, laced with small tawnye lace. A graye hat, with a copper edge round it; a pair of watched stockinges. He hath two clokes, the one of vessey collar, garded with two yards of black cloth and twisted lace of carnacyon collar, and lined with crimsone bayes; the other is a red shipp ruffet colour, striped about the cape; and down the fore face twisted with two rows of twisted lace; ruffet and gold buttons afore and upon the sholdier, being of the clothe itself, set with the said twisted lace, and the buttons of ruffet silk and gold.”

Antiqu. Repertory, Vol. II.

* “ Hence the ludicrous word ‘ Gallygaskins.’”

“ The

“ The fly-cap, which was fashionable in 1770, when formed of pearls, was the exact head-dress of her court ladies. Some ladies had a small cap with a veil, which was thrown behind the neck. Some had* vast loads of false hair; others wore the hair entirely uncovered and braided behind. Aldermen's wives had bonnets of velvet, large and shewy. A favorite covering for the head was the ‘ French hood,’ which appears to have been a gauze or muslin hood, shewing the hair on each side, and drawn from the back of the head down the forehead. The ‘ Minever cap,’ which was white and three-cornered, and whose peaks stood three inches above the head, was chiefly worn by citizens' wives. Chains and bracelets were ornaments used mostly by women of rank.

“ The ruffs, made of lawn and cambrick, were immoderately large, and stiffened with yellow starch. They reached to the upper part of the head behind, and the ‘ poking of them’ gracefully was a most important attainment‡.

“ The waist became enormously long; and the bodice or stays finished with a most extended point in front at bottom. To set this deforming fashion in a more glaring light, the upper part of the gown, near the shoulders, appears to be enlarged considerably by wool or other stuffing.

“ The fardingale, a Spanish petticoat, bulky over the hips, now went out of fashion; it had probably been introduced during the connection of Philip and Mary; the most fashionable ones were the Scottish fardingales. Howel intimates that this fashion was invented to screen unlicensed pregnancy; and translates the Spanish ‘ guard infanta,’ by the term ‘ cover-infant;’ probably an error, as ‘ infanta,’ in the Spanish tongue, means ‘ princess.’

* “ About 1595, such quantities of false hair were worn, that women were on the watch to seduce children who had fine hair to private places, that they might poll their locks. *Stubbs' Anatomie of Abuse.*

“ Stowe informs us that women's periwigs were first brought into England about the time of the massacre of Paris, A. D. 1572.”

Mr. Steevens' Notes on Timon of Athens.

“ That beaver band, the colour of that periwig.

A mad world, my masters.”

† “ A Mrs. Dingen Van Plesse introduced both yellow starch, and the use of lawn for ruffs. It was so very fine, that ‘ it became a by-word,’ says Stowe, “ That shortly they would wear ruffles of a spider's web.” Soon after the ladies began to send their daughters and kinswomen to learn the art of starching; she received four or five pounds for teaching these to starch, and twenty shillings for teaching them ‘ to see the starche.”

‡ “ The ill-natured Puritans of the day exult in picturing ‘ a shoure of raine to catch them (the wearers of such ruffs) before they can get harbour; then theyre great ruffles strike sayle, and downe they falle, as dish-clouts fluttering in the winde.”

“Of this part of female attire, the humourous Heywood thus sings:

‘ On the fashion of wearing Verdingales.
 ‘ Alas! poor verdingales must lie i’th’ streete;
 To house them no doore i’th’ citee’s made meete.
 Syns at our narrow doores they cannot win,
 Send them to Oxforde at Brode-gate to get in.’

“Perfumed gloves, ornamented with tuftes of rose-colored silk, were so much the delight of Elizabeth, that she would always be drawn with her favourite pair (presented by Vere, earl of Oxford, returned from Italy) on her hands. Silk stockings, too, came in with Elizabeth; Mrs. Montagu, her silk-woman, having presented her with a pair of black silk hose in 1560, she would never wear cloth stockings again. Her father Henry had worn cloth hose, and her brother Edward; unless once when Sir Thomas Gresham gave him a pair of Spanish black silk. Knit stockings were first introduced to the English court by William, Earl of Pembroke. A pair had been presented to him by William Rider, an apprentice near London-bridge, who made them in imitation of a pair brought from Mantua.

“The pocket-handkerchiefs of the ladies were frequently wrought with gold and silver, and their shifts were richly embroidered*. The chopinet, or chiopina, is sometimes mentioned; it was an Italian shoe, with a heel ridiculously high.

“The travelling dress of a lady was a large cloke and a safe-guard†, or huge outward petticoat.” Vol. ii. p. 301.

In a work so various, it is probable that a scrutinizing eye may discover some errors. We believe, however, that they

* “In the old ballad of George Barnwell, it is said of Milwood:

‘ A handkerchief she had
 All wrought with beaten gold;
 Which she to stay her trickling tears
 Before her eyes did hold.’

Rel. of Ant. English Poetry.

And in the antient ditty of Lord Thomas and fair Annette, that lady says,

‘ My maids go to my dressing-room,
 And dress me to my smock;
 The one half is o’ th’ Holland fine,
 The other o’ needle wo’k.’

Strutt's Customs.

† ‘ As if her new chopines would scorn to bruise
 A silly flower.’

Ram Alley, Act 5. Sc. 1.

‡ ‘ The gentlewomen in cloaks and safe-guards.’

Stage Direction. Merry Devil of Edmonton, Act 1.

‘ On with your cloak and safe-guard, you arrant drab!’

Ram Alley, Act 1. Sc. 1.”

are

are not numerous. Those at least that have caught our attention, without an accurate enquiry for them, are very few. In Chap. IV. where George Buchanan is mentioned, we have Professor Maiz, for Major; and the date of his death is placed at 1572, which Mr. Chalmers, in his life of Riddiman, p. 349, has very accurately ascertained to have happened on the 28th of September, 1582: and, indeed, in the ten years cut off by the former date, many important circumstances of his life are known to have happened. John Major, whose name was omitted before, is placed after Buchanan, who had been protected by him, and repaid his favours by the ungrateful sarcasm of "*solo cognomine Major*," inserted in his Nomenclatura. For a few oversights of this kind, allowance will easily be made; nor do we at present know where the History of Dr. Henry will again find a continuator so instructive, so impartial, and so pleasing, as the writer whom we have here at once commended and lamented.

ART. II. *Select Cases in Midwifery; extracted from the Records of the Edinburgh General Lying-in Hospital; with Remarks.* By James Hamilton, Jun. M. D. Assistant Physician to the Hospital, and Fellow of the Royal College of Physicians of Edinburgh. 8vo. 159 pp. 6s. Johnson.

TWO reasons have induced the author to publish this collection of cases; the one to assist the lying-in hospital at Edinburgh, to which the profits of the impression are dedicated; the other, to supply certain defects which he thinks he has discerned in the cases published by Mauriceau, La Motte, Giffard, Smellie, &c.

"Cases in midwifery," he says, p. 2, "have been published by Messrs. Mauriceau, La Motte, Giffard, Portal, Smellie, and Perfect. But although these publications be, on the whole, very valuable, it must be allowed that they are deficient in one of two respects, either inaccuracy in the detail of symptoms, or imperfection in the mode of treatment pursued. The following, therefore, being calculated to supply these defects, it is presumed will form a proper supplement to the former publications of the same kind."

These charges are certainly much too general. Amidst the multitude of cases to which they refer, there are many where the description of the circumstances or symptoms is, and very properly, concise. The constant repetitions of the ordinary harbingers,

harbingers, or appearances of labour, would have been tedious and useless; it was sufficient to mark the points in each case, which distinguished the labours from natural and ordinary ones, and which required particular assistance. In these qualities, we think, the cases referred to are not deficient. In respect to the practice in difficult cases, that has varied, and in some points has been improved, since the time of Mauriceau; but not materially, we think, since Smellie's cases were published. These writers do not appear to have had such frequent recourse to laudanum, or to have given it in such large doses as the present author; they also seem to have been endued with more patience, and to have attributed the success of their practice, rather to the energy of nature, than to the interference of art, in cases where this author appears to give all the honour to the latter. It is remarkable, that of five cases in which Dr. H. attempted to deliver with the lever or forceps, he succeeded only in one. In the four remaining cases, abandoning the forceps, he was obliged to have recourse to the perforator and crotchet. Nothing contributes more to disgrace a remedy, than the improper application of it, or using it in cases to which it is not adapted. As no doubt can be entertained of the author's skill in the management of these instruments, it must follow, that sufficient attention had not been paid to the circumstances, so particularly described by Smellie and Denman, as indicating the use of the forceps, and which, when present, assure almost certain success to the operator,

We shall now notice a few of the cases, which seem most deserving of attention.

In the 2nd case, the vesica urinaria was forced down by the pains, with the anterior part of the vagina, so as to appear without the passage. In this situation, there is no remedy but emptying the bladder from time to time, during the labour. It is encouraging to know, that even when this assistance cannot be given, as happened here, the labour may terminate successfully, and without any mischief occurring to the bladder.

In the 10th case, the placenta was found to be ossified. Numerous minute ossifications were found on both the surfaces, as well as in the substance of the placenta. No mischief in this case occurred, except that the placenta adhered so strongly to the uterus, that the hand was necessarily introduced to detach it.

In the relation of the 17th case, p. 124, there are some peculiarities that merit observation. The woman had twins.

“When first examined,” we are told, “the os tincae seemed close and moveable, and the whole uterine system appeared to be so light, as to be readily moved backwards and forwards by the finger. The abdomen was

was enormously distended, and the head of the child could be distinctly perceived through the parietes. From the appearance of the abdomen," the author adds, "and from the apparent state of the uterine system, it was rendered highly probable, that the foetus was extra uterine. As the symptoms seemed urgent, it was judged prudent to endeavour to obtain the woman's consent to any operation that might be thought necessary;"

That is, to perform the caesarian section. But she, more prudent, it seems, refused; and labour coming on a few days after, (for it is evident, labour had not commenced when this examination was made) the woman was, by the ordinary assistance, delivered of twins. A considerable hæmorrhage, however, supervening, with fever, the woman died the 16th day after being delivered. In the remarks on this case, the author says, p. 133, "from the prodigious distention of the uterus, its parietes, in some places, were probably as thin as a sheet of paper." This opinion seems to be hazarded with as little reason, as that the foetus was extra uterine. If the uterus had been reduced to that degree of tenuity, it would most likely have burst. It seems also singular, that the uterus, loaded as it was, should have been so light and moveable as it is represented.

The 18th, and last case, is of a ruptured uterus. The greatest part of the child had escaped into the cavity of the abdomen. It was brought safely through the lacerated uterus, and the woman recovered. This is an important case, and fully justifies the general practice in this dreadful accident, which is so ably supported and defended by Dr. Douglas, who had the good fortune to save the life of a woman in similar circumstances.

These are the only cases which we observed, that seemed to deserve particular notice; but if the remainder had been equally useful, we think it was hardly defensible, to make the purchaser pay six shillings for so slender a volume. If the practice of affixing such high prices on practical works should be generally adopted, the intention of publishing them will be defeated, and the authors may as well keep their papers in their closets, as they will not be attainable by those for whose benefit they are said to be written.

ART. III. *The Jurisdiction of the Lords' House, or Parliament, considered according to ancient Records. By Lord Chief Justice Hale. To which is prefixed, by the Editor, Francis Hargrave, Esq. an Introductory Preface, including a Narrative of the same Jurisdiction, from the Accession of James the First.* 4to. 11. 7s. Boards. Cadell and Davies. 1796.

IT is observable, by those who study the laws of England, that some of its greatest ornaments have undertaken the labour of publishing the works of learned men, which promised to be of great professional value. Lord Coke, Sir Henry Rolle, Lord Chief Justices Holt and Treby, Sir John Maynard, and the illustrious author of the present treatise, have severally undertaken and performed the task of editors. Fortunately for legal science, this generous spirit is not yet lost; and the profession has to thank the learned editor of Coke-Littleton, for an additional testimony of his judgment, in rescuing the present treatise from unmerited oblivion.

The name of Sir Matthew Hale is too firmly engraven on the public mind, to need the assistance of private encomium, or to suffer from the efforts of individual censure. In eloquence, in rapidity of mind, and in universality of information, he has been surpassed by some of the great characters which have sat in those judicial seats which he successively filled; but in patient research, indefatigable application, profound legal knowledge, and a perpetual ardour for the improvement and illustration of the legal science, he is not excelled, and, perhaps, scarcely equalled, by any of those whose names stand in that long and illustrious roll of venerable magistrates, to whom so many of our noble families are indebted for their origin; and to whom this country owes so much of its general prosperity and civil freedom. Even when compared with luminaries of this first class and magnitude, in comparison with whom merit must, in general, suffer an eclipse, Sir Matthew Hale stands a splendid instance of a wise, learned, upright, patient, and constitutional judge; of a profound, learned, and perspicuous writer; and of a pious, amiable, and unassuming gentleman. The treatise which is before us, examines and discusses questions which are now laid at rest, but which, at the time when our author wrote, were of sufficient magnitude to impede the whole course of public business, and to set the legislature of England at variance throughout its several branches. The extent of the Lords' jurisdiction over judicial proceedings, was the last contest in which the two Houses of Parliament have been engaged

gaged against each other. The limits and nature of that dispute, and the result of it, together with the scope and object of Lord Chief Justice Hale's work, are so fully described by Mr. Hargrave, that we shall lay them before the reader in his own words.

“ One of the proud claims on behalf of the House of Lords was, that it was competent to them, whenever they thought fit, to exercise an original jurisdiction in civil cases. But Lord Hale denied the right of the Lords to such jurisdiction. He was followed in that opinion, in his life-time, by the vote of the House of Commons, in the great case of *Skinner* against the East-India Company; and, after his death, he was again followed by the Commons, in the case of *Mr. Bathurst*, in a manner which showed that the Commons would no more suffer such a jurisdiction indirectly, than they would submit to it directly. The result is, that the Lords have wholly ceased to enforce this claim for almost a century.

“ Another claim of the Lords was to an original jurisdiction over crimes, without impeachment by the Commons. But this also was positively denied by Lord Hale; and not only did the proceedings of the Commons, in the cases of *Skinner* and of *Mr. Bathurst*, include a decided condemnation of this claim, but the judges themselves came forward, solemnly and successfully, in the case of *Bridgman* against *Holt*, to protest against it. Here again also the result has been with Lord Hale, for nearly a century has now passed without an attempt at the exercise.

“ It was a further claim for the Lords, that they have an appellat jurisdiction over causes in equity, on petition to themselves. Lord Hale firmly and unequivocally controverted this claim. He also lived long enough to see his opinion adopted by a vote of the House of Commons. Afterwards, indeed, the blow was not followed up, and in this instance the Lords finally prevailed; and now their exercise of this branch of jurisdiction stands not only upon the foundation of a quiet possession ever since the close of the *Ailesbury* Case, in 1704—5, but upon the still firmer foundation of such an acquiescence by both the Crown and Commons, as would, if deeply looked into, most probably be found to amount to legislative recognition. In this great point, therefore, it must be confessed that Lord Hale's opinion has miscarried, and that the House of Lords have prevailed over his opinion. But the victory was not till after his death; and it was gained under such circumstances, as show that it was rather from the forbearance of the House of Commons, and from their jealousy of the Crown, than from any error in the strict constitutional principles upon which Lord Hale proceeded.

“ Another claim for the Lords was, that they were entitled to an appellate jurisdiction over all courts and all causes. Lord Hale opposed himself to the grandeur of this claim. The result is with him, and against the Lords; for they meddle not either with appeals ecclesiastical, with appeals maritime, or with appeals in prize causes. Colonial appeals, both at law and in equity, have also been suffered to fall into other hands, namely, the hands of the Privy Council; nay, what exceedingly, in point of precedent, tends to fortify the principle
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of Lord Hale's opinion against the claim of the House of Lords, is that it would not be an easy task to bottom such exercise of appellat jurisdiction by the Privy Council, otherwise than upon that principle of commissary delegation of the Crown, which Lord Hale declared to be the very essence of the appellat judicature of the Lords over the common-law courts under writs of error.

It is also stated, as a claim of the Lords, that their judicative power is primitive and inherent, as being, by our constitution, annexed to the peerage. Lord Hale absolutely refused to assent to this grand pretension. Here again he has prevailed; for the conduct of the Lords themselves is enough to show, that his opinion is, at least, operative and effective; they neither declining to act as commissioned by writs of error under the great seal, nor opposing the Privy Council exercising commissary appellat judicature under a less solemn delegation of royal authority.

“ It was a further claim for the Lords, that they are the supreme jurisdiction, and the last resort; and that they have this immeasurable power, as constitutionally authorized, to exercise the judicature of Parliament singly and solely. Against this pretension, Lord Hale, notwithstanding all the calm of his disciplined mind, was even indignant, as manifestly appears in the last chapter of the following treatise. That energetic chapter was probably composed only a few months before the decease of Lord Hale. It may, therefore, be considered as the zealous suffrage of his dying breath against this sovereign claim. He even treats it as tending to swallow up both King and Commons in the abyss of aristocracy, and to effectuate the most essential change in the English constitution. But here Lord Hale, or rather the constitution itself, is in effect once more victorious. For the time previous to Lord Hale's decease, the following treatise alone, exclusive of his other writings still only in manuscript, will sufficiently bear testimony; for the time subsequent, without reckoning the continual and permanent habit of the Commons, in having a standing committee for courts of justice, there is such a series of exercise of the judicature of Parliament by statute, both appellately in reversing erroneous judgments, and originally in attaining, as renders the Lords themselves witnesses against their own pretension.

“ Upon this comparison of Lord Hale's opinion with the judicative claims for the House of Lords, it is scarce too much to say, that the victory is wholly on his side, and wholly on the side of the real constitution, except in the single instance of the appellat jurisdiction over decrees in equity; and that in the only instance in which his opinion can be said to have been subdued, it has been so rather from jealousy of the crown, in favour of whose right the opinion operated, than from any error in the opinion itself. In other words, the sober, temperate, and strictly constitutional doctrines of the venerable and consistent Lord Hale, have gained a complete victory over the rash, bigotted, extravagant, and encroaching eccentricities of the hasty and inconsistent Mr. Prynne, and over his magnificent claims for the Lords, in all the grand points of originality, appellancy, universality, supremacy, and solemnity, with scarce one exception that is in all of them,
except

except part of one wholly and entirely, and substantially, even in the single point excepted." Pref. p. 220.

We are informed, by Mr. Hargrave, that the title given to this treatise was prefixed by Lord Hale himself. It appears to us to be liable to some objection, inasmuch as it seems to consider the jurisdiction of the House of Lords, and that of the whole parliament, as one; whereas it is a chief object of the book to point out a difference between them. The body of the work is written with all that methodical precision which distinguishes the productions of this great man. His style is clear, concise, and by no means destitute of energy. The main positions which he has established, are, as we have already remarked, placed beyond the reach of controversy. But the lawyer, and the student, will derive considerable advantage from the perusal of a book, replete with matter taken from judicial records, and from rolls of Parliament, which are now but rarely examined. They will find the forms of proceeding before the House of Peers, in judicial discussions, fully detailed and accounted for, with the most profound knowledge of our laws and constitution. Where the original work is of such an obsolete nature, this general account of its merits may suffice the reader, without giving a particular analysis of its contents. As a short specimen of the author's manner, we shall quote the remedy he proposes against those inconveniences which attend the continuance of this judicature in the House of Lords at large.

We do not give it as a favourable specimen of the manner in which Sir Matthew Hale manages his subject, or the language in which he conveys his opinions: we insert it merely as the sentiments of a great man, applicable to that ultimate resort of judicature; as it is (according to our author) improperly called, even as it now exists.

“ And now, therefore, to bring this business and this book to a conclusion, I shall adventure to propound something, that may prevent and remedy these, and the like inconveniences, and that may preserve the just rights of the crown, the safety and security of the subject, and the honour and dignity of parliament. Which is this:

“ 1. That the appointment of tryers of petitions, which is always done by the King, the first day of a session, may not be a piece only of name and formality, as it is now used; but that a select number of the most judicious lords, spiritual and temporal, and that not in too excessive a number, together with the judges, be appointed, and then to be commissioned under the great seal for that purpose, to whom, as occasion requires, petitions for reversals of decrees may be referred. And the like commission for examining of judgments in writs of error. Only the judges of the court, of which the record is removed,

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to be omitted in that commission; and only to be present if occasions require, to hear the reason of their judgments, as in error, out of the exchequer chamber, before the treasurer and chancellor.

2. That according to the ancient course, all petitions of reversals of decrees in chancery preferred in parliament, be directed to the King, or the King and his Council, and delivered to the receivers of petitions; and the King and his Council to be attended by the receivers of petitions, and endorsements to be thereupon made according as the case shall require. *Soit cette petition bayle a tryers de petitions, &c. a oyer et terminer solonc droit et raison; et eux, ou aucuns 6, &c. d'eux quorum, &c.* And because it may not be determined in that session, then a special commission to the tryers, whereof some of the *quorum* to examine and determine the errors in the decree, and so in writs of error. This course to preserve the King's rights, as the fountain of jurisdiction: and as the decrees are passed by the King's authority, so by the same authority they are avoided, if there be cause; and not by a kind of primitive superintendant inherent jurisdiction in the lords' house; which some may possibly think favours too much of an aristocracy, giving an appeal from the King to the Lords, by an inherent right of a dernier resort, which seems not agreeable to the constitution of the English government," &c. P. 201.

Sir Matthew Hale's examination of the jurisdiction of the House of Peers, as it is pointed out by recorded proceedings, having stopped previously to the reign of James the First, Mr. Hargrave has continued the history of that jurisdiction, from that time down to the present period. He has drawn his materials from the journals of the houses of parliament, from controversial publications upon the subject, and from his own valuable collection of law manuscripts. In this voluminous preface, which rivals the original work in magnitude, the reader will find great learning and considerable ingenuity. It is not, indeed, so methodical in its arrangement, or so concise and nervous in its remarks and language, as the treatise itself. It partakes more of the nature of an historical narrative of the steps and events by which the extent of the lords jurisdiction was finally limited, than a discussion of the several questions upon which that jurisdiction rests. But this last had been already effected by the treatise to which the preface was prefixed; and if Mr. Hargrave's excellent performance suffers by a comparison with its companion, we are sure that the enthusiastic admirers of Lord Hale, will not feel the real merit of the editor degraded by the preference.

The following passage is no unfavourable specimen of Mr. H.'s manner of thinking and of writing.

“ That such lukewarmness about the appellant judicature, should appear in the same House of Commons as had, in the preceding session, gone such decided lengths in resisting the claim of the Lords, may at first appear unaccountable; but upon looking more deeply into the subject,

subject, there will be found room for conjecturing motives of sufficient weight to explain the mystery. It is possible, that the Commons were become jealous of the King's siding with them against the Lords; and apprehensive, lest wresting the appellat judicature from the hands of the Lords, should too much augment the power of the crown, at a conjuncture, when in respect of the current suspicion; that the King, and some of those most in his confidence, had formed schemes dangerous to the constitution, the true policy was rather to detract from that power. Indeed, the certain consequence of forcing the Lords to abandon their claim of appellat jurisdiction over equity, would have been a return of the same jurisdiction to commissioners nominated by the King, and their exercise would have been conclusive, unless the whole parliament should interpose as the dernier resort. Now in this view of the case, it is wonderful, that the leaders of the Commons, in the contention about appellat jurisdiction, should prefer the whole House of Lords with all the judges to assist them, to particular judges, commissioned by the King; besides there was recently lost to the country, that pattern of judicial ability, learning, and integrity, Lord Chief Justice Hale; and the prospect of having a Scroggs, or a Jeffries, for Chief Justice of the King's Bench, and as such, to preside as first commissioner of appeal, if commissioners of appeal were to be substituted for the Lords, was not remote. Nor is it unlikely, that the Commons were the more easily reconciled to not further obstructing the claim of the Lords, under the consideration, of there still remaining a right to resort to the *WHOLE Parliament*, as the supreme appellat judicature of the kingdom, and of its being still open to the Commons to assert their claim to an equal share in that judicature. Possibly, also, it might weigh something with the Commons, that after all, ceasing to dispute with the Lords about the appellat jurisdiction over decrees of equity, was in substance, only allowing to the House of Lords that power over decrees in equity, which in substance, the Lords already possessed without question, over judgments at law; for where, exclusive of principle, was the substantial difference between exercising appellat jurisdiction over decrees in equity, under a supposition of authority inherent to the peerage, and exercising such a jurisdiction over judgments at law, under commission from the crown by a writ of error, which by long practice, was become grantable of course? Upon the whole, therefore, the Commons might perhaps, deem it sufficient for the public interest, that they had secured a victory over the dangerous claim of the aristocracy, to *original jurisdiction*! and might think, that as to the claim of the Lords to *appellat jurisdiction over equity*, however unfounded their claim might be in principle, it was immediately more an affair between the King and the Lords, than between the Lords and the Commons: and that gaining a victory over the Lords in this point, would only be winning a prize for the crown, under circumstances, which made it more safe for the constitution, that the power should continue with the Peerage. In other words, it seems, as if Lord Shaftesbury's eloquence had at length converted the Commons, by alarming them into the conviction, that in the instance of the *appellat jurisdiction over equity*, however clearly the strict doctrine of the constitution might be with them, their

assertion of it was to struggle against their own interest, and to prefer confidence in nominees of the crown, to confidence in the upper house; and consequently, that success in their pursuit, would be to enlarge the sphere of regal influence, at a time when, from the ambitious schemes of misguided royalty, the contraction of regal power was deemed the true policy." Pref. p. 165.

From these specimens of Mr. H.'s style, the reader will see that he is an easy and spirited writer, who moulds the turn, and regulates the cadence of his periods, as if his papers were to be publicly spoken, and not privately read. He is not always, however, either select in the choice of his phrases, or correct in his use of language. Thus we meet, "returning one rhetorical flourish by another." "Lord Chief Hale and others of the first description of Westminster-Hall." "To give the finish to the extinction TO such a claim." "Attempting the focus of his reasonings," &c.

Indeed, in some passages, where this author seems to have laboured most after excellence, he abounds with turgid, unmeaning, and sometimes ridiculous, phraseology and figures. We shall insert one passage of this kind, only in justification of our remark, although it is not the most objectionable that we were compelled to peruse. Speaking of the late Mr. Henry Joddrell, he says,

"He was the particular associate and friend of that *modern constellation* of English jurisprudence, that elegant and accomplished ornament of Westminster-Hall, in the present century, the Honorable Charles Yorke, Esquire; whose ordinary speeches, as an advocate, were profound lectures;—whose *digressions* FROM the exuberance of the best juridical knowledge, were *illuminations*;—whose *ENERGIES* were *ORACLES*; whose constancy of mind was *won into the pinnacle* of our English forum at an inauspicious moment; whose exquisiteness of sensibility, at almost the next moment from the impressions of imputed error, formed the fort of even his highly-cultivated reason, and so made elevation and extinction contemporaneous; and whose prematureness of fate, notwithstanding the great contributions, from the manly energies of a Northington, and the vast splendour of a Camden, and notwithstanding also the accessions from the two rival luminaries, which have more latterly adorned our equitable hemisphere, have caused an almost un-suppliable interstice in the science of English equity. To have been selected as the friend of such a man, was nearly *instar omnium* to an English lawyer. Even to be *old enough*, as the preface confesses himself to be, to have received the impressions of Mr. Charles Yorke's character as a lawyer, from the frequency of hearing his chaste, delicate, and erudite effusions in the discharge of professional duty, is some source of mental gratification."

Happily, such passages are uncommon. The work, upon the whole, abounds with useful and entertaining information. It is the production of a gentleman, a scholar, and a man of talents.

ART. IV. *The Natural History of British Insects, explaining them in their several States, with the Periods of their Transformations, their Food, Oeconomy, &c. together with the History of such minute Insects, as require investigation by the Microscope. The whole illustrated by coloured Figures, designed and executed from living Specimens. By E. Donovan. Vol. II. III. IV. and V. 8vo. 11. 4s. each Volume. Rivingtons. 1793—1796.*

THE first volume of this work was noticed in our Review for November, 1793, p. 253. Since that period, four more volumes have been published, in all of which, the same degree of neatness and elegance has been shown, both in the engraving and colouring: several very rare insects have also been introduced; and some, which had never before been either figured or described, are now represented in an accurate and beautiful manner.

In vol. ii. plate 44, it may be doubted, whether the larva there represented, may not, in reality, be that of the *Libellula grandis*, or *forcipata*, rather than of the *depressa*, since it so clearly possesses the character of the long body.

In vol. iv. plate 109, we have a representation of the *Papilio Pedalarius*, from a German specimen of the insect; Dr. Berkenhout being, perhaps, the only writer who has ventured to rank it as a native of Britain.

In the same vol. plate 112, the extremely rare species, (considered as an English insect) the *Scarabæus Fullo*, makes its appearance, and is said to be met with on the sea-coast, near Sandwich.

On plate 114, is shown the *Phalæna Cossus*, or Goat-Moth, with its larva.

Plate 115, exhibits the beautiful coleopterous insect, called *Chrysomela Cerealis*, which is a native of North America, and some parts of Africa, but has also been (though very rarely) found in some parts of Europe. Mr. Donovan places it among the English *Chrysomelæ*, on the authority of the late Mr. Hudson, author of the *Flora Anglica*, who appears to have been the first naturalist who found it in Great Britain: the Rev. Mr. Hugh Davies also met with a specimen of it on a mountain in Wales, some years since.

On plate 120, we meet with the *Apis Centuncularis*, the Carpenter, or Rose-Bee, with its curious nidi, composed of rose leaves, convoluted into cylinders, and furnished each with an operculum; the insect cutting with its teeth a piece of the

leaf

leaf into a circular shape, so as accurately to close the entrance of each nest or larva-case : this insect is commonly said to deposit its nests under the surface of the ground ; but in England it seems rather to prefer the middle part of decayed wood, being found in old rails, posts, &c. According to Mr. Donovan, it occasionally deposits them in solid oak, in which the individual specimens which he has figured, were discovered.

Plate 147, exhibits the *Papilio Rhamni*, and is executed in a style so peculiarly elegant and just, as to command admiration : the Caterpillar is not figured on this plate, but the pupa only.

On plate 150, we find a hitherto undescribed species of *Phalæna* ; the specimen was found on an oak in Richmond Park. T. Marsham, Esq. Secretary to the Linnæan Society, has described it in his MS. notes, under the name of *Phalæna Aurantiago*.

The *Phalæna Esculi*, is most elegantly represented on plate 152. It was found on an elm in St. James's Park, in which place we have also ourselves observed it. It is a very rare, as well as beautiful insect : the larva resides in the wood of the tree.

At plate 171, is the *Phalæna Fraxini* ; one of the largest, as well as rarest of the British *Lepidoptera* ; and at plate 172, the larva and pupa are represented : these are copied from the excellent work of Ammiral ; this species being so extremely rare in England, that neither the larva or pupa have been found by any British collector. This publication is of singular beauty, and deserves much encouragement.

ART. V. *Authentic Account of the Embassy to China.*

(Concluded from our last, p. 233.)

THE second volume of the Embassy to China we reserved, in a former number, for future consideration ; and we shall now proceed to examine it in two distinct points of view ; first, as it comprehends a delineation of the empire, the policy, and manners of the Chinese ; and, secondly, as it details all that concerns the immediate mission of Lord Macartney.

In regard to the general view of China, there is little in this volume which adds to our previous information ; that little, however, is of importance, and naturally becomes the more immediate object of our consideration. The sameness of character which pervades every thing that belongs to China, renders, of necessity, every fresh visit of the country only a repetition

repetition of the former. Eleven volumes, 8vo. of the *Lettres Edifiantes*, and twelve volumes, 4to. of *Pere Mailla*, teach us only that the mass is uniform, and that the shades of difference, in different ages, and under different Dynasties, are almost imperceptible. Twice only has the throne been usurped by two similar races of Tartar* origin; and in both instances the conquerors were, from neighbourhood, previously tinged with the manners of the conquered, and wise enough to adopt the established policy of the empire. Immense population, enormous cities, indefatigable industry, are the prominent features of the nation; and these, with the establishment of patriarchal authority, as the first wheel in the mechanism of government, appear, with uninterrupted uniformity, in all accounts, from *Marco Polo*, to *Sir George Staunton*. In giving a summary of the information here conveyed, we purpose to arrange it under distinct heads.

RELIGION.

The religion of China seems to have engaged less of this author's attention than it deserves. He says, indeed, in unison with all those who have preceded him, that every religion is indifferent to the state, and that all are tolerated: that the Emperor is of one sect, (p. 103) the Mandarines of another, and the people of a third. But in this he is not consistent; for if the Lamas at † *Poo-ta-la*, are of the sect of *Fo*, that is also the superstition of the people. This is a point, not of mere curiosity, but of importance in the history of man; and well worth the investigation of an enlightened traveller. The Emperor is a Tartar, and acknowledges the Lama of *Boudtan*, as the spiritual head of his profession. The superstition of *Boud* once pervaded *Hindostan* as well as *China*; and was prior, perhaps, to the established profession of *Braminism*. It passed into *Ceylon*, into the other islands, into *Siam*, *Pegu*, *Tunqueen*, *Cochin-China*, and, according to their own historians, found its way into the southern provinces of the Chinese empire; from these it spread gradually, till it became the general superstition of the people, in opposition to a much purer doctrine, taught by the ancient sages and *Confucius*. If then, the Emperor's faith is that of *Boud*, it ought to accord

* *Koblai*, the fifth or sixth in descent from *Gingis Khan*, about the year 1240, and the present family in 1648, both of *Mogol* origin; though the present race call themselves *Mantchoos*, or *Bogdois*.

† *Poo-ta-la* is the cathedral of the emperor, in the neighbourhood of *The-hol*, his palace in *Tartary*.

with that of the people; but if it is immediately derived from Boud-Tan, while that of the people took a circuitous course from Hindostan, collecting new modes of idolatry in its passage, so far the superstition of the Emperor, and the people, may differ; and this was an enquiry well deserving to be instituted by one admitted into the recesses of Poo-ta-la.

The religion of Boud differs from Braminism, and perhaps from that of Confucius, in that one essential point, the assertion of materialism; and this has so far pervaded the very language of the Chinese, that *Tien*, their term for heaven, was not allowed by the adversaries of the Jesuits, as pure enough to be adopted in a christian sense; it signified, they said, only a *material* heaven*, and conveyed no spiritual idea whatsoever. Can we wonder then, that our modern materialists on the continent should be so full of their praises of the Chinese? The state has no religion, and the religion of the people is materialism. Is this a model, a type, or a picture of that system which philosophy is now so anxious to establish in Europe? The caprice of the human understanding, exercised throughout the extent of the globe in the discussion of these questions, demands investigation by the ablest reasoners of the age; we shall confine ourselves to one position, which, if China is to be set up as a model, is self-evident. We affirm then, that the people are losers by the indifference of the state; that they pay more for a superstition of their own, than they would for a national establishment; and that they suffer by being left to their own discretion. There are eight hundred priests at Poo-ta-la, (p. 258) three thousand, and five thousand, in other foundations; and, if the missionaries may be credited, there are more priests at Pekin alone, than would suffice for a whole kingdom in Europe.

We ought, however, to notice, that the rich and powerful in China, are reputed atheists, deists, illuminées, and alchymists, and that the persecution of the christian religion alone, out of all others, arises, as it did in the Roman empire, naturally out of their constitution; but the full discussion of these, and many other considerations, which ought to have been included in our remarks upon religion, we must omit, or go into a detail too extensive for the nature of our work.

GOVERNMENT.

To govern an empire, consisting of three hundred and thirty millions of people, (p. 546) and to maintain so vast a body in domestic peace, for an hundred and fifty years, (for so long the

* The Σιδγγείον εὐρανόν of Homér,

present Dynasty has possessed the throne) bespeaks a system of policy, to which the boasted wisdom of Europe has never yet arisen. At the time when Augustus thought it right to fix a limit to the Roman conquests, his subjects could hardly amount to a third of this enormous mass: and yet the present Emperor of China is so far from being content with the bounds of his empire, that he has added a territory equal in extent to that which he inherited, (p. 265) and a number of subjects, perhaps equal to a fourth of those he found upon his accession to the throne. The Eleuths, Boudtan, Thibet, with all the intermediate country, have submitted to his arms; while the bordering kingdoms of Corea, Tunqueen, Cochin-China, Cambodia, &c. if not actually tributary, acknowledge him at least as paramount. Whether this extension of territory will be injurious to domestic security, remains hitherto a problem; but the contemplation of this immense dominion, existing as it does at the present moment, is the greatest object, in a political view, that can be offered to the mind of man. Whether the happiness of this portion of the human race has been improved, or secured by this system, is an enquiry worthy of the philosopher; and though, as Europeans, we might disdain to live under the despotism of an Asiatic monarch, it is but justice to the policy of this monarchy to allow, that considering the habits, manners, and disposition of the subjects, they enjoy too many advantages under their present government, to engage in speculations about the possibility of a better. It is a paternal government by profession; and though full allowance is to be made for deviation from the profession, yet, that the maxim is paramount and universal, in the mouth of all, and in the heart of all that are good, cannot be denied. The Mahometan conquerors in Hindostan, insulted all whom they subdued; the transient dynasties of Persia, have left the finest monarchy in the world a wreck; and the long succession of the Othmans, has been gradually reducing the Turkish empire to a desert. But the Chinese is a fostering government, as its population evinces, beyond the power of contradiction; and though it is a despotism in the truest sense, it is the despotism of that Roman emperor, who learnt that it was wiser to shear his flock, than to slay it. The fleece grows again. Oppression there is, and injustice there is; Mandarinés are arbitrary, and judges corrupt; but both can be punished; and the injured or oppressed, if they have no restitution, have at least the gratification of being avenged. The people do not easily acquire riches, nor are riches absolutely secure when acquired; but the insecurity is not such as to stifle industry; not such as
other

other Asiatic governments experience. Devastation and emigration are unknown. Despotic as the sovereign is, his power is maintained by an army consisting only of one million of infantry, and eight hundred thousand horse, which is a proportion, less than two to three hundred and thirty; greatly below the calculation of what Montesquieu supposes a nation can maintain, without injury; the consequence is, that the life of a soldier is capable of being rendered easy; it is a sort of preferment, and there is no difficulty in recruiting, (p. 75).

Whether the government of China is good upon the whole, is a question not to be resolved upon European principles. It is at least good, as adapted to the governed; and it is the first principle of legislative wisdom and humanity, to frame laws congenial to the people, rather than force the people to adopt laws contrary to their habits and disposition.

The stability of this government is another question of great moment; but political augury is a science that, of late years, has been subject to much disappointment. The question, however, is to be determined by the general consideration, how far it is wise for the conquering nation to keep itself distinct, or to suffer itself to mix with the conquered. The present system of the reigning Dynasty, is to mark the distinction, and preserve the pre-eminence in every instance: the Tartars are a distinct portion of every tribunal; the Tartar troops have a superior pay; and every Tartar has a pension for his maintenance, from the moment of his birth. These are galling and insulting distinctions; they create constant disgust and irritation in the conquered nation; and the consequence is, that the Chinese hate the Tartars as much for retaining these marks of superiority, as they despise them for their rusticity of manners; which, from their reserve, have never yet been fully assimilated to those of the conquered. The effects natural to this disposition are not yet of importance, though they seem to contain the seeds of a revolution, which a weak reign, an extended oppression, a famine, or sedition, may easily bring to maturity.

Such is the information we gain from Sir G. Staunton's account of the Chinese government; and we have no hesitation in acknowledging it to be a valuable and important addition to our knowledge of this singular empire.

MANNERS.

We are too apt, in Europe, to consider all the Asiatic nations as relaxed by their climate, enervated, luxurious, and effeminate: we see them represented in garments either loose, or such as conceal the human frame; and to this we annex the idea of feminine imbecility. Sir G. Staunton has, however, very justly remarked, that the Chinese are a nation of agricul-
tors.

tors, always employed, laborious and industrious above all others: that, even in the great cities, they are little at home; that their business, employments, and amusements, are all abroad, which makes their streets appear more thronged than in the most populous cities of Europe; that their climate and clothing are adapted to this mode of life; and that men, with these habits, cannot be unfit (other considerations excepted) for the offices of a military life. But that the mass of the people are still a timid race, crouching beneath their magistrates and superiors, he is equally ready to acknowledge. This servility may be referred to a single cause. Corporal punishment is instantaneous, and common to all ranks, from the peasant to the inferior orders of the Mandarines, (p. 14). This point has been disputed; but the Viceroy of Canton punished a Mandarin corporally, (p. 489). If this terror breaks the military spirit of a nation, it is still a foundation for discipline; and if, according to the Roman maxim, a soldier ought to fear his commander more than the enemy, the Chinese *ought to be* the best soldiers in the universe. Our judgment on this subject must be suspended; for no European, that we have read of, has ever seen their troops in action: but this we know, that their subjection by the Tartars was no easy task; they disputed the ground step by step; and the southern provinces were not subdued till after a war of twenty years.

In their intercourse with foreigners, the Chinese are cautious, jealous, and suspicious; and if all these qualities are increased, when they have to treat with Europeans, there is little ground for wonder. They know, as well as we do, how readily a factory is convertible into a fortress, and how soon a fortress becomes a citadel to a town, and a town grows up into a capital. We cannot blame them for confining all trade to a single port, or for allowing no permanent factory even there. We ought not to complain if they suffered Mr. Flint to escape merely with his life; or if the restraint upon the present embassy was little else than that of an honourable imprisonment. The vexations in the port of Canton are the frauds and impositions of individuals; against these our government has done rightly to remonstrate, and seek redress; but we ought always to remember, that these effects arise naturally out of the jealousy of the court; and we cannot be so partial to ourselves, as not to acknowledge, that this jealousy is founded in political wisdom, and justifiable caution.

In the mutual civilities of life, and in their intercourse between man and man, much stress has been laid on the ceremonial of this nation. Sir G. Staunton has shown, with great propriety, that this is now reduced to its proper level: that af-

ter the ceremonial is past (p. 9), conversation is carried on with a polite freedom, resembling the easy gaiety of our neighbours on the continent; with the same air of superiority, or self-complacency, which their courtiers knew so well how to assume, without being offensive to those whom they addressed.

Fraud in mercantile transactions, and effrontery upon conviction, are attributed to the Chinese, from the commencement of our intercourse. These charges are not denied by the present author; but the censure is confined to the lower order of dealers, whose spirit is too much depressed, by the nature of the government, to preserve a sensibility of shame: while their great concerns with the English company, are conducted with a degree of rectitude that leaves little reason for complaint.

In one point of information we are much indebted to the present narrative, as the real condition of the people has been either concealed, or omitted, in almost all the previous accounts that have come to Europe. We now learn, that even Chinese industry cannot quite exclude wretchedness from the lower orders of the people. Beggars indeed do not appear (p. 89), and hospitals there are none, except for lepers; neither are they necessary, from the duty imposed upon every family to support its poorer members: but extreme want, both of food and raiment, is instanced upon several occasions. The orders of society, likewise, are reduced to two only, the great and the poor, as in all other Asiatic governments; with few of those shades of intermediate gradation, which contribute so much to the dissemination of happiness in Europe. Those cities also, which we have had described like mansions of the Genii, are now represented as encircled with walls, that conceal, rather than protect, their contents; embracing areas that are still unoccupied; while families of three generations are compressed into habitations which rise but one story from the ground, and admit no separation of apartments but such as can be effected by the intervention of a mat or a skreen. Paint, however, and a display of gaudy colours, decoration, and embellishment, all congenial to the nature of the people, added to the perpetual bustle of numbers always in motion, rarely fail to present an animated spectacle to the stranger who enters a city of the Chinese.

Such is the general picture of manners presented by the present work; and we should now proceed to extract the history of their

ARTS,

But of the Arts they have few beyond those of necessity and common utility, without the foundation of a rational theory.

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We have learnt little on this subject from the work, but a method of cutting glass; and the construction of a water-wheel. The latter, indeed, derives more merit from the material of which it is composed, than the ingenuity of the invention, which had before been struck out in this country. See plate 44.

THE EMBASSY.

A commerce which demands ten thousand pounds for the expences of a single ship in the port of Canton, which comprehends an importation into our own country, in the single article of tea, of two millions, and an export of one million; still upon the increase, might justly demand the attention of the first commercial nation in the world. Magnificent, however, as this may appear to our ideas, the court of Pekin regards, or affects to regard, the whole European commerce, in the port of Canton, as an object unworthy of its concern. This system of reserve imprints such a peculiarity of character on the whole proceedings of the embassy before us, that it demands a consideration peculiar to itself. The manners of the Chinese, and the maxims of their government, appear singular to us; but they are considered by that nation as superior to those of all others: and if these are thought liable to perversion by intercourse with foreigners, here exists the first source of jealousy in regard to all transactions with Europeans. The Chinese are not ignorant of French principles, or their effect; and they dread them, (pp. 496, 156). They are not ignorant that the influx of specie diminishes its value; and they consider this as enhancing the difficulty of living, rather than as a source of national prosperity. They are not ignorant that agriculture is the foundation upon which their empire stands; and it is the first object of their solicitude to recommend this, by the example of the sovereign, by every honour, and every preference, which the government can afford. Arts and commerce are consequently degraded; an artizan is in an inferior rank to the husbandman and the soldier; and a merchant, however rich, has no respect or estimation. This system is established both in practice and in theory; and the force of it will account for an apparent paradox in the embassy, which, though its object was to obtain redress of grievances in the port of Canton, does not seem to convey one word on the subject in the address to the Emperor. It is a congratulation from one sovereign to another; it is a display of European perfection in the arts and sciences; it is a communication of knowledge, and an enquiry after the knowledge of China; it is, in short, any thing but a treaty of commerce, or a complaint against the vexations of the Custom-house at Canton. Under all this caution, which, considering the court addressed,

was

was by no means superfluous, it was hoped that the prejudices against commerce, and a commercial nation, might be removed; and that, if the personal attention of the Emperor could be conciliated by the address of the ambassador, the real drift of the embassy might find little obstruction from the minister. Prudent, however, and rational as this plan may appear, it had little effect; the Emperor was condescending, and the minister gracious: upon an interview, he observed, that they should have frequent opportunities to discuss all matters of negotiation; but a second interview, upon the business in agitation, could never be obtained.

The ambassador indeed had found, before he approached Peking, that there were some secret obstacles which augured ill to his mission. He was received, it is true, and escorted honourably; his presents were enquired after with a sollicitude, or rather an avidity, that does little honour to the court of Peking; the Mandarines attending him were even sedulous and obliging; but they were watched by a Tartar, morose, haughty, and reserved. Upon the arrival of the embassy at Peking, a whisper was heard of some umbrage taken against the conduct of the English in Bengal; the more perplexing, as the transaction itself was unknown to the ambassador, and the means of obviating the charge unattainable. This had arisen in consequence of events unforeseen by either party; for the English, from Bengal, with a detachment, commanded by Captain John Jones, as far back as the year 1773, having taken Delamcotta, a fort commanding the passes into Boudtan, had ever since maintained an intercourse with the Lama. But, in the interval between that transaction and the period of the embassy, the Chinese armies had advanced into that province, and subdued it; and the General, just now returned from that expedition to the court, had reported that some Europeans, and consequently English, had been seen partaking in the internal disputes of the natives. These, if the report was true, were British, or perhaps Sepoy deserters; for the government at Calcutta had certainly not interfered: but the nature of the offence, and the obscurity of the complaint, added to the ambassador's want of information, precluded every attempt at justification; though he was made sensible, that the displeasure of the General operated to the disadvantage of the embassy.

Under these circumstances, in conjunction with the natural jealousy of the government, it is not extraordinary that the reception of the ambassador, though honourable, was utterly formal, and confined to general expressions of amity, without coming to the real point of business. The affairs of Canton were but once mentioned, and that at the last visit to the minister,

nister, (p. 332). The ambassador had the trouble of a journey into Tartary, beyond the wall of China, to obtain an interview in September, and before October he was sent back to Peking; where, immediately upon the Emperor's return, his presents to the King of England were delivered; a signal of dismissal that was irrevocable.

Unpropitious as this issue may appear, we are perfectly ready to coincide with the assertion of Sir G. Staunton, that the embassy, notwithstanding, answered, in some degree, the object and expence of its mission. An immediate communication with the court of Peking has been opened, which, if it cannot remedy, will, at least, check the rapacity of the Mandarines at Canton. The barrier is removed: but this is not the only good. The Chinese know well how to distinguish between the concerns of a commercial nation, in a single port, and the power of a warlike neighbour on their confines. With one such only (the Russian empire) they have hitherto had to treat; and though they have affected to regard the mercantile concerns of that nation with the same contempt they show to others, the business of limits, and a frontier, has compelled them to respect the court of Moscow as an equal. This consideration, unfavourable as the affair of Boudtan was to the present embassy, will, upon a future occasion, turn the balance in our favour: and if it should be ever necessary to treat about a boundary on that frontier, the communication must be upon equal terms.

A more tractable disposition indeed seemed to be growing up during the return of the ambassador to Canton; for though, upon his first landing, the restraint upon the embassy seems to have been designedly enforced, by the presence of a Tartar of brutal manners, this watchfulness appears to have relaxed upon the return to Peking, and the journey back to the coast. Two Mandarines, of the most engaging manners, increased their attention daily; and the new Viceroy appointed to the province of Canton, was one of the royal blood, and apparently nominated to that office for the redress of those grievances, which the court indeed never allowed the ambassador to state, but which were well known to be the object of his mission, (p. 471). It seems evidently to have been designed that this officer should join the embassy on its return, and scrutinize the secret with which it was entrusted*; and if the ambassador really made the impression on him, which his good sense admitted, and his good manners

* See the prudence and propriety of the Viceroy's conduct, pp. 485, 486.

professed, it was evidently the refinement of the court to obtain information, and know the abuses complained of obliquely, which had been cautiously avoided in the direct intercourse. A government which receives only the addresses of its tributaries, and which had affected to deceive its own subjects, by inscribing insolently upon the presents, "tribute from the country of England," could not condescend to treat at once with this new people as an equal; could not commit itself by entering on the detail of a negotiation. But by uniting the Viceroy with the embassy, the cause of complaint was obtained by conversation; the result of this conversation was daily sent up to the court during the passage; and the answers from the Emperor, or his minister, were as regularly communicated to the ambassador, in expressions of the greatest kindness and cordiality. How far these were to be depended on, must be proved by the consequences; but the immediate effect, upon the Viceroy's entering on his government, was a promulgation of some edicts in favour of the Europeans who frequent the port, and a profession of the sincerest desire to remedy abuses. How far the craft of office may counteract the disposition of the Viceroy, or the government, cannot at present be discovered. But we must allow that the design of the embassy was wisely conceived, and executed with address and ability; that it must have removed unjust suspicions, and established a favourable impression of the English nation. Happy would it be if all our embassies terminated with no worse success.

We ought not to dismiss this part of our examination, without noticing one instance of the ambassador's address in declining the humiliating prostrations to the Emperor, which the ministers were desirous to exact. The Emperor is confessedly *worshipped*, in a stricter sense than the Roman Cæsars; and he has some obscure persuasion, that Fo is incarnate in his person. But if the nine prostrations were merely a ceremonial of the court, a Mandarin might pay the same reverence to a representation of the King of Great Britain. If it were a religious adoration, it could not be exacted from an ambassador whose religion forbade it. In this dilemma Lord Macartney held the ministers, till the good sense of the Emperor himself removed the difficulty.

Such is the account we present to our readers of these sumptuous volumes; but we cannot conclude our remarks without once more lamenting the styptic dryness of the plan, which closes the channels of information at the very moment we wish them to flow, and which banishes one pronoun out of the language. Perhaps this "excess of precaution against egotism," (p. 240) is adopted out of respect to Chinese manners; and

and for ourselves we must profess, that our want of information is not affected, but real, when we declare, that we are ignorant of "the English gentleman, (p. 296) in Bengal, who has improved the Persic types"; of "the three commissioners appointed by the India Company to co-operate with the embassy"; and of "the gentleman who is to favour the world with a commentary on the travels of Marco Polo." These are still secrets in the breast of the author, for the revealing of which we should have been happy to see the typographical beauty of his page sacrificed to perspicuity, and these names inserted in marginal notes, if they were deemed unworthy of a place in the text.

We do not, however, scruple to declare, that the whole of the second volume is an interesting detail; and that, though our general knowledge of Chinese concerns, and Chinese manners, is not greatly increased, it is, at least, improved by new observations, and diversified with a variety, which the subject seemed hardly to admit.

The author has added also accounts of the revenue, the military establishment, the population, the exports of tea, and a dissertation on the language, oral and written; to which we should more readily have subscribed our approbation, if it did not contain an attempt to persuade us, that symbols are as convenient as letters, and that the acquisition of twenty thousand symbols is not more difficult than learning a modern language*. In

* In speaking of the Chinese literature, Sir G. S. says (vol. ii. p. 297) "*The Pleasing History*, of which an English translation, under the care of a learned and ingenious prelate, was published several years ago, is an instance of Chinese novel-writing, that is interesting and simple." On the subject of this very curious novel we have made, at various times, minute enquiries. It certainly has every internal mark of being genuine; and contains the completest and most striking picture of the manners and private life of the Chinese, that has ever appeared in Europe. This excited our attention, and in confirmation of it, a gentleman who has resided for many years in China, has repeatedly assured us, that the novel is well known to the Chinese, and much esteemed by them; and that, as far he could ascertain, by enquiries, it is accurately represented in our translation. This novel was first printed in 1761, without the name of the editor; but Mr. Doddsley afterwards prevailed on Dr. Percy to add his name, with a reference to the family who are in possession of the original MS. and with whom it may be seen. But this addition, though with a subsequent date, was inserted in the original edition, bearing the first title-page, with its date unaltered, so that it was still considered by some as suspicious. We are glad to mention this circumstance, and altogether to clear up the authenticity of so remarkable a production; which, being now scarce, we should be glad to see republished.

the volume of plates there are some well-executed engravings; and many still better in the body of the work, which are not vignettes of mere ornament, but illustrations of the subject. The fault of the larger plates, is the want of variety and selection in the subjects.

ART. VI. *Family Worship; a Course of Morning and Evening Prayers for every Day in the Month. To which is prefixed, a Discourse on Family Religion. By James Bean, Curate of Carshalton, in Surry. 8vo. 280 pp. 4s. 6d. Rivingtons. 1796.*

WE gladly embrace the opportunity which this book presents to us, of calling the attention of our readers to that very important, but deplorably neglected exercise of piety, *family worship*.

Mr. Bean, in a good preliminary discourse, sets forth the arguments for this duty: 1. The commendation given to Abraham, Gen. xviii. 19, which he considers as having the force of an express injunction. 2. The reasonableness, that God should be honoured in that community which derives all its comforts from him. 3. The influence of this exercise upon the conduct of domestics. Here it is well observed, that

“ The discomfort of having idle, careless, unfaithful, and dissolute servants, is now so severely felt, that it seems as if the invention of a remedy for this serious and increasing evil, would be generally accounted a very great benefit to the public. But there is no reason to believe that an effectual cure will be found for this evil, till the almost exploded piety of former times is revived, by making religious instruction and worship a stated observance in our houses.” P. vi.

4. The welfare of society at large.

“ Families are the nurseries of the state. The fathers of families, the magistrates, the senators, the ministers of religion, were once children in a family, and have probably brought with them, into their important stations, a tincture of what was peculiar to the situations in which their first habits were formed. We are apt to retain the impressions which we receive in early life, and to be influenced by them: so that, such as we come out of the hands of those who had the care of our childhood, such, in many respects, we remain. Licentious children become ungovernable men. From not being habituated to reverence God and eternal things, when children, men are frequently found to grow up with an heathenish insensibility in matters of religion; an insensibility which they discover, amidst all the improvements they derive

derive from an elegant education. When to such persons a moral trust is committed, it is easy to conjecture how it will be discharged.

“ A man who has a truly christian mind, feels a benevolent concern for the interests of society; and he will have a regard to this in the management of those who are committed to his care. He will make it his business to send them forth into the world well principled; that when they are added to the mass of the people, they may communicate to it a correcting influence, calculated to diminish, and not to augment, the too great quantity of evil which pervades it. Now if a man can devise a better method of doing this, than by the regular discharge of instruction and worship in a family, let him, for the benefit of society, acquaint the world with it, for it will be a valuable discovery.” P. vii.

5. The necessity of seconding public by private instruction.

“ There are many who conceive, that the whole of the business for which seasons of public prayer and teaching were ordained, is done within the walls of the church; whereas it is but *begun* there, it must be *finished* at home. The work which the *parochial-instructor* is employed upon, must pass from his hands into those of the several *family-instructors*. And unless they take it up, and carry it on, it will not in general be found to be a finished work; however well that part be executed, which was allotted to him who leads the way.” P. x.

“ Where these duties are wisely and diligently performed, the public instructor rejoices in seeing the fruit of his labour. But what fruit of them is he likely to see among those families, in which the domestics neither hear nor see any thing, that is calculated to remind them of the public worship, or that does any way correspond with it? The servant will think (if he think at all on the subject) that religion consists in nothing but going to church; for he sees nothing more in his master's religion.

“ Children and servants are influenced by what is *always* addressing itself to them. They judge of things, not from what one man says one day in a week, but from what every person is saying every day, concerning them. The customs, the habits, of a family, are the things which form their opinions, and character; and if among these, there is no act which is intended to do honour to religion, there is not only nothing done to *carry on* the design of public instruction, but many things done, which will *defeat* that design; though not so intended.

“ It is from the neglect of following public with private instruction, among other causes, that a standing ministry in the church does not produce all the good effects for which it was ordained. Those, who object to this institution, should consider the limits of the public instructor's power; and in calculating the useful tendency of a standing ministry, they ought to allow for the failure of those who should take up the business (for which he is set apart) at that point, beyond which he cannot proceed.” P. xii.

Mr. B. next exhorts his readers, not to be deterred from this duty by the *ridicule* they may incur in reviving this ancient and godly custom.

Some hints are then suggested for the proper conducting of family worship; namely, that the service should be short, to prevent irksomeness;—at well-chosen hours, adhered to with all practicable punctuality;—of the *liturgical* kind, the domestics being previously well instructed in the parts they have to sustain*;—accompanied by the reading of a moderate portion of scripture;—rendered affecting by the mention of any remarkable circumstance in the family;—and, finally, supported by a consistent behaviour in the person by whom it is conducted.

Mr. B. proceeds to give some account of his performance; assigning, as one reason for the publication of it, that in the choice of books of *devotion* in particular, men are apt to be guided by their own taste, and, consequently, to prefer the compositions of those writers whose turn of mind is congenial with their own. These compositions are said to be original. To effect some kind of variety, most of them are on *particular* subjects, comprehending the principal duties, trials, and temptations of common life.

“ There are but few prayers for all states. Instead of bringing all the usual subjects of prayer before a family, every time they assemble for worship, I have endeavoured to distribute them among the sixty prayers which are composed for the month. This appears to me to be a method more edifying to our domestics, than the comprehending all states in every prayer. For by this method we may enlarge more on any particular subject, and by giving it more room in a prayer, we give it more importance in the eyes of those who join in the worship. Its returning less frequently, and being longer dwelt upon, attracts more of their attention than if it were hastily passed over every day.

“ That the domestics of a family may be duly affected with a sense of the duties, which they owe to those who are in authority, is one reason which has determined the author not to make mention of them in every prayer. He endeavours to infuse a spirit of loyalty into a family; by appropriating one season of family devotion entirely to this subject. By this method he conceives (even should the prayer occur but once in a month) the members of a family would learn more of what they owe to their Prince, and be much more impressed with a conviction that it is a christian duty to pray for him, than by his being mentioned only in a short sentence, in every day's prayer.”
P. 26.

* “ The spirit of our worship is in a great measure lost, for want of the *audible* concurrence of the congregation in the responses. In the churches of the early Christians, there was so universal and so audible a concurrence of the worshippers in the responses, that the uttering them resembled the sound of thunder.” P. 278.

The author appears to us to have executed his purpose well. He has supplied us with prayers suited to particular days, occasions, and persons; for particular graces, virtues, and blessings; and with thanksgivings, and a family liturgy. All these may be used in the closet also, by individuals, the singular being substituted for the plural number. Great zeal of devotion is here united with sound piety. The language is plain and scriptural, and thereby fitted for the use of all ranks of men. Fastidious readers may perhaps think, that some topics are too continually insisted on; such as, the corruption of man, the atonement, sanctification, &c. But they are essential doctrines of true christianity. We had marked several passages to be extracted as specimens; but our extended notice of the preliminary discourse compels us to refer, in this respect, to the book itself. We recommend the discourse to be printed separately, and dispersed in a cheap form, for the purpose of awakening the heads of families to a sense of their duty in this particular instance.

Whether a variety of forms, such as is here found, should be preferred in these exercises of devotion; or the constant use of one morning and one evening form, such as Mr. Nelson has admirably supplied; we are persuaded, that if the good old custom of family worship were generally revived, and properly observed, it would contribute more towards a reformation of the principles, as well as the manners of the age, than all the books that can be written, and the sermons that can be preached among us.

ART. VII. *Elegiac Sonnets, and other Poems.* By Charlotte Smith. Vol. II. 12mo. 117 pp. 6s. Cadell and Davies. 1797.

WE presume, that our readers will neither be surpris'd, nor displeas'd, at our giving a second volume of poems, from Charlotte Smith, a place among those articles which we wish more particularly to distinguish. The same genius, the same pathos, the same spirit of true poetry, are apparent in this, as in the lady's preceding publications. We cannot say that she rises upon us; our estimation of her abilities is supported, rather than increased, by the volume at present before us: nor does exercise seem to have produced greater facility, greater harmony, or more spirit.

The

The following specimens will do credit to Mrs. Smith, and agreeably diversify a page of our publication.

“ SONNET LXXV.

“ Where the wild woods, and pathless forests frown,
 The darkling pilgrim seeks his unknown way,
 Till on the grass he throws him weary down,
 To wait, in broken sleep, the dawn of day.
 Thro’ boughs, just waving in the silent air,
 With pale capricious light the summer moon
 Chequers his humid couch; while Fancy there,
 That loves to wanton in the night’s deep noon,
 Calls, from the mossy rocks, and fountain edge,
 Fair visionary nymphs, that haunt the shade,
 Or Naiads rising from the whispering sedge;
 And, ’mid the beauteous group, his dear lov’d maid
 Seems beckoning him, with smiles, to join the train;
 Then, starting from his dream, he feels his woes again.”

“ APOSTROPHE TO AN OLD TREE.

“ Where thy broad branches brave the bitter north,
 Like rugged, indigent, unheeded worth,
 Lo! Vegetation’s guardian hand emboss
 Each giant limb with fronds of studded moss,
 That clothes the bark in many a fringed fold,
 Begem’d with scarlet shields, and cups of gold,
 Which to the wildest winds their webs oppose,
 And mock the arrowy fleet, or weltering snows,
 —But to the warmer west the woodbine fair,
 With tassels that perfum’d the summer air,
 The mantling Clematis, whose feathery bowers
 Wav’d in festoons with Nightshade’s purple flowers;
 The silver weed, whose corded fillets wove
 Round thy pale rind, even as deceitful love
 Of mercenary beauty, would engage
 The dotard fondness of decrepid age.
 All these, that during summer’s halcyon days,
 With their green canopies, conceal’d thy sprays,
 Are gone for ever! Or disfigur’d, trail
 Their fallow relics in the autumnal gale;
 Or o’er thy roots, in faded fragments tost,
 But tell their happier hours, and sweetness lost!
 —Thus, in Fate’s trying hour, when furious storms
 Strip social life of Pleasure’s fragile forms,
 And awful Justice, as his rightful prey,
 Tears Luxury’s silk, and jewel’d robe, away,
 While reads Adversity her lesson stern,
 And Fortune’s minions tremble as they learn;
 The crouds around her gilded car that hung,
 Bent the lithe knee, and troul’d the honey’d tongue,
 Desponding

Desponding fall, or fly in pale despair;
 And Scorn alone remembers that they were.
 Not so Integrity; unchanged he lives
 In the rude armour conscious Honor gives,
 And dares with hardy front the troubled sky,
 In Honesty's uninjured panoply.
 Ne'er on Prosperity's enfeebling bed,
 Or rosy pillows, he reposed his head,
 But given to useful arts, his ardent mind
 Has fought the general welfare of mankind;
 To mitigate their ills his greatest bliss,
 While studying them, has taught him what he is;
 He, when the human tempest rages worst,
 And the earth shudders as the thunders burst,
 Firm, as thy northern branch, is rooted fast,
 And if he can't avert, endures the blast.

On the latter of these poems we cannot withhold a few particular remarks. The alliteration of *broad branches brave and bitter*, so very unpleasant to the ear, in the first line, should have been as studiously avoided, as perhaps it was carefully fought; from a false idea of making the sound correspond with the sense. "Lo! Vegetation's hand *emboss*," is not English. It should have been "See it emboss," or, "Lo! it embosses;" *Lo*, though it means see, not having the government of that verb. *Fronde* is a word so unknown to the English language, that even technical propriety, which, strictly speaking, it has not*, would be insufficient to excuse its introduction in poetry. "Weltering snows;" *welter*, from having been boldly used by Milton in *Lycidas*, is become the constant subject of misuse to modern writers. We cannot see with what kind of propriety, or with what beauty, snows can be said to *welter*. On the sentiment of the poem, it may be observed, that it is a strange employment for Justice to strip Luxury of his robe, even though it should be made of silk, and adorned with jewels. Such justice, in most times, would have been called rapine.

Mrs. Smith's poems are all of the plaintive and melancholy cast. Yet this lady, as well as many others, is apt to substitute her own emotions, and the feelings which arise from her own particular situation, in the place of sound reason and sober argument. We, as well as Mrs. Smith, most unfeignedly lament, that any of our fellow beings should perish from poverty, or that the tranquility of a community should be interrupted by public hostilities. Yet it does not follow from thence, that

* It is applied properly to Ferns, not to Mosses.

the luxurious or opulent, are the cause of the former calamity, or can always prevent it; or that every war, considering the present condition and circumstances of human nature, is either unnecessary or unjust.

ART. VIII. *French Aggression proved from Mr. Erskine's "View of the Causes of the War;" with Reflections on the original Character of the French Revolution, and on the supposed Durability of the French Republic.* By John Bowles, Esq. Second Edition. 8vo. 179 pp. 3s. Wright, Piccadilly. 1797.

CONSIDERING that the piece to which this pamphlet is an answer, owed much of its celebrity to the character of its author, and other extraneous circumstances; and considering also, that, as Mr. Bowles acknowledges, it had already "called forth some very able answers," this further notice of it may seem something like a work of supererogation. It contains, however, not only a refutation, of a peculiar kind, of the principal points contended for in Mr. Erskine's publication; a refutation, drawn from the most satisfactory of all sources, the admissions of the author himself; but offers also many pertinent and important observations, respecting the present awful period, highly interesting to every man who has any thing at stake, in the great contest now depending.

To a controversial writer, there can be nothing more disadvantageous than to have his own arguments turned successfully against him; and this appears to us to be the case of Mr. E. in the present instance. The object of his work was to show, by collecting and centering all the arguments of the Opposition, (for, besides this concentration, there is little else in his work that is new) that this country, and not France, was the aggressor in the war. This point, on which the whole weight of argument in favour of our enemies has seemed in general to rest, Mr. Bowles undertakes to disprove from Mr. Erskine's own statement. He first proves, that the government of this country could have no motive for seeking a war; and that men do not usually act without motives. To the nation at large it was impossible that the war could be in any other respect advantageous, than as it might prevent a dreadful foe from effecting their total ruin. But, to the Ministry in particular, it threatened every thing that was bad, without an hope of a single advantage. Forced to own that France first declared war,
Mr.

Mr. Erskine wishes to persuade his readers, that they were driven to take this step by the previous conduct of Great Britain: as with similar motives it was formerly asserted, that the oppressions of this country had driven America to revolt. All the proofs he brings of any criminality in this supposed previous conduct of this country, he finds in the correspondence of Mr. Chauvelin (that wretched spy and tool of a still worse man, the Bishop of Autun) and the British government. But, on examining this correspondence, far from supporting the inference drawn from it by Mr. Erskine, Mr. Bowles finds, that

“ It consists almost entirely of explanations and excuses on the part of France, in respect of the principles and proceedings, by which the new government of that country had excited the apprehensions of the British government: and that it does not contain a single demand of reparation of any injury received, or pretended to be received, from us; nor even any complaint of the conduct of Great Britain.”

Instead of any complaint against us, the whole aim of the agent of France, on this occasion, was, if possible, to exculpate and vindicate his own country. The whole of this correspondence, with Mr. Erskine's comments on it, Mr. Bowles considers, with much candour, and at a great length; detecting many inconclusive arguments; some inconsistencies, and some contradictions, in the statements of his opponent. The result of this investigation is, according to Mr. Erskine himself,

“ Not that France complained of any injury from Great Britain; not that she demanded any kind of satisfaction or redress; but that she herself was chargeable with acts which *no consideration can justify*; (Mr. Erskine's own words) that she was guilty of aggressions, which *admitted of no other alternative, than to be either made the instant foundations of war, or the subject of safe and honourable negotiation*: while the explanations by which she attempted to justify her conduct, were such as to deserve no credit for their sincerity; and the councils, from which those explanations proceeded, were not possessed of sufficient durability to give effect even to sincerity itself. There is then abundant reason to conclude, that it was absolutely out of the power of this country, by any means whatever, to avert the war.”

Having gone through Mr. Erskine's view of this correspondence with Chauvelin, and thus refuted his deductions from his own premises, Mr. Bowles next considers that favourite argument, that nothing but the conspiracy of kings against France, could have given her any thing like union, or prevented her falling under her own internal disorders. If, according to Mr. Erskine's position, nothing but war could have preserved the French government from utter destruction, the obvious inference from it is, that the war is to be attributed to those

those who had so near an interest in promoting it, rather than to that government which had a directly contrary interest. It is further shown, from this admission of Mr. Erskine's, that France was in so divided and anarchical a situation, that nothing but foreign war could have bound her in any kind of union; and that it is the natural and direct tendency of anarchy to produce foreign war. This is a very fair, as well as very interesting inference; and Mr. Bowles strongly insists, "that it is decisive of the question of aggression." He next presents us with a very striking and accurate definition and description of anarchy; showing how it necessarily leads to foreign war. His distinction between a civil war, arising from contested titles, and one originating in democratical anarchy, is as just as it is awful.

"The former, calamitous and dreadful as it is, tends ultimately to repose, by affording an opportunity for one party or the other to obtain a decided and lasting superiority. But the species of anarchy now under consideration, far more calamitous and dreadful, does not admit even of that bitter remedy."

Mr. Bowles's argument here is particularly forcible and interesting. Nor is it less so, when he next combats, and shows, the fallacy of another common and popular error; that of making a distinction between different periods of the revolution, as though it had been innocent, and even meritorious, at one time, and had since, owing to some extrinsic cause, become atrocious and detestable. He shows, that

"It has been, from the first, and throughout all its changes, one uniform system, fraught with the utmost danger to all regular governments, hostile to the order of civil society, and to the peace and security of Europe; and possessing an immediate tendency to produce those general calamities, which have rendered it the greatest curse that ever befel mankind."

We recommend, to our readers in general, his animated, and far too faithful view, of this revolution, from p. 102 to p. 117.

The following is not only a well-written, but a singularly instructive and important passage:

"It would be well if every sovereign in the world would study this instructive period of the French revolution" (when their well-intentioned, virtuous, and amiable monarch, fatally for himself, as well as his country, instead of manfully resisting unconstitutional innovations, yielded to the audacious demands of the popular leaders) "and view it in its relation to subsequent events. He would then learn, that nothing is so vain and treacherous as the hope of assuaging the desires, of conciliating the favour, and of exciting the gratitude of factious men, whose demands are sure to increase with every concession; that it is his indispensable duty at once to face every danger, and to risk any

any extremity, rather than suffer any invasion of his just and lawful rights, or permit the constitutional privileges of those orders which immediately support the throne, to be infringed; and that, in political establishments, innovation is the sure road to subversion. The people too, of every country, may derive great benefit from attentively considering the transactions of this period. They will there see, that the greatest possible misfortune which can befall them, is to be deprived of the protection of their lawful government; that the attainment of the objects which they pursue with the greatest ardour, and which they are taught to consider as essential to their felicity, may render them miserable beyond all description; and that the men who flatter them most, and who, under professions of the greatest regard, inspire them with discontent, or stimulate them to acts of violence, are their worst enemies, and seek only, by the aid of popularity, to raise themselves to power; on the attainment of which, they will instantly trample on the rights, and sport with the lives, of those whom they had made the blind instruments of their ambition."

It is next shown, with great clearness, that Mr. Erskine's account of the present state of property in France is much exaggerated, if not totally misrepresented; and that his inference, as to the duration of the usurpation, founded on that circumstance, is thence necessarily fallacious and ill-grounded. If the author's arguments on this head wanted any corroboration, they have been very strikingly confirmed by the interesting events, which have taken place since his pamphlet was published. Had the power of the present usurpers been as firmly established, as Mr. Erskine wished to represent it, their late violences would have been as absurd and mad, as they are tyrannical. It is consolatory to find this sensible writer so thoroughly convinced of the impossibility of this usurpation being durable. The reasons he gives for this opinion are very strong. What he says of their late constitution (for, at the moment we are writing this, we consider France, as totally without any constitution whatever, or even the shadow of a constitution; their last, like all that preceded it, being now completely overturned) and the certainty, that it would either "become the prey of the Jacobins, or prove fatal to the republic," by leading to a restoration of a monarchy, as we presume he means, now rests suspended, as far as we can judge, in an almost even scale; but the moment of decision cannot be very distant; and may that decision be propitious to the restoration of order and peace!

As the opposing party, in this country, attribute the war altogether to the ministry, Mr. Bowles retorts, by ascribing a great part of its ill success to *their* machinations. His words are strong; but on their justice the public will decide. They occur in the 167th page of the present tract.

Though

Though Mr. Bowles, with a zeal, that in such times is very laudable, has frequently appeared, during the present contests, to oppose his arguments to the contagion of French principles, we consider as totally unjust every attempt to represent him as a mere party-writer. By his various writings, we have been convinced, that he is a man of a candid and liberal mind, sound understanding, and good abilities; and, above all, great rectitude of principles. The high, and we doubt not, sincere compliments, which he pays to Mr. Erskine, for his attachment to religion, are very honourable to himself; as proving his own just and cordial adherence to the same great object; and if we have given a conspicuous place, in our arrangement, to this, and others of his publications, it is because we have been uniformly convinced of their patriotic tendency, and the excellent intentions of the writer.

ART. IX. *Lessons, Astronomical and Philosophical, for the Amusement and Instruction of British Youth: being an Attempt to explain and account for the most usual Appearances in Nature, in a familiar Manner, from established Principles: the whole interspersed with Moral Reflections.* By Olinthus Gregory. 12mo. 244 pp. Robinsons. 1796.

ELEMENTARY treatises upon philosophical subjects, comprised within a portable compass, and written in popular terms, are deserving of every attention from those who engage in the instruction of youth. Few treatises appear on this principle more entitled to that attention, than the little work before us. It is divided into 27 lessons or lectures: the first fifteen of which treat on astronomical subjects only, the remaining lectures are devoted to philosophical doctrines at large. The writer has selected the most useful and impressive topics, in each of these departments; and accounted for the different phænomena, in a manner at once clear and satisfactory. An additional value accrues to these lectures, from the moral reflections and apposite quotations with which they are interspersed and accompanied. A short extract from the author's explanation of gravity, will acquaint our readers with the style in which these lessons are conveyed; and we feel sensible, that, in recommending the work to the instructors of youth, we are equally doing an act of justice to the author, and of service to the public.

“ How admirable, how extensive, how diversified, is the efficacy of the single principle gravity! 'tis this which penetrates the minutest pores

pores of all bodies, and diffuses itself to the remotest limits of the mundane system: 'tis this which keeps the planetary orbs, already impressed with motion, equipoised upon their centers: 'tis this to which we may attribute the pressure of the atmosphere: 'tis this which causes the ocean to ebb and flow, with such wonderful regularity, and yet confines it within proper bounds: these and other complicated effects, arise from one single cause. And what is gravity? We know there is such a power, and we know how its acts; but that it is a primary quality essential to all bodies, does not manifestly appear: those who enquire after the cause of gravity must be informed, that the true cause is the *Deity*, for gravity may not improperly be called, "the finger of God, the constant impression of divine power;" in every other sense, the cause is likely to continue unexplored by mortals.

"But if the cause of gravity has never yet been discovered, shall gravity itself, for that reason, be called an occult quality, and rejected from philosophy? Those who draw such a conclusion, should take care, lest they advance an absurdity, by which the foundations of all philosophy may be overturned. For causes usually proceed in a continued chain, from a compound to a more simple; and when we have arrived at the most simple cause, we can go no farther. No mechanical explanation can be given of the most simple cause; for if these could, the cause would not yet be the most simple. If these most simple causes then, may be called occult, and rejected, for the same reason, we may reject those causes which immediately depend upon them, and those also which depend upon these last; and so on, till philosophy be entirely divested of all causes whatever.

"By the method of analysis it is, that we must trace out the established laws of nature, or that order in which instrumental causes are used in producing natural effects. But as we rise from effects to causes, the more general are those powers which we discover. Effects apparently contradictory, are found to proceed from the same principle. The ascent of light bodies, as well as the descent of heavy ones, is the consequence of the universal gravitation of matter. Cohesion, dissolution, and various phenomena in chemistry, are derived from the attractions of minute particles at very small distances. And wherever we turn our view, the whole course of nature evidently points out to us, that all the various appearances which we behold, flow from a few very general and subordinate causes, which more immediately depend upon the ascendant power of the one Supreme, the Author, and Governor of the Universe! whose existence and influence is [are] manifested by every the most obvious effect; and of whose power, wisdom, and goodness, we acquire higher and more enlarged conceptions, in proportion as we obtain a more complete knowledge of his works." P. 54.

We noticed some time ago (vol. vii. p. 94) a little work, on a plan exactly similar to this, which we thought deserving of commendation. That consisted only of 68 pages; this, being so much enlarged, may be fitted for pupils at a more advanced period of education, while the other may be considered as a first introduction. We have not at present an opportunity of comparing them with more exactness.

ART. X. *Plans for the Defence of Great-Britain and Ireland.*
 By Lieut. Col. Dirom, Dep. Q. M. G. in North-Britain:
 Edinburgh. 8vo. 146 pp. 2s. 6d. Creech, Edinburgh;
 Cadell and Co. London. 1797.

TO the amusing and sensible author of the Narrative of the *Campaign in India, in 1792, we are indebted for the present work; which appears to have been written principally with a view of introducing a plan for a volunteer militia, which may be established with advantage in England; but is more immediately calculated for the use of Scotland. The first chapters contain a summary account of the plans which have been adopted for the internal defence of Great-Britain; with a dissertation on the probable mode of attack which would be adopted by an enemy, and the difficulties to be encountered by him, which we are happy to find, in the opinion of so able an officer, almost insurmountable. But it will be satisfactory to all our readers who are interested in the welfare of their country, (and we wish for no others) to know the author's opinion in his own words. After supposing the enemy to have effected a landing, he proceeds thus:

“ Instead of encamping among the hills, as Fabius Maximus did, in consequence of his being inferior to Hannibal in cavalry, we should have no need to keep so far aloof from our enemy, and have only to choose strong positions at such a distance from him, as to prevent a surprize. Even when he halts for the night, we must not allow him to rest, but have parties constantly employed to harass his camp, stealing upon him in every direction; which we should be enabled to do from our superior knowledge of the country.

“ The enemy, either in the course of, or after his second day's march, would probably find it necessary to detach parties to forage. Here our superiority in cavalry would certainly enable us to cut off; but without trusting to that success, our yeomanry cavalry should be constantly on the watch, to observe the quarter to which the foraging parties of the enemy were directing their march, and endeavour to anticipate them by setting fire to the dry forage, and driving off cattle, &c. which may appear to be within their reach; and were they to stop in any situation, at a distance from their army, to cut green forage, their destruction would be inevitable.

“ In opposing an invading enemy, many positions would occur at the crossing of rivers, and entry of defiles, where successful stands may be made against him. A chain of redoubts, defended by the infantry, artillery, and pioneers, the cavalry posted in the rear to cover their retreat, would render such positions long tenable; and would either oblige the enemy to attack them in front with great loss, or to detach a part of his army, which, in attempting to turn such post,

* See Brit. Crit. vol. i. p. 5.

might be surrounded and cut off; or the whole of his army might be obliged to change its route to one more circuitous, which might afford us a further advantage, in probably forcing him into a more difficult country.

“Opposed in this way, the enemy must fight his way inch by inch, as he proceeds; and his fighting men, having also to labour by turns as pioneers, in repairing the roads and intrenching his camps, he can advance only by slow degrees, and would probably find a very few miles to be a tedious and fatiguing march. His difficulties, far from decreasing as he advances into the country, would multiply in proportion to his distance from the coast; and if we could but attack his convoys on their march, an enterprize easily accomplished, when his line of operation comes to be extended, we should strike at him where he is most vulnerable, and at length force him to lay down his arms, or return for provisions to the coast.

“Such is the plan of defence by which it is conceived an invading enemy must be certainly defeated; and its outlines are given, without regard to the co-operation of our fleets; because, insulated as we are, our resources on shore are adequate to our defence, even when inferior at sea.” P. 75.

The suggestions of Colonel Dirom, relative to the diseases of tropical climates, introduced in touching upon the defence of our distant territories, are so very material, and appear to us to carry so much weight with them, that we cannot forbear adding another extract of some length.

“In regard to the prevention of sickness in tropical climates, it is evident, from the healthy state of men on board ships of war, which are under proper discipline, that the pestilence in these latitudes is not in the atmosphere. Although an epidemic disease may rage occasionally, the constant unhealthiness of any country must arise from local circumstances, such as an interruption of a free circulation of air by high hills or by woods, putrid exhalations, arising from marshes and uncultivated lands, bad water, &c.

“In the island of Jamaica, where the troops are generally unhealthy in the garrisons along the coast, and were particularly so in the years 1780 and 1781, a calamity doubly alarming, as the island was threatened with an attack by the combined forces of France and Spain, the late eminent Sir Archibald Campbell determined to try a new experiment for the accommodation of the troops. He chose an elevated situation in the mountains behind Kingston, called Stoney Hill, where there was good water, a free circulation of air, and a temperature of climate, in general ten degrees cooler than in the low country along the coast. The wood which was cleared from the hill, and the soil, which was clay, were the chief materials used in constructing the barracks. The 19th and 30th regiments were sent there on their arrival from America, and ground was allotted to them for gardens. They enjoyed a degree of robust health very unusual in that climate. When not upon duty, or under arms, they were employed in their gardens, or in amusements, the whole day long. Their wives and children enjoyed equal happiness; and, in the course of two years, this military colony, for so it appeared, had not at any time

time a quarter, if even so great a proportion, of them sick, as they would have had in Europe; and there is reason to believe that, during that time, they had nearly as many children born in the regiment, as they had lost men by death.

“ This fact will appear highly interesting to all military men, and is well deserving the attention of government. It may also be worthy of consideration, whether our West-India islands might not be more effectually defended by fortified cantonments, in such commanding situations, whence the troops would march in health to meet the enemy on the coast, than by weak batteries and forts; which cannot be long defended against a superior force, and, when taken, give a footing to the enemy, which prevents their being afterwards relieved, and frustrates the advantage arising from a superior fleet. It was upon the natural strength of the country, and not upon the fortifications along the coast, that Sir Archibald Campbell, a most skilful engineer, placed his chief reliance for the defence of Jamaica.

“ In the East-Indies, the country being more open, and better ventilated, and the soil, in general, of a light dry nature, the climate, although the heat be greater, is far more healthy than in the West-Indies: and it has there been found, that troops, after being gradually seasoned, may use violent exercise, and expose themselves freely in the sun: at least such is the case on the coast of Coromandel; and, excepting in the lower parts of Bengal, where circumstances are different, may be said to be the general character of the climate in India.” P. 137.

Though the immediate danger of invasion seems to be averted, by the late events of the war, the plans of a man, so experienced and sagacious as the present writer, must deserve attention; and his opinions respecting tropical climates are highly important, at a time when, for want of some due precaution, or some fortunate remedy, so many of our countrymen fall a sacrifice to the diseases of the West-Indies.

ART. XI. *A Critical and Practical Elucidation of the Morning and Evening Prayer of the Church of England.* By John Shepherd, M. A. late of Queen's College, Oxford, Curate of Paddington. 8vo. 419 pp. 7s. Faulder. 1796.

THE Liturgy of the Church of England has been admitted, by judges of the greatest discernment, and of the most unbiassed integrity, to be calculated, in a degree beyond every other, to answer and promote the purposes of Christian devotion. Of the sense, force, and genuine propriety of this service, numbers, though regularly conversant with its letter and text, are yet, in a great measure, ignorant. The knowledge of these can only be acquired by tracing history back to its origin, and noting

noting the various changes and improvements which it received at different æras of the Church, in order to accommodate it more perfectly to general use. No book, though many treatises on the Liturgy exist, has furnished better, or more correct materials, for such an enquiry, than the volume before us; and we know not whether to annex more value to the body of the work in which that compilation is illustrated, or to the introductory essay in which its history is written.

This preliminary essay sketches out the origin of our church service, from the Primer of Henry the Eighth, through the various additions and corrections which it received, down to its last revival, by public authority, in 1661. Much curious and instructive matter is to be found in this analysis. Our readers will be gratified in seeing this author's account of the first material step towards uniformity of worship, in the injunctions of 1536.

“ In the *Injunctions* published this year, as well as in those afterward promulgated from time to time, all persons are required to adhere to the *Book of Articles*: and the universal clamour raised among the Papists against these Articles, shews, that the establishment of them was apprehended to be an important acquisition to the cause of the Reformation.

“ If in the *Book of Articles*, as well as in the *Primers*, we sometimes find Popish errors intermixed with the genuine doctrines of Scripture, we should recollect that these errors were not of a nature to be corrected in a moment. The darkness arising from the union of superstition with ignorance, required not only a morning, but a meridian sun to dispel it. Though Cranmer, and a few others, might discern the enormous growth of the tares, that had been sown among the wheat, they likewise saw that the harvest of the reformation was not ripe; the proper season was not yet come “ for gathering the tares, and binding them in bundles to burn them.”

“ The *Injunctions* of this year, as well as the *Primers* and *Articles*, were indeed extremely favourable to the advancement of the reformation. These *Injunctions*, probably composed by Cranmer, were published in the King's name by Cromwell, who, since Henry's being declared *supreme head of the Church*, had been appointed Keeper of the Privy Seal, and the King's Vicar-general, or Vice-gerent, in all ecclesiastical affairs. The *Injunctions* require ‘ the clergy frequently to publish to the people, that the power of the Bishop of Rome is usurped; and has no foundation either in the word of God, or the law of the land. The clergy are to declare the *Articles* lately published, and to explain which are articles of faith, and which relate to ceremonies and ecclesiastical polity. They are not to extol images or relics for gain, but to teach the people to keep God's commandments. Instead of recommending pilgrimages, they were to inform the people that they served God more acceptably by attending to the proper business of their respective stations: and that the money spent in pilgrimages

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would be better employed in charity to the poor.—They were to exhort the people to teach their children the Lord's Prayer, the Creed, and the Commandments, in the vulgar tongue, and further, to instruct them in the principles of religion. The incumbents of the greater livings were required, for every hundred pounds a year they received, to give an exhibition to a poor scholar, either at a grammar school, or the university: and all were obliged to appropriate a fifth part of their annual income, where so large a proportion was necessary, to the repair of their parsonage, or vicarage houses, and afterwards to keep them in a decent state of repair. In particular, the clergy themselves were to be diligent in teaching the people: not to frequent games and public-houses unnecessarily: but to apply to the study of Holy Scripture; to frame their lives accordingly, and to be examples to others to live well.'

“ These are the principal heads of the Injunctions, the whole of which gave great offence to a corrupt clergy, and to many of the laity attached to the *ancient* religion. The Injunction last mentioned increased the labours of the secular clergy, and imposed those decent restraints, which few of them had been accustomed to observe. One Injunction burthened them with additional expences, which, however, their lawful revenues enabled them easily to supply, whilst another, by abolishing a lucrative branch of ecclesiastical commerce, cut off a very fertile source of their opulence. The Injunctions concerning relics, pilgrimages, and the education of young persons in the principles of Christianity, ordained that as a duty, for which, as a crime, Protestants had lately been punished with death, unless they purchased a pardon by recantation, or at least by silence*. Hence the king, who professed to maintain the *old* religion, was suspected of heretical innovation. The abolition of the smaller monasteries had already alienated the affections of a great part of the regular clergy. In their outcries against the government, they were now joined by a numerous body of the secular, or parochial priests: and both parties, who were ready enough to admit Henry's supremacy when it was exercised in their own favour, complained that the Injunctions were not sanctioned by the Convocation: for it is indeed worthy of observation, that the promulgating of these Injunctions was the first act of pure supremacy which the king had exercised. The superior abbots likewise, from the fate of the smaller monasteries, foreseeing that their own establishments and immunities might hereafter be invaded, found-

* “ Bur. P. i. b. III. p. 226. Perhaps the punishment inflicted on the *Lollards* was not entirely in consequence of the practices and opinions here enumerated. Some of them maintained that allegiance and obedience might and ought to be withdrawn from the king, or supreme magistrate, under circumstances, which it is not necessary to particularise. It is enough to say, that some of the *Lollards* appear to have supported positions, which no civil government whatever, regardless of its own safety, can allow to be propagated with impunity. *Lollards, Wickliffites, Hussites, Bohemian-Brethren, &c.* are titles by which *Protestants* were generally meant.”

ed the alarm, though less openly, and the credulous multitude were led to believe, that 'it was better to live under the Turk than the King's Vicegerent.' In short, the King's Injunctions*, and Cromwell's activity in promoting the reformation, and suppressing the monasteries, gave rise this year to three rebellions, all of which were principally fomented by the clergy. In the first, a Prior of Lincolnshire, disguised as a cobbler, and conducted by a monk, contrived to raise a tumultuary army of 20,000 men†." P. v.

It was not till the year 1548, that, by the command of Edward VI. a regular service was enacted for uniform and general observance. The judicious alterations which our compilers made of the services then in existence, form an interesting part of this history: we shall content ourselves with an extract relating to Mattins (or Morning Prayer) as they were celebrated previously to these alterations.

"The compilers, it is generally said, began with the Morning Prayer. I do not know that any one, either of our ritualists, or commentators on the liturgy, has described the office of Mattins, or Morning Prayer‡, as this service was performed in the church of England established prior to the reformation. A summary account of this office may, therefore, gratify curiosity, where easy access cannot be had to the books in which it is ordained. Such an account will illustrate the principles upon which the leaders of our reformation proceeded: and a comparison of *ancient* mattins, with the *mattins* in Edward's first book, will prove, that the object of the compilers of our liturgy was, according to their own account, 'neither to please those who were so addicted to their old customs, that they thought it a great matter of conscience to depart from a piece of the least of their ceremonies,' nor, 'on the other hand, those who would innovate all things, and liked nothing that was not new§.' They attempted 'not so much to satisfy either of these parties, as to please God, and profit them both||.'

"Mattins began with the Lord's Prayer, Hail Mary, and the Creed, which were said with a low voice, or privately, by the priest and people, all kneeling. Then, all standing up, the four versicles, which, in our office, follow the Lord's Prayer, are said with a loud voice, by the priest and people alternately. When the priest pronounces the first versicle, 'O Lord, open thou my lips,' he is directed by the rubric, with his thumb to sign his mouth with the sign of the cross; and, at the third versicle, 'O God, make speed, &c.' he is,

* "The secular priests, according to Hume, found themselves reduced by the Injunctions to a *grievous servitude*. By what article of the Injunctions were they so reduced?"

† Fuller, Burnet, Collier, Strype, Heylin, Hume.

‡ "These words are synonymous; mattins is indeed a little obsolete, but in the calendar it is implied to denote morning prayer.

§ "Discourse on Ceremonies. || Ibid."

with his right hand, to cross himself from his forehead to his breast in one direction, and in a transverse line from the left shoulder to the right. After the versicles; follow Gloria Patri, and, in-general, Allelujah. Between Allelujah and the invitatory psalm, or venite exultemus, comes the invitatory, which varies according to the season, or the day. After *venite* follows a metrical hymn. Then psalms are recited, and lessons read. In this part of the service there is a considerable variety on different days: but, to enter a little farther into particulars, I shall select the office of Mattins appointed for Christmas Day.

“ Excepting the invitatory, which is changeable, till the end of *venite exultemus*, the order of Mattins is every day the same. On Christmas Day an appropriate metrical hymn follows *venite*. After the hymn, psalms 2, 18, 44, are recited. At the end of each are antiphons or anthems: and, after the last, the Lord’s Prayer, a precatory absolution, and a benediction are said. The three following lessons from Isaiah are then read, c. IX. to v. 7, c. LX to v. 8, and c. LII to v. 7. At the end of each lesson are added Responses, and Gloria Patri is sometimes sung.

“ In the second Nocturn*, psalms 47, 71, and 84, are recited, with their respective anthems. After the last, a Response, an Absolution, and a Benediction, different from those in the first Nocturn, are said. The Lord’s Prayer also is again repeated. Then follow three lessons, the fourth, fifth, and sixth, all taken from an Homily of *Leo the Great* on the Nativity. These are nearly of the same length with the former lessons from Isaiah, and each is followed with Responses, Versicles, &c. as before.

“ In the third Nocturn are recited psalms 88, 95, 97, with appropriate anthems, &c. These are succeeded by what is called the *reading* of the Gospel according to St. Luke. The mode of reading will appear extraordinary. In the three last lessons, the reader only indicates the Gospels for the day†. The seventh lesson at Mattins, or the first in the third Nocturn, begins with Luke, c. 11. v. 1. but only one verse is here read, and after it *et reliqua* is added. This verse is followed by an extract from one of *Gregory’s* Homilies, preached on this Gospel on Christmas Day. The extract, which properly constitutes the lesson, is followed by a Response, &c. The eighth lesson begins with the recital of the 15th verse of Luke 11, and *et reliqua* as before. This is followed by a portion of a Homily by *Ambrose*, with Responses, &c.

* “ The first Nocturn was sometimes performed at nine, the second at midnight, and the third at three; but they were more generally united, and said in the morning.

† “ This was peculiar to Christmas Day, on which there were three different epistles and gospels read in the three separate masses performed this day. The first was at midnight, the second at the dawn, and the third at mid-day. In Edward’s first book, the Eucharist was *twice* celebrated on this day. In the *second* communion the Introit, Collect, Epistle, and Gospel, were different from those of the *first*. In the *second* book the *first* communion was omitted.”

The ninth lesson is v. 1 of c. 1, of St. John's Gospel, with an appropriate portion of one of *Austin's* Homilies. Then is said *Te Deum*; *Dominus vobiscum*, &c. and Mattins conclude with the collect of the day*.

“ By comparing this incomplete account with the Morning Prayer, in Edward's first book, we may in general discover what our reformers either retained, or omitted, what they transposed, altered, or added. In the course of the elucidation, I have noticed the greater part, at least the most material, of these variations. in their respective places.”
P. xviii.

Having given thus minutely the history of our Liturgy, Mr. Shepherd proceeds to his main design, the critical and practical elucidation of it. His plan embraces the analysis of each distinct part, and the history of so much, as is necessary to show its interpretation and property. Our readers will better understand the author's method by the following extract.

“ VERSICLES AFTER GLORIA PATER.

“ The first, that is, the penitential part of the service being completed, we proceed to the Eucharistic; or ‘ to render thanks to God, for the great benefits that we have received at his hands,’ and by repeating a portion of the book of psalms ‘ to set forth his most worthy praise.

“ Preparatory to this, the minister, addressing the congregation, exhorts them to praise the Lord. The Versicle he repeats, is a literal translation of the Hebrew Alleluiah, a form which is employed by St. John in the Revelation, and was frequently repeated by the members of the ancient church, both in their public offices, and private devotions†. Alleluiah is likewise the title, as praise is the subject of many of the psalms. And the name, by which the book of psalms is

* “ Dr. Bennet, who has calculated ‘ what quantity of our several offices is taken from popish liturgies,’ (under which appellation I presume we must include the offices of Sarum, and of the Gallican church, as well as of the Romish) informs us, that, setting aside whatever is borrowed from the Scripture, the Apocrypha, or the fathers of the first four centuries ‘ there remains in the Morning Prayer about one fourteenth part.’ The accuracy of all his calculations I undertake not to warrant.”

† “ Cantatur ubique Alleluiah. The whole assembly sung it at funerals with so loud a voice, that Jerom says, the gilded roofs of the churches shook with Alleluiah. *Aurata tecta templorum reboans in sublime quatiebat Alleluja.*—Mariners used it, as a signal, or call, at their labour, and the banks echoed Alleluiah. (*Sid. Apol.*)—The ploughman in the field sung Alleluiah. And St. Austin describes it as the sweet signal, or call, by which Christians reciprocally invited each other to sing praises to Christ. *Celeusma nostrum dulce cantemus Halleluiah.*—Again, *Venerunt dies ut cantemus Halleluiah.* In Psalm cx.

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distinguished among the Jews, is *Sepher Tehillim*, or the book of praises.

“ In the first Liturgy of Edward VI. Alleluiah, which is retained untranslating, is appointed to be sung from Easter to Trinity Sunday. The fifty days between Easter and Pentecost, we have already had occasion to remark, were, in the primitive church, days of great rejoicing in commemoration of our Lord’s Resurrection. In some respects, they were observed with a solemnity equal to that of the Lord’s Day. In particular the angelic hymn, Alleluiah, was in many churches chanted during this season only : to which practice, the Rubric of our first book of Common Prayer seems to refer*. It was afterwards translated, and appointed to be used daily, immediately before the invitatory psalm.

“ To the question, Why Alleluiah is placed here, we reply, that, as the words ‘ let us pray,’ are oftentimes premised to excite attention to the prayer ensuing, or to intimate a transition from one mode of prayer to another ; so ‘ praise ye the Lord’ is an indication, that we are now passing, from the penitential to the Eucharistic part of the service. It is, at the same time, an impressive invitatory, addressed to the whole congregation, and calling upon them to join the minister in praising God, and to unite with him, not only mentally, but vocally, by the responses.

“ The answer of the people, ‘ the Lord’s name be praised,’ shews their obedience to the pious exhortation of the minister, and evinces their desire to join with him in praising God. This response was introduced into our Liturgy at the last review. But before this, it stood in the book of Common Prayer, drawn up by the Episcopalians, in the reign of Charles I. and designed for the use of the church of Scotland. This book is commonly distinguished from our Book of Common Prayer by the name of the Scottish Liturgy. And here I notice, once for all, that many of the alterations, and additions, made in our Rubrics and Liturgy, in 1661, were taken from the Scottish Liturgy†.” P. 122.
Mr.

* “ In Africanis ecclesijs non omni tempore, sed tantum Dominicis diebus, et quinquaginta post Domini Resurrectionem Alleluiah cantatur. Apud nos : præter dies Jejuniorum, et quadragesimæ, *omni tempore* canitur. *Isod. de Offic. Ut Halleluia*, per solos dies quinquaginta, cantetur, non usquequaque observatur.—Nam et in variis diebus variè cantatur, alibi, atque alibi ; ipsis autem diebus ubique. Aug. Ep. cxix. c. 17. P. cxix.

† “ The book prepared by the Scottish Bishops, was afterwards revised by Archbishop Laud, Juxon, Bishop of London, and Wren, Bishop of Norwich. Juxon, who was then Lord *Treasurer*, had employment enough of a different nature ; and the labour of revival fell upon the other two. They made several considerable alterations, which were approved by his Majesty. After having been twenty years in contemplation, the Scottish Liturgy, in 1636, was finished, and ratified by a royal edict. The reception it met with, and the subsequent suspension of the Liturgy of the Church of England, &c., are events but too well known. See Heylin’s *Life of Laud*.

Mr. S.'s remarks on the mode of reciting the Psalms, are judicious and satisfactory.

“ In the early ages of Christianity, when Psalmody was considered as a principal part of the public worship, different churches recited the Psalms in different ways.

“ 1. They were sometimes sung by the whole congregation; men, women, and children, all uniting their voices. This is thought to have been the most ancient, and was, before the introduction of alternate Psalmody, the most general practice.

“ 2. In the Egyptian monasteries, one person standing recited all the Psalms, (except the last) the rest of the people sitting with humility, and listening with reverence*.

“ 3. Sometimes one person repeated the former part of the *verse*, as we may now properly express it, and was joined by the congregation in the close of the sentence†. Even in the service of those churches where alternate recitation was generally practised, this mode, for the sake of variety, was occasionally adopted‡.

“ 4. A fourth way was for the congregation to divide into two parts, and to sing, or rather chaunt, alternately verses. From the responsories, and from the chaunt of men, women, virgins, and children, there results, says Ambrose, a grateful melody§.—But after all it must be confessed, that, from the writings of the primitive fathers, we cannot, in this instance, prove any thing like uniformity of practice||.

“ In the Scottish Liturgy the new translation of the psalms is used; and there is annexed to the book a curious rhyming version of the psalms, entitled, *The Psalms of King David translated by King James.*”

* “ Qui dicturus Psalmos surrexerit. Cuncti sedilibus humillimis infedentes ad vocem Psallentis omni cordis intentione dependent. Cassi. Inst. l. 11. c. 12.

† “ This was the practice of the church of Alexandria under the illustrious Athanasius, who was five times expelled from his Episcopal throne. Before his third exile a numerous body of soldiers (5000) beset the church in which he was performing divine service, with an intent to apprehend him. Athanasius, who was no less remarkable for his presence of mind, and promptitude in danger, than for his piety and erudition, directed a Deacon to begin the recitation of a psalm, (probably the cxxxvith.) and the people to join with him in the clause, ‘ for his mercy endureth for ever.’—After the Psalm was interrupted, a prayer said, and the people in general gone out, Athanasius escaped among the clergy; the Arians (who had undertaken to point him out to the soldiers) not distinguishing him. ‘ I passed,’ says he, ‘ through the midst of the soldiers, some of whom had surrounded the altar, and others with drawn swords, were walking about the church, the Lord guiding, and preserving me.’ Athan. de Fugâ—Also Socr. Soz. and Theod.

‡ “ See Basil’s very valuable 63 Epistle,

§ “ Amb. Hex. l. 111. c. 5.

|| “ There were, says Jerom, tot pene psallentium chori, quot gentium diversitates. Ep. ad Marcell.”

Whatever

“ Whatever might be the origin of the alternate recitation of Psalms and Hymns in the Christian church, we can trace its existence about the close of the first century* ; and we know, that this practice nearly corresponds with what is related in the Old Testament of Moses and Miriam. It agrees with the custom of the Jewish church ; and that our Saviour and his disciples sung alternately the hymn after the last supper, is an opinion by no means devoid of probability. Whether this alternate mode of recitation was used in the church of Antioch under Ignatius ; whether he introduced it, in consequence of his having heard the angels praise God in this manner ; whether after his death it was for a time discontinued, and revived by Flavian and Diodore ; or whether they first brought it into practice ; are points not easily to be decided †.

“ Admitting, what it is presumed the generality of Protestants in the present day are willing to admit, that the account given by Socrates is erroneous, and that Ignatius did not hear the angels praise God in this manner, yet there is one who professes he did ; and the testimony of this witness few Christians will be disposed to dispute. ‘ I saw the Lord,’ says the evangelical prophet, ‘ sitting upon a throne. Above it stood the Seraphim. And one cried unto another and said, Holy, Holy, Holy, is the Lord of Hosts. The whole earth is full of his glory.’ Isa. vi. 2, 3.

“ This alternate recitation of the Psalms is not, as far as I at present recollect, enjoined by any Rubric, nor by any other injunction of our church. But we uniformly adopt it, and in defence of our practice, we have to alledge, that it is perfectly congenial to the usage of antiquity, is sanctioned by the recommendation of the wisest and best among the fathers, has been ratified by respectable councils, and the most approved ecclesiastical laws : and is obviously calculated to keep up the attention, and assist the devotion of the people ‡.” P. 136.

We meet with observations of great solidity and importance, upon the reading of the lessons ; and, throughout the whole of this part, the author discovers a mind richly furnished with acute and discriminating knowledge. On the origin of collects, and the sense of absolution, Mr. S. discovers with much

* “ See Pliny’s celebrated Letter to Trajan.

† “ On this subject there is much disagreement in the accounts given by the ancient ecclesiastical historians ; as well as in the opinions of their commentators, and of liturgical writers. Some reconcile Socrates with Theodoret, by supposing that one speaks of hymns composed for the service of the church, and the other of the book of psalms. Some think Theodoret meant no more than that Flavian introduced the practice of alternate recitation in the *Greek* language, which in the *Syriac* had been used many years before. This is certain, at a very early period, the practice was common.

‡ “ On the subject of the Psalms, our method of reciting them, &c., see Hooker’s Fifth Book of Eccl. Pol.”

critical ability; and enters very much at large into the different modes and forms, under which the latter is to be administered.

We could easily present our readers with many more passages from this book, replete with information; those which we have already produced, will suffice to show, that Mr. S. has not been uselessly employed in commenting upon our invaluable Liturgy. His talents and reading appear perfectly adequate to the task in which he has engaged; and we must express our hopes, that he will not want the encouragement of the public, to complete (as he pledges himself to do in another volume) an undertaking so important to the national church; and so pleasing to every mind which delights, as it ought, to dwell upon subjects thus connected with the practice of devotion.

ART. XII. *Supplement to the Anecdotes of some distinguished Persons, chiefly of the present and two preceding Centuries.* 8vo. 304 pp. 5s. Cadell and Davies. 1797.

OUR notice of the former volumes of this work has been sufficiently copious, as well as commendatory; it is now, Mr. Seward remarks, by the *advice of the bookseller*, brought to a conclusion. We gave the same advice, in our observations on the preceding volume; not from distaste or disgust, but because the very nature of such a publication requires a judicious selection; and the word selection becomes a solecism after a certain extent.

Among the more curious particulars in this volume, which have the additional recommendation of novelty, is the following anecdote of Sir James Hales.

“ SIR JAMES HALES.

“ By the kindness of Edmund Turner, Esq. the Compiler is enabled to enrich his volumes with the following account of a dialogue which passed between Sir James Hales and the Lord Chancellor, Bishop Gardiner, in Westminster-Hall. Sir James was a very exemplary judge in the time of King Edward the Sixth, and honestly gave his opinion in favour of Queen Mary's succession; but not favouring that Queen's partiality to the Catholic religion, he was removed from his employment early in the reign of that Princess. The dialogue is printed from a scarce pamphlet, and is entitled,

The Communication betwene my Lord Chauncelor and Iudge Hales, being among other Judges to take his Oth in Westminster Hall.

Anno M.D.LIII. VI. of October.

“ CHAUNCELOR.

HALES.

“ Master Hales, ye shall vnderstand that like as the Quenes Highnes hath hertofore receiuid good opinion of you, especiallie, for that ye stoode

stoode both faithfullie and lafulli in hir cause of iust succession, refusing to set your hande to the booke amonge others that were against hir Grace in that behalfe: so nowe through your owne late desertes: against certain hir Highnes dooinges: ye stande not well in hir Graces fauour. And therefor, before ye take anie othe, it shal be necessarie for you to make your purgation.

• *Hales.* I prairie you my Lorde, what is the cause?

• *Chauncelor.* Informatiō is geuen that ye haue indicted certain priestes in Kent, for sauing of Masse.

• *Hales.* Mi Lorde it is not so. I indicted none, but in dede certaine indictamentes of like matter wer brought before me at the laste assises there holdē, and I gaue order therein as the lawe required. For I haue professed the law, against which, in cases of iustice wil I neuer (God willinge) procede, nor in ani wise dissemble, but with the same shewe forth mi conscience, and if it were to do againe, I wolde doe no lesse then I did.

• *Chauncelor.* Yea master Hales, your cōscience is knowne wel enough. I know ye lacke no conscience.

• *Hales.* Mi Lord, ye mai do wel to serch your owne conscience, for mine is better knowne to mie selfe then to you, and to be plaine, I did aswell vse iustice in your saide Masse case bi mi cōscience as bi the law, wherein I am fulli bent to stand in trial to the vttermost that can be obiected. And if I haue therein done anie iniuri or wrōg: let me be iudged bi the lawe, for I will seeke no better defence, considering chiefly that it is mi profession.

• *Chauncelor.* Whi master Hales, althoughe ye had the rigour of the law on your side, yet ye might haue hadde regard to the Quenes Highnes presēt dooinges in that case. And further although ye seme to be more then precise in the lawe: yet I thinke ye wolde be verily loth to yelde to the extremitie of suche aduantage as mighte be gathered againste your proceedings in the lawe, as ye haue some time taken vpon you in place of iustice. And if it were well tried, I beleue ye shuld not be wel able to stand honestli therto.

• *Hales.* Mi Lord i am not so perfect but i mai erre for lacke of knowledge. But both in conscience & such knowledge of the law as God hath geue me, i wil do nothing but i wil maintain and abide in it. And if mi goodes and all that I haue be not able to counterpaife the case: mi bodie shal be redi to serue the turne, for thei be all at the Quenes Highnesse pleasure.

• *Chauncelor.* Ah sir, ye be veri quicke & stoute in your answers. But as it shoulde seme, that which ye did was more of a will, fauouring the opinion of your Religion against the Seruice nowe vsed, then for any occasiō or zeale of iustice, seinge the Quenes Highnes dooth set it furthe, as yet wishinge all hir faithful subiectes to imbrace it accordingli: & where ye offer both bodie and goodes in your triall, there is no such matter required at youre handes, and yet ye shall not haue your owne will neither.

• *Hales.* My Lord, I seke not wilful will, but to shew myself as i am bound in lone to God, and obedience to the Quenes Maiestie, in whose cause willingly for iustice sake (al other respectes set apart) i did of late (as your Lordship knoweth) aduenture as much as i had. And

as for my religion, i trust it to be suche as pleaseth God, wherein i am redy to aduventure aswell my life as my substaunce, if i be called thereunto. And so in lacke of mine owne power ad wil, the Lordes will be fulfilled.

‘ *Chancellor.* Seeing ye be at this point Master Hales, i wil presently make an end with you. The Quenes Highnes shal be enfourmed of youre opinion, and declaration. And as hir Grace shall therupon determine, ye shall haue knowlege, vntil whiche tyme ye may depart, as ye came without your oth, for as it appeareth, ye ar scarce worthi the place appointed,

‘ *Hales.* I thancke your Lordship, and as for my vocation, being both a burthen and a charge, more than euer i desired to take vpon me, whensoever it shal please the Quenes Highnes to ease me therof: i shall moost humbli with due contentation obei the same. And so departed from the barre.” P. 16.

We have pleasure also, in inserting the following original letter of Collins the poet.

“ MR. WILLIAM COLLINS.

“ The following letter of this exquisite Poet to Dr. Hayes, Professor of Music in the University of Oxford, was permitted to decorate this collection, by the kindness of his son, the late Professor of that elegant art in the same University. The music of the Ode to which it refers was excellently well adapted to the words. The chorusses were very full and majestic, and the airs gave completely the spirit of the Passions which they were intended to imitate :

‘ SIR,

‘ Mr. Blackstone, of Winchester, some time since, informed me of the honour you had done me at Oxford last summer; for which I return you my sincere thanks. I have another more perfect copy of the Ode; which, had I known your obliging design, I would have communicated to you.

‘ Inform me by a line, if you should think one of my better judgement acceptable. In such case I could send you one written on a nobler subject; and which, tho’ I have been persuaded to bring it forth in London, I think more calculated for an audience in the University. The subject is ‘ *the Music of the Grecian Theatre;*’ in which I have, I hope naturally, introduced the various characters with which the chorus was concerned, as *Cedipus, Medea, Electra, Orestes, &c. &c.*

‘ The composition too is probably more correct, as I have chosen the ancient Tragedies for my models, and only copied the most affecting passages in them.

‘ In the mean time, you would greatly oblige me by sending the score of the last. If you can get it written, I will readily answer the expence. If you send it with a copy or two of the Ode (as printed at Oxford) to Mr. Clarke, at Winchester, he will forward it to me here.

‘ I am, Sir,

‘ With great respect,

‘ Your obliged humble servant,

‘ *Chichester, Sussex,*
November 8, 1750.

WILLIAM COLLINS.

‘ P. S.

“ P. S. Mr. Clarke pass some days here while Mr. Worgan was with me; from whose friendship, I hope, he will receive some advantage.

“ *To Dr. William Hayes, Professor of Music, Oxford.*”

“ This great Poet did not often wander into the gayer and lively scenes of his art. The following verses by him, on a Quack Doctor of Chichester, are still remembered in that city :

‘ Seventh son of Doctor John,
Physician and Chirurgion,
Who hath travelled wide and far,
Man-Midwife to a Man of War,
In Chicester hath ta'en a house,
Hippocrates, Hippocratous.’

“ Collins was extremely attached to a young lady who was born the day before him, and who did not return his passion with equal ardour. He said, on that occasion, ‘ that he came into the world a day after the fair.’” P. 123.

We think that, to make this volume accord with those which preceded, it should have been ornamented with a plate. We trust, that Mr. Seward's leisure will again, and soon, be exercised in some work of similar elegance and interest.

ART. XIII. *A Treatise on Poverty, its Consequences, and the Remedy.* By William Sabatier, Esq. 8vo. 335 pp. 5s. Stockdale. 1797.

AMONG the honourable distinctions which this nation possesses, of none is it more justly proud, than of its unparalleled provision for the relief of the poor. That the relief thus bountifully provided, is often ill administered, and that the provision itself is not contrived with perfect wisdom, every man acquainted with the state of our country will readily confess. It is no less certain, that this imperfection, in our system of managing and legislating for the poor, cannot be ascribed to the want of a multitude of counsellors. Scarcely on any subject whatever have the minds of projectors, and the pens of authors, been more incessantly employed. Bill after bill has been brought into Parliament, and books without number have been written; each proposing a remedy for all our ills of this sort: yet very little has been done towards an actual cure of them. What are we to conclude from this failure? That the difficulties which stand in our way, though perhaps not insuperable, are yet excessively great: and the lesson to be derived from it is, that, with unwearied and redoubled endeavours to accomplish our purpose, we should join an in-
created

ereased circumspection in the attempt; neither despairing of final success; nor expecting to attain it suddenly, by any totally new and hazardous speculations. For our part, we attend with much readiness to every thing that is written upon this most important subject. We declare ourselves to be no sanguine projectors, no adventurous speculators, in the business of reforming the laws relating to the poor. Upon the *experience* in administering them, as they now subsist, which some among us possess, we rely for the ability to give a judgment, not altogether uninformed, on the several schemes which may be offered for the improvement of them.

Mr. Sabatier first defines *who are poor*; namely, those who, being "incapable of sufficient personal exertions, and possessing no property or absolute claim, are deficient in the means of existing in corporal health, without some auxiliary aid." (p. 19). He then proceeds (after digressing for a few pages) to enumerate, and comment upon, the *causes* of poverty. Here we find nothing remarkable, except that *agriculture*, undertaken upon theory, is placed among those causes. Doubtless, men unpractised in agriculture, often find themselves great losers by their speculations; but any trade whatever, under the same circumstances, would be attended by the same consequence. We do not wish to hear "gentlemen-farmers" decried. Many of them have made valuable additions to the stock of agricultural knowledge; and, if some have injured their fortunes, perhaps the blame may be usually laid upon extravagant living. At p. 30, we meet with a sound and useful observation: "This irresolution to save, and not the want of sufficient wages, is a radical cause of a continuance in poverty." The keeping of a pig seems to be reprobated too hastily (p. 32). If a cow be kept at the same time, and a garden be cultivated, a pig will fare tolerably well on milk, potatoes, &c. with grains from the nearest brewhouse; and will *not* cost, even when fatted, "three times the value (nor even the full value) of the meat."

Mr. S. informs us, that the poor are, "in the north, much more decent and regular, since the Union, than in the south of Britain (p. 38). We can confirm this account, and assign a cause for it; they are better *educated*. The Scotch labourers (who come, in great numbers, to assist in getting in the English harvest) are generally able not only to read, but even to write a good hand. From p. 40 to p. 69, the author shows, in a manner somewhat too digressive, that, if the poor continue in this situation, it is not the fault of the government, or constitution of this country; where (as he had before shown) the *ability* to rise above poverty, is greater than in any other state of Europe. The encomium upon the *administration* of our laws

laws (p. 53) is as just as it is concise and strong: "If there is perfection on earth, it is on an English bench." But, at p. 59, we differ much from the author: "A negative in the Lords should ever be avoided." This negative is interposed frequently, with the most salutary effect.

Under the second general division of this work are stated, *the consequences of poverty*; namely, *crimes, encumbrance to the public, or emigration.*

Among the "temptations to evil, which are the causes of crimes," we join most heartily in placing "the sale of spirituous liquors:" and we cannot forbear to think it very questionable (the superinduced habit of idleness, vicious practices, debility of body, and the consequent check to population, being taken into the account) whether the revenue be actually benefited by the importation of this destructive article.

P. 78. *Pawnbrokers* are doubtless, in many respects, a great evil; but the *extirpation* of them would, in London, be a very hazardous experiment.

"The prevention of crimes" is proposed to be effected by education—societies, and other foundations—taxes—and regulating the necessaries of life.

The subject of *education* is treated rather in a diffuse than in a very convincing manner. There are, however, many good practical suggestions on this head; particularly on the topic of children employed in manufactures, whose health, comfort, and instruction, are, we fear, often shamefully neglected. The necessity of *religious* instruction, and its powerful tendency to promote mens' temporal, as well as future advantage, are well set forth. The teaching of children to speak *truth*, in all cases, is also urged with much strength. The duty of the *clergy* to inculcate these important lessons, is the next topic of discussion. Here the author is so exceedingly digressive, that the title and subject of his book seem to be totally forgotten by him. First, he tells us of the origin of *government* in general; then of its officers; and, among them, of the *clergy*, and their constitution. Mr. S. is very fond of *simplifying* religion (p. 113): "The more simple any thing is, the better; except where the object is to keep in trammels, and to subject the undertaking to the interested views of designing jugglers. It is, therefore, surely a fair question to ask, what more is necessary on this subject, than to teach us our duty towards God, which is religion, and towards each other, which is morality, with a view of thereby meriting a future state of happiness?" To this it may be answered, that the clergy cannot make religion either more or less simple than *the Bible* has made it; they must declare "all the counsel of God;" all the doctrines

trines, as well as precepts, which God had thought fit to reveal to mankind. Among which, we believe, they do not find the doctrine of *meriting* a future state of happiness. — What follows, concerning certain doctrines, is flippant and superficial. To the character which Mr. S. requires in a clergyman; we see no objection, except that it is not so *complete* as he supposes. At p. 121, the author confounds prayer with thanksgiving. P. 123. “It is certain that our clergy may be considered as religious and moral professors; but they teach the theory only, without making the truth of that theory demonstrable by practice.” This is merely an unproved calumny. P. 125. The religion of a Christian is *not* “founded on the New Testament alone.” P. 131. Bishops are very wrongfully blamed, for the admission “of persons into the church whose morals are not exemplary.” Very few among the candidates for orders can be personally known to any bishop; but a strong certificate is always given, by no less than three clergymen; who may, indeed, sometimes forget what is due from them in this respect, but the bishop is clear of blame. A great deal follows concerning *tithes*; which has no connexion, visible or imaginable, with the subject of the work.

P. 139, &c. a list is given, with some short account of the most considerable charities in London and Westminster. At p. 145, some good hints occur, concerning premiums and bounties to manufacturers, farmers, and seamen. The chapter on “Taxes,” contains many good hints for a Chancellor of the Exchequer, but almost the whole of it is foreign to a treatise upon poverty. “The most intolerable of all taxes was that on christenings.” This tax is here wrongly named; and some of the objections to it are consequently inapplicable. It was a stamp-duty of 3d.—“upon the entry of any *burial, marriage, birth, or christening*, in the register of any parish, place, &c.” And by clause VIII. it was expressly extended to Quakers, as to *births, burials, and marriages**. It was ill projected, indeed; but we have known good effects accidentally arise from it. It caused some parish registers to be kept with exactness, which had not been kept at all during many years before. The marriage-act did the same thing. Ecclesiastical officers are sometimes negligent in calling ministers and church-

* Many parish-ministers are not aware, that a stamp-duty of 5s. upon every *certificate* of marriage, has existed ever since 5 W. and M. and that they incur a penalty of 5l. by writing it without such stamp. Marriage certificates of *seamens'* widows were excepted, by 6 and 7 W. 3.

wardens to account in this matter, which is of great public importance.

In the chapter on "regulating the necessaries of life," we find many good suggestions, and some that seem altogether visionary. Among the latter (for we notice *faults* in this book, with a view to its improvement) are these:—"coals *changing* owners between the pit and the ultimate vender, should be liable to forfeiture;"—the prices of conveyance, &c. should be regularly published;—no one should keep a coal-shed, who is not a merchant." A very good suggestion follows: "Parishes would do well to lay in coals at their own cost, and sell them in small quantities, at such a price, as would save the expences only."

In the chapter on "Crimes and English punishments," we read, "It is wonderful, that women alone are, by our laws, liable to be burnt alive." This is a strange slip of memory; the law in this respect, having been altered by 30 Geo. 3. c. 48.

At p. 253, we come to "the present management of the parochial poor, and the evils which arise from it." *Free gifts of money* to poor people are, indeed, mostly inexpedient; but we can see no great inconvenience in giving them "food in hard winters." Lending money to them is, in most cases, a bad mode of relief. A parish shop, for selling all the real necessaries of life, is a good thing in theory; but the difficulties of instituting and managing it, seem to render it *generally* impracticable. Selling to the poor, at an inferior price, is well recommended.

At p. 268, we find a system of discipline for the poor, which leads us to think that the author has rather speculated upon, than had much experience in, the management of them.—"The community should have power to demand their labour." A very good regulation this, in theory. But how is it to be enforced? Not by stripes, we presume; and as to imprisonment, to that they are condemned by a subsequent regulation. Their effectual labour can be obtained, only by *giving* them a *portion*, perhaps, a third part of their earnings.—"Their cloathing should be a uniform." This is only another mode of *badging*; which, being very odious, is almost universally disused, though positively required by a subsisting law. It may be right for convicted criminals, but surely not for paupers.—"They should never go out of the walls, on any pretence whatever, without leave." Not a tenth part of the poor-houses, throughout the kingdom, have any other walls than those of the house itself. This would be, in most cases, therefore, such an imprisonment, as we never did hear of, and, probably,

probably, never shall. In the *country*, they must be *sent out* to work ; and they will never want such employment as the most infirm are equal to, while water stands in the ruts, or thistles grow at the sides of the highways in every parish. We agree with the author, as to the difficulty of procuring proper overseers of the poor. But instead of declaiming on the subject, we shall propose a specific remedy for the evil. Among the duties of this office, two are especially irksome and intolerable to persons of any fortune and education ; the removing of paupers to their settlements, by orders of magistrates ; and the collecting of the poor-rate. Let the inhabitants of every parish be enabled, in Easter-week, to appoint a person to do those things, taking proper security, and paying him a poundage out of the monies actually collected. In case of their neglecting to do so, let the nearest justice appoint such a person, on application from the overseer. Then, take away *almost* every exemption from serving in this office ; for it will bring with it no other duties, than such as the most respectable persons might discharge, with great benefit to the community, and without any improper trouble to themselves. Whether the poor-laws shall be materially altered, or remain nearly in their present state, these amendments of them would, we think, be expedient and unexceptionable.

At p. 273, we have “ a plan for uniting the poor and criminals in one system of employment ;” but with a suitable difference in their treatment and occupations. The outline of it is, that, a number of engines for manufactures, should be erected in some one convenient spot in every county ; each engine to be worked by 50 men, instead of horses, steam, &c. For the poor of great manufacturing places, such a plan might be suitable. But in rural districts, where the poor have been chiefly engaged in husbandry, and out-of-door work, it would be as cruel towards them, as it would be detrimental to agriculture, to convert them into imprisoned and unhealthy manufactories. The nearer to their own homes poor labourers can be relieved, the better for them, and ultimately for the public. We concur entirely in the recommendation, to oblige the builders of cottagers to annex *some* garden-ground to each ; but not so much as *half an acre* ; which would discourage such building ; and which could not be well cultivated by one poor family in ten ; but would be a nursery of weeds, and a nuisance to all the lands in the neighbourhood.

On the subject of Mr. Pitt's Poor-bill, it is well suggested (p. 291) that “ a board should be appointed, to consider of and prepare such a bill for the next, (or rather, *some future*)

G g

Session

session of parliament." But we would by no means make the objects of this board so *various* as Mr. S. has made them; lest *many years* should elapse before the report could be prepared. We would conclude from its consideration—"the present state of the clergy, and their means of support—a general commutation of tithes—the criminal laws—the pressing of sailors—and a general enclosure bill." Each of these objects would require a distinct board, composed of men possessing very different sorts of knowledge. When the board had prepared a bill, a copy of it, with a request for remarks, should be sent to every *acting* magistrate in the kingdom; not, indeed, to those thousands of idle gentlemen, whose names crowd the commission of the peace, to no other end, than their own discredit, and the wasting of the valuable time of the judges, when their names are called over at the assizes. If one copy in every 50, produced an answer, much sound and practical information would not fail to be obtained.

No. I. of the Appendix, contains a dreadful account of the state of the poor manufacturers in *Manchester*; a town, the whole police of which, seems to stand in great need of regulation. We approve very much of the proposal, "to oblige all persons, letting lodgings, to take a licence," under good restrictions. If this regulation were to be extended throughout the kingdom, a great collateral advantage would be derived from it; namely, the increased facility of discovering and apprehending various offenders against the laws.

We have bestowed upon this book, a peculiar degree of attention; because it is of considerable importance; and because it holds forth, in the dedication, a hope of obtaining the notice of those, who can apply, to a good purpose, the information contained in it. In some particulars, it must be read with caution; being rash in its designs, and intemperate in its expression of them. With respect to the style, the idiom is often not purely English; but we do not think it necessary to allot more room, for pointing out the particular faults of this kind which we have remarked. One remark applies in common to this, and to other books of a similar description. To discover existing defects is never difficult, and always popular; but, to explain the cause of each evil, and suggest a suitable remedy, is far more arduous: nor is it safe to be at all precipitate in trusting those who profess to have a cure prepared for every case.

ART. XIV. *Memoires pour servir a l'Histoire du Jacobinisme, &c. Partie II. Dulau, De Boffe, &c.*

(Concluded from Page 107.)

ART. XV. *Memoirs illustrating the History of Jacobinism. A Translation, from the French of the Abbé Barruel. Part II. Vol. II.*

WE have deferred our account of the second volume of this work a month longer than we intended, in hopes that we might be enabled to subjoin the translation; but it has not yet appeared*. In the mean time a book, exactly collateral in its information to a large part of this second volume, has strongly attracted the public attention. This is Professor Robison's Proofs of a Conspiracy, &c. of which we shall give an account in the ensuing article. What the Abbé Barruel exemplifies chiefly in France, of the principles and machinations of the higher orders of Free Masons, the learned Professor displays still more at large from German authorities, and pursues among the *Illuminati*, and others. It forms, therefore, a respectable supplement to the present work, and will properly be considered in connection with it: though, perhaps, it may, in some degree, anticipate the matter of the volume yet unpublished of the *Memoires*. Though we cannot, as in our former article, take advantage of the translation of M. Barruel's work, in giving our citations, we shall continue to insert them chiefly in English, that we may not limit our information to the circle, large as it is, of those who are able to read the original.

Having fully explained to his readers, in the former volume, the rage of Voltaire, Diderot, D'Alembert, and their associates and disciples, against Christianity, M. Barruel now proceeds to show how this rebellion against the divine authority, produced also rebellion against the highest human authority, and a hatred of kings almost, or perhaps quite, as violent as their blasphemous hatred of the Saviour of Mankind. Voltaire is not, he observes, to be considered as the voluntary source of this second conspiracy. His principles indeed led to it, and

* The second volume of the translation has been very lately published, but did not reach us till this passage was written, and our extracts made in a translation of our own. We shall compare them together, and note any remarkable variation, if it should occur.

the tendency of his writings carried his most zealous admirers to conclusions on this subject, which he had not himself pursued to their extent. So far from being in this point the founder of the conspiracy, he was rather carried away by the enthusiasm of his own disciples, and unable to resist, though not desirous to inflame, their zeal for the destruction of monarchies.

“ If this man, the most obstinate and most inveterate of the enemies of Christianity, had consulted only his own propensities, or if it had been in his power to keep his sophists in as much submission to his political notions, as he was able to enforce respecting his systems of impiety, the vow of overthrowing all thrones would never have proceeded from his school. Voltaire loved kings, he was particularly pleased with the favour they bestowed, and the homage they paid to him, and allowed himself to be dazzled by their splendour. This feeling cannot be overlooked in an author who founded so much of his glory on the celebrity he had given to Louis XIV. and Henry IV. of France; Charles XII. of Sweden; Peter, Emperor of Russia; Frederic II. of Prussia, and so many other kings, ancient and modern. Voltaire in himself, had all the dispositions of a great Lord, and perfectly acted that part in his own little court at Ferney. He thought too much of his own superiority to other men, to be a partisan of that equality, which would put him on a level with that multitude which he mentioned under the contemptuous terms of beggars and mob, (*gredins et canaille*) Voltaire in himself, was attached not only to kings, but to monarchical government. In his historical writings, when he delivers his own sentiments, we constantly find him preferring the government of one, to that of the multitude.” P. 2.

When his disciples, however, pursued his principles to their consequences, Voltaire was not a man to hold out and expose himself to the charge of inconsistency; and without seeming to yield to the arguments of his adepts, he suffered himself to be drawn insensibly towards their opinions. It was not so with D'Alembert, he arrived more quickly at republicanism, from natural inclination; and the traces of it appear in his letters more early than in those of his master. The same may be said of Condorcet, and others, who could not enjoy their fancied liberty, as Atheists, unless they were emancipated also from the yoke of regular government.

The second chapter of this volume introduces to the reader D'Argenson and Montesquieu, as the principal authors of the false ideas on government which have lately prevailed in France. D'Argenson was the inventor of the system of municipalities which has since been adopted: but Montesquieu, with more genius, and more profundity, sowed the seeds of revolution in one or two maxims, of which he apparently had not himself calculated the whole effect. In making *honour* the principle of monarchies, and *virtue* that of republican governments,

governments, he at once flattered the vanity of French gentlemen, and spread among the people at large a powerful motive for giving preference to the latter form. The indubitable fact is, that, for the right administration of a republican government, an universal diffusion of virtue is necessary; but that, as Xenophon has expressly, and strongly said, in his tract on the Athenian government*, its direct tendency is to corrupt and destroy that very virtue which is necessary to its support; and to inflame and encourage bad dispositions. Hence it is, that true republics are generally short-lived, as they contain within themselves the very strong and operative principles of their own destruction. They require virtue, and they destroy it. The name of virtue, therefore, as united with them, is a chimera, and a deceit. Another position of Montesquieu, which operated strongly against the government of France, was this. "When in one person, or in one body of magistracy, the *legislative* and the *executive* powers are united, *there is no liberty*; because it may be feared, that the same monarch, or the same senate, may make tyrannical laws, in order to execute them tyrannically." *Espr. des loix*, l. xi. c. 6. M. Barruel labours to prove, that the union of these powers, in the French monarchy, was not hostile to liberty. In this we cannot agree with him; but, be that as it may, the reception of this maxim could not fail to operate against the public attachment to such a government. But the assertion which probably produced the strongest effect, was another in the same chapter. "That every free-man ought to be governed by himself," whence he deduces the doctrine of representative, to obviate the inconveniences of the actual interference of every individual. This position was, in effect, refuted by Rousseau, in his *Contrat Social*, who positively denies, that a people is ever free in its acts, except those which it makes in general assemblies. This kind of comment, reducing the maxim, in fact, to an absurdity, by showing that it demands what is impracticable, ought to have put an end to the chimera. But mankind did not prove so clear sighted. It generated in France, first the passionate desire for the states-general, as a representation of the people; and then a determination to new-model those states, so as to bring them much nearer to the principle, which evidently demands universal suffrage; representatives being still fancied adequate to declare the general will. Bitter experience has since shown, in that country, that such representa-

* See the excellent translation of it by Mr. Pye, noticed in the *British Critic*, vol. iii. p. 574.

tives never do express any such thing : and that the will of a vast majority of the people is continually neglected, contradicted, and insulted, by their acts. In England, the adoption of the same maxim by a few minds, has produced in them a restless desire for *universal suffrage*, by which they are anxious to subvert the monarchical constitution of the country ; and to throw the whole power into the hands of the democracy ; which would produce the same calamities. Let us then not hesitate to say, what the truth demands, that the principle is absolutely false. It requires, in the first place, an utter impossibility ; for, extend suffrage, or legislative agency, as you please, no numerous body of human creatures ever did, or ever will, consent to the same thing. The substitution of the majority for universal consent, is a mere fiction, an expedient ; and the minority, according to the position of Montesquieu, are never free. Nearly one half of mankind, therefore, by this definition, cannot ever be free ; and the maxim is evidently absurd, which demands, as a condition of freedom, a circumstance which cannot possibly exist. The true maxim surely is, " Every man is free who is secure that he cannot be obliged to do, or suffer, any kind of injustice ;" and that government is free which confirms, to all ranks and orders alike, this security ; not by any transient permission, but by its permanent laws, and mode of legislation. The preference of *will* to *justice*, is the very poison which is now operating against even the best constituted governments in Europe. What is there so sacred in will ? It has no moral being. It is, of all things, most capricious, and frequently most pernicious also. Let not *absolute will* then, which is despotism, be made the basis of freedom, but *will regulated by justice* ; which not the mere calculation of numbers, but the consultation of wise heads, and sound hearts, must ascertain.

Montesquieu, therefore, may be considered as the great mover, though not the intentional mover, of the Revolution which has destroyed the government of his country. Rousseau (whose system is considered in chap. iii.) is another step in the progression, and the man who completed the political madness of the French. He took the principle of Montesquieu as his basis ; but proceeded more boldly to its consequences. - M. Barruel pursues these systems to their actual effects in France, and notices (in chap. iv.) the inundation of books against government, which assisted and evinced the conspiracy now formed against Kings. Several other particulars are observed in the ensuing chapters, which are rather symptoms than steps of the design ; such as the democratic movements at Geneva, from 1770 to 1782, &c. : but that which is of most moment is his
account

account of the principles and designs of the higher orders of Free Masons. What he writes on that subject is in itself extremely curious, and strongly coincides with what has been delivered also by Professor Robison. These books may, therefore, be considered as affording confirmation and illustration to each other. M. Barruel opens this part of his subject by a formal exculpation of the English Masons. "It is not," he says, "the fear of offending the nation in which I have found an asylum, that leads me to make this particular exception." Gratitude, he alledges, would rather urge him to sound the alarm, were the danger here the same as he has seen in other countries. The German and French Masons were, for a long time, equally sound; and the period when they became infected by the *Illuminés*, and other zealots of rebellion, was marked, in some Lodges, by public protestations of individuals, and even renunciations of Masonry. If we may give credit to the proofs and assertions of this author, the great *Masonic Secret* is now discovered to the world; and consists simply in the union of the two words *Liberty and Equality*. In conformity with this idea, on the 12th of August, 1792, when the French Assembly passed the decree for dating from the commencement of *Equality* as well as *Liberty*, the Free-Masons of that country were delighted.

"On reading the decree, they said, at length it is done, and France is henceforth one great Lodge. The French are all Free-Masons, and the whole world will quickly be the same. I was witness to these transports, I heard the questions, and the answers they occasioned. I heard Masons, 'till then the most reserved, reply without the least disguise, 'Yes, behold at last the great object of Free-Masonry accomplished, Equality and Liberty: all men are equal, and brothers, all men are free. This was the sole object of our vows, and the whole of our great secret.'" P. 260.

Here, however, an explanation is required. These words were, according to this author, delivered to the younger Masons by their superior and more learned brethren, without their full explanation. They were supposed, by the generality, to imply no more than that liberty which is consistent with civil subordination*, and that equality which the Gospel also teaches, in telling us that we are children of the same Father, and therefore brethren. To any further explanation it does not appear that Masons were any where admitted 'till they rose above the three first orders; and beyond those orders the English Masons have never been accustomed to proceed. The narrative of the manner in which M. Barruel became possessed of this secret, is singular in a great degree, and rests entirely

* See page 274.

upon his credit ; as a matter which he asserts, on the faith of an honest man. Fearing, however, lest even the uncorrupted Masons should take offence at his discovery of their true secret, he premises a few words, which, in justice to him, we shall insert, as well as the narrative which follows.

“ I should be very sorry to offend, particularly in England, those thousands of honest Free Masons, who are excellent citizens, and full of zeal for the true happiness of mankind ; but these are surely not the kind of Masons who will prefer the honour of their secret to the safety of the public, and to the precautions which it is now necessary to take against the abuse of Masonry ; against an impious sect, who would employ even the virtue of good Masons as the means of deceiving the world. I will speak, therefore, without disguise, without fear of failing in respect to those Masons whom I esteem and revere, and regarding very little the indignation of those whom I despise, and whose machinations I detest.

“ For more than twenty years it has been difficult in France, and more particularly in Paris, not to meet with some men who had been admitted into the Masonic society. Some of these were of my acquaintance, and among them several whose esteem and friendship I greatly valued. With all the zeal of young adepts, they solicited me to be inscribed in their fraternity : but as I constantly refused, they determined to enrol me against my will. The party was formed, I was invited to dine with a friend, where I found myself the only uninitiated person in a company of Masons. Dinner being over, and the servants gone, they proposed to form themselves into a Lodge, and to initiate me. I persisted in my refusal, and particularly that I would not swear to keep a secret, the object of which I did not know. This oath was dispensed with ; but still I resisted. They pressed me, especially by alledging that there is not the smallest harm in masonry, and that the moral of it is excellent. In return to this, I only asked if it is superior to that of the Gospel ? Instead of replying, they immediately formed a Lodge, and then commenced all the fooleries, and puerile ceremonies, described in Jachin and Boaz, and other books of Masonry. I tried to escape, but the apartment was large, the house lonely, the servants had their instructions, the doors were all fastened, and nothing was left but to remain passive, and let them do as they pleased. I was interrogated, and answered generally laughing. I was, however, declared an *apprentice*, and soon after a *companion**. Presently the degree of *master* was to be conferred. I was now conducted into a very large room : the scene changed, and became more serious. Though they spared me all difficult trials, they did not spare many insidious and tiresome questions.

“ When I first found myself obliged to consent to the acting of this farce, I took care to say that, since there was no remedy, they must do as they thought proper ; but, that the moment I should perceive any thing the least contrary to honour or conscience, they should find what I was capable of doing.

* *Fellow-craft*, Transl. The Masonic term.

“ Hitherto

“ Hitherto I had seen nothing but puerile sport, and ceremonies that were burlesque, in spite of all the gravity with which they affected to conduct them; but I had not given offence by any answer I had made. At length we came to this question, which the *Venerable* gravely put to me: ‘ Are you disposed, brother, to execute all the orders of the Grand Master of Masonry, though you should receive contrary orders from a King, an Emperor, or any other sovereign whatsoever?’ My reply was, *no*. The *Venerable* was astonished, and proceeded: ‘ *No!* how is this?—are you come among us to betray our secrets? Would you hesitate between the interests of Masons, and those of the profane! Know you not then, that of all our swords, there is not one which is not ready to pierce the hearts of traitors!’ In this question, notwithstanding the serious tone, and the threats by which it was accompanied, I still saw nothing but sport, and continued to answer in the negative. I added, as may be imagined, ‘ It is whimsical enough to suppose that I come here to seek the secrets of Masonry, who am here only by compulsion. You talk of secrets. You have told me none as yet. If to obtain them I must promise to obey a man I do not know, and if the interests of Masonry may interfere with my duties, farewell my friends; it is still good time; I know nothing of your mysteries, and I do not wish to know them.’

“ This answer did not disconcert the *Venerable*. He continued admirably to support his part. He pressed me; he became more and more menacing. I suspected, undoubtedly, that all these threats were a jest, but I was determined that I would not, even in jest, promise obedience to the Grand Master, if his orders should be contrary to those of my sovereign. I replied once more. ‘ Brethren, or gentlemen, I told you before, that if among your sports any thing occurred which was contrary to honour and conscience, you should find what I am capable of doing. We are now at this very point. Do with me what you please, but never will I make a promise such as you require. Once more, *No!*—Except the *Venerable*, all the brethren observed a fullen silence, though internally they were only amused by this scene. Between the *Venerable* and me it grew still more serious. He would not yield. He returned continually to his question, to weary me, and to extort a *Yes*. At length I was indeed wearied out. My eyes had been covered with a bandage. I now tore it off, and threw it to the ground, and stamping with my foot, repeated *No*, with all the accent of impatience. At this instant, the whole lodge began to clap their hands in token of applause. The *Venerable* himself then praised my constancy; such, said he, are the men we want, men of a decided character, who knew how to be firm. ‘ And how many,’ said I in my turn, ‘ do you find who resist your menaces? You yourselves, gentlemen, have you not replied *yes* to this question? And if you have, how can you pretend to persuade me, that there is nothing in your mysteries repugnant to honour and conscience?’

“ The tone I assumed, had disturbed the order of the lodge; the brethren came up to me, saying, that I took things too seriously, too literally: that they had never meant to engage themselves to any thing contrary to the duties of good subjects, and that I should still be admitted, notwithstanding my resistance, ‘ The hammer of the *Venerable*

now called every one to his place; he announced to me my reception to the degree of *Master*, and added, that if I did not yet know the secret of masonry, it was because it could not be told but in a regular lodge, and with all the usual ceremonies. In the mean time, he gave me the signs, and the words for this degree, as he had for the two former. This was sufficient to admit me to a regular lodge; we were now all brethren, and I, in one afternoon, was apprentice, companion, and master-Free-Mason, without having an idea of it in the morning."

M. Barruel adds;

"I knew too well the men who had received me, not to believe them when they protested that they had never meant to promise any thing contrary to their duty; and I must do them the justice to say, that at the revolution they all approved themselves good royalists, except the Venerable, who plunged at once into all the excesses of Jacobinism." P. 266.

The fact, therefore, appears to have been, that *the Venerable* was the only real adept in the company, the rest being Masons merely in the style of English Masons; knowing the words of the secret, but interpreting them only in their limited sense. M. Barruel relates afterwards, that having all oaths dispensed with, and having refused to suffer his name to be sent to the *Grand Orient*, the head of the French Lodges, he was still admitted to their sittings, and learnt the secret by seeing the reception of another candidate, according to all the forms. As we have given, for the amusement of our readers, so much of his Masonic narrative, we shall not withhold this.

"The important article for me was to learn at length the famous secret of Masonry. The moment arrived when the candidate was ordered to approach the Venerable. Then those of the brethren who had been previously armed with swords, formed themselves into two lines, holding their swords above their heads, and pointed forwards, so as to form what the Masons call *the arch of steel*. Under this the candidate pass, till he came to a kind of altar, raised on two steps, at the extremity of the lodge. The Venerable, seated on a couch or throne behind this altar, made him a long speech upon the inviolable nature of the secret about to be confided to him; and the danger of violating the oath which he was about to pronounce. He showed him the swords ready to pierce traitors, and assured him, that he would not escape their vengeance. The candidate swore that he would consent to have his head cut off, his heart and entrails torn from him, and his ashes scattered in the wind, if ever he betrayed this secret. The oath being pronounced, the Venerable spoke these words which I have faithfully retained, from the impatience with which I had expected them. 'My dear brother, the secret of Free-Masonry consists in these words; *Equality and liberty; all men are equal and free; all men are brothers.*' The Venerable did not add a word; the *free and equal* brother was embraced; and the Lodge was closed, and we proceeded gaily to the Masonic repast." P. 272.

Notwithstanding

Notwithstanding the great improbability of this singular dispensation with the oaths, in favour of one individual, we shall not take upon us to dispute what a writer of good credit so very positively asserts. The indulgence, however, if granted, is proof enough, that these Masons knew nothing of any more recondite sense in their solemn words; and that the Venerable, who seems to have been more profound, trusted to the candid interpretation which, in fact, was given at the time by the forced brother. It was not till he had watched their conduct for a considerable time, that he suspected the higher adepts to have imposed a more dangerous meaning upon the words. These suspicions, which he had formed upon good grounds, were afterwards more fully confirmed to him, by many interesting conversations with Masons more advanced, who lent him books upon the subject, trusting, as he conceives, in their obscurity; but whose zeal occasionally let fall expressions, from which he was able to conjecture the whole truth. The ceremonies of the higher degrees of Masonry, he relates on the faith of these informations; and that he was not mistaken in his interpretation of them, was proved to him by the following transaction. A friend of his, who had advanced as far as the degree of Rosycrucian, was often offended at his assertions, that such was the ultimate tendency of Masonry. Zealous as he was for the honour of his order, M. Barruel convinced him that he was not yet in full possession of the secret. This raised his curiosity to know the whole, and still persuaded that he should be able to reproach his friend for his unjust suspicions, he took the necessary steps, and was admitted to the ulterior degree.

“A very few days afterwards,” says M. Barruel, “he came to me in a state, of which his exclamations only can convey an idea.—‘Oh, my dear friend, my dear friend!—How much you were in the right!—Oh, how much you were in the right!—What a place have I been in!—Oh, my God, what a place have I been in!’ I easily comprehended this language: but he was hardly able to proceed. He sat down like a man totally exhausted, repeating several times, the same exclamations! I wished him to relate to me some of the particulars of which I was ignorant; but he only repeated—‘How much you were in the right! *but this is all I am able to disclose.*’ P. 300.

M. Barruel now found, that his friend was bound by some atrocious oath, to which he laments having, unthinkingly, exposed him. This friend, whose fortune had been completely ruined by the revolution, afterwards told him that he might retrieve all, and be supported with his wife and family, in any great city he should choose. “Yes,” said M. Barruel, “but on condition that you preach *liberty, equality, and the whole doctrine*

doctrine of the revolution :” and to this, with the same expressions of disgust and restraint as before, he fully assented. The degree, to which this unfortunate brother had been thus admitted, was that of *Kadosch*. We have given these passages as containing the most direct proofs alledged by the author, of his accusations against the Free-Masons of his own country. His detail of particulars respecting the various ceremonies of initiation, are less convincing, because not so immediately the result of personal knowledge ; and his reflections appear to be pushed in some instances too far ; but the whole is a proof, sufficiently strong, that the same turbulent spirits, who brought about the French revolution, and were attached to the doctrines of liberty and equality in their fullest latitude, had long corrupted the Free-Masonry into a powerful engine to promote and facilitate their secret machinations. The plans of the German adepts, under the title of *illuminati*, and others, will form, we conceive, a chief part of the matter of the volume which is yet unpublished. In this, the author may conceive himself to be in some degree anticipated by Professor Robison ; but, in our apprehension, the mutual support afforded by these two publications to each other, is much more important to both than any other consideration. The praise of originality is less, in such a case, than that of accuracy ; and we know, accidentally, that M. Barruel has been furnished with a mass of materials, which is likely very much to enhance the value of his final volume.

ART. XVI. *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret Meetings of Free-Masons, Illuminati, and Reading Societies. Collected from good Authorities. By John Robison, A. M. Professor of Natural History, and Secretary to the Royal Society of Edinburgh.* 8vo. 496 pp. 7s. Creech, Edinburgh ; Cadell and Davies, London. 1797.

WHEN two writers, perfectly unconnected with each other, and pursuing their enquiries in very different ways, arrive exactly at the same conclusion, a very strong presumption must arise, from this coincidence, that their views are just, and their opinions correct. Such appears to be the relation between the separate labours of the author last noticed, and Professor Robison. In some respects, indeed, their steps are similar, as they refer occasionally to the same books, particularly the *Letters of Spartacus to Philo*, the origin of which

is here explained ; but there are also very great differences. Our countryman has resided much in Germany, and the more northern parts of Europe, and there has been enabled more particularly to trace, what the Abbé has chiefly exemplified in France. It is by this consideration that we have been induced to place our accounts of the two books together, that one may, as much as possible, illustrate and explain the other. Of the author of the present work, we have heard the most advantageous character : and it is peculiarly pleasing to us to learn, that his pen has been much employed in supplying the articles on Natural History and Mathematical Science to the *Encyclopædia Britannica*. Having lately seen satisfactory proofs, that the *Encyclopédie* of France was a considerable engine in the hands of the enemies of Christianity, to promote and facilitate their plans against religion, we are proud to place the efforts of our countryman in opposition to it ; and are happy to know, that a very material part of that British *Encyclopædia* was furnished by a person zealous in behalf of true religion, and all good principles. We are told, and are willing to believe, that the parts more immediately connected with religious subjects, are there executed with equal propriety ; but this we shall not fail to examine, when the work shall come properly before us.

It is unnecessary to seek for prefatory matter to our account of the present publication, when the author has so well supplied it in his own introduction. After mentioning that it is universally agreed, in Germany, that Free-Masonry was imported into that country from England, the Professor gives a sketch of the changes it has suffered in various parts of the continent. A great part of the alteration he attributes to France ; where the love of splendor, and the desire of directing opinions, would not suffer the Masons of that country to be contented with what they received from us.

“ It has accordingly happened, that the homely Free-Masonry imported from England, has been totally changed in every country of Europe, either by the imposing ascendancy of French brethren, who are to be found every where, ready to instruct the world ; or by the importation of the doctrines, and ceremonies, and ornaments of the Parisian Lodges. Even England, the birth-place of Masonry, has experienced the French innovations ; and all the repeated injunctions, admonitions, and reproofs of the old Lodges, cannot prevent those in different parts of the kingdom from admitting the French novelties, full of tinsel and glitter, and high-sounding titles.

“ Were this all, the harm would not be great. But long before good opportunities had occurred for spreading the refinements on the simple Free Masonry of England, the Lodges in France had become places of very serious discussion, where opinions in morals, in religion, and in politics, had been promulgated and maintained with a freedom and

and a keenness, of which we in this favoured land have no adequate notion, because we are unacquainted with the restraints which, in other countries, are laid on ordinary conversation. In consequence of this, the French innovations in Free Masonry were quickly followed in all parts of Europe, by the admission of similar discussions, although in direct opposition to a standing rule, and a declaration made to every newly received Brother, "that nothing touching religion and government shall ever be spoken of in the Lodge." But the Lodges in other countries followed the example of France, and have frequently become the rendezvous of innovators in religion and politics, and other disturbers of the public peace. In short, I have found that the covert of a Mason Lodge had been employed in every country, for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger. I found, that this impunity had gradually encouraged men of licentious principles to become more bold, and to teach doctrines subversive of all our notions of morality—of all our confidence in the moral government of the universe—of all our hopes of improvement in a future state of existence—and of all satisfaction and contentment with our present life, so long as we live in a state of civil subordination. I have been able to trace these attempts, made, through a course of fifty years, under the specious pretext of enlightening the world by the torch of philosophy, and of dispelling the clouds of civil and religious superstition which keep the nations of Europe in darkness and slavery. I have observed these doctrines gradually diffusing and mixing with all the different systems of Free Masonry; till, at last, *an Association has been formed for the express purpose of rooting out all the religious establishments, and overturning all the existing governments of Europe.* I have seen this Association exerting itself zealously and systematically, till it has become almost irresistible: and I have seen that the most active leaders in the French Revolution were members of this Association, and conducted this first movements according to its principles, and by means of its instructions and assistance, *formally requested and obtained:* and, lastly, I have seen that this Association still exists, still works in secret, and that not only several appearances among ourselves show that its emissaries are endeavouring to propagate their detestable doctrines among us, but that the Association has Lodges in Britain corresponding with the mother Lodge, at Munich, ever since 1784." P. 9.

We see here, that the present author does not so entirely exculpate the English Masons as his predecessor. But we conceive from his account, that he does not think the evil very widely spread among us. He repeats, however, soon after, that "this detestable Association exists, and its emissaries are busy among ourselves." If this assertion be correct, we hope that it will at least put every uncorrupted English Mason on his guard, not to be seduced into any thing inconsistent with his own purity of intention.

Such is the chief information given in the introduction to this book. The first chapter gives a more particular sketch of the

the history of Free Masonry in France, explains the title of Scotch Mason, to have had reference originally to the system there introduced by the followers of James II. in his exile, and the further additions and alterations made in that country. The Lodge which he considers as first sending the principles of *Illuminatism* into Germany, is the *Loge des chevaliers bien-faisants*, at Lyons.

“ I have not been able to trace the steps by which this Lodge acquired such an ascendancy; but I see, that in 1769 and 1770, all the refined or philosophical Lodges in Alsace and Lorraine united, and in a convention at Lyons, formally put themselves under the patronage of this Lodge, cultivated a continual correspondence, and considered themselves as professing one Masonic Faith, sufficiently distinguishable from that of other Lodges. What this was, we do not very distinctly know. We can only infer it from some historical circumstances. One of its favourite daughters, the Lodge *Theodor von den guten Rath*, at Munich, became so remarkable for discourses dangerous to church and state, that the Elector of Bavaria, after repeated admonitions, during a course of five or six years, was obliged to suppress it in 1786. Another of its suffragan Lodges at Regensburgh, became exceedingly obnoxious to the state, and occasioned several commotions and insurrections. Another, at Paris, gradually refined into the Jacobin club—And in the year 1791, the Lodges in Alsace and Lorraine, with those of Spire and Worms, invited Custine into Germany, and delivered Mentz into his hands.” P. 42.

The history of the German Masonry is afterwards taken up. It commences thus :

“ But it is now time to turn our eyes to the progress of Free Masonry in Germany and the north of Europe; there it took a more serious turn. Free Masonry was imported into Germany somewhat later than into France. The first German Lodge that we have any account of is that at Cologne, erected in 1726, but very soon suppressed. Before the year 1725, there were many, both in Protestant and Catholic Germany. Those of Wetzlar, Frankfort on the Mayne, Brunswick, and Hamburg, are the oldest, and their priority is doubtful. All of them received their institution from England, and had patents from a mother Lodge in London. All seem to have got the mystery through the same channel, the banished friends of the Stuart family. Many of these were Catholics, and entered into the service of Austria and the Catholic princes.” P. 61.

The Rosycrucians were the first who corrupted the German Masonry with their mysteries; but they were considered by other Free Masons, as gross Schismatics. In 1743, a Baron Hunde, having been intimate with Lord Kilmarnock, and other friends of the Pretender in France, carried back to Germany the tale, that some of the persecuted Knights Templars, had taken refuge in Scotland, and had carried with them

them the true secret of Masonry. On the supposed connection of the Masons with the Knights Templars, a great deal is said by M. Barruel*. In 1756, some of the German Free Masons, were entirely new-instructed by some French Officers, and their doctrines were a good deal diffused. The Professor soon after, speaks of a Baron Knigge, who made attempts to establish an improved Masonry, and his subsequent union with Dr. Adam Weishaupt, Professor of Canon Law, at Ingolstadt, who, in 1776, became founder of the sect of *Illuminati*, in Bavaria. As their schemes ripened, they took feigned names; Weishaupt became Spartacus; Knigge, Philo; and many other brethren are enumerated, (p. 134 and 202) with the names which they had assumed. They had named also the principal cities of Europe. Munich was Athens, Vienna was Rome, &c. In 1778, the number of members was considerably increased, and the order fully established. The *Lodge Theodore, of Good Counsel*, in Munich, connected with the *Loge des Chevaliers bienfaisants*, at Lyons, was the place where Weishaupt first introduced his doctrines, and whence they were most zealously propagated. He had also procured, by his emissaries, the adherence of several other Lodges. At length the principles of these associations became suspected by the government, and in 1783, four professors of the Mariinen Academy, Utschneider, Cossandey, Renner, and Grünberger, with two others, were summoned before the Court of Enquiry, and questioned on their allegiance, respecting the order of the *Illuminati*. They acknowledged that they belonged to it, and, when more closely examined, detected several circumstances of its constitution and principles.

“ Their declarations were immediately published, and were very unfavourable. The Order was said to abjure Christianity, and to refuse admission into the higher degrees to all who adhered to any of the three confessions. Sensual pleasures were restored to the rank they held in the Epicurean philosophy. Self-murder was justified on Stoical principles. In the Lodges death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices, and incompatible with universal benevolence; continual declamations were made on liberty and equality as the unalienable rights of man. The baneful influence of accumulated property was declared an insurmountable obstacle to the happiness of any nation whose chief laws were framed for its protection and increase. Nothing was so frequently discoursed of as the propriety of employing, for a good pur-

* Vol. ii, p. 356, &c. the same account is there also given of the flight of the Templars to Scotland, and the preservation of their mysteries there. P. 413.

pose, the means which the wicked employed for evil purposes; and it was taught, that the preponderancy of good in the ultimate result consecrated every mean employed; and that wisdom and virtue consisted in properly determining this balance." P. 106.

Some of these allegations were afterwards denied; but the government had received such an impression of the dangerous tendency of the order, that, after two edicts, forbidding secret assemblies, the Elector published a third, expressly abolishing the order of *Illuminati*. It was now discovered, that Weishaupt was the head and founder of the order. He was deprived of his Professorship, and banished, with some more of his adepts, from the Bavarian states. When he was in security, he published an account of the Order, differing exceedingly from those given by the four Professors, and making no mention of the higher degrees, which had been most blamed by them. It was doubtless the purpose of this publication, to put the whole in as good a light as possible. Other discoveries were afterwards made. A collection of original papers, and correspondence, was found, in 1786, by searching the house of one Zwack, a member, called *Cato*, by the associates. The following year, a much larger collection was found, at the house of Baron Bassus; and, since that time, Baron Knigge (*Philo*) the most active member next to Weishaupt, published an account of some of the higher degrees, which had been formed by himself. A long while after, were published the Letters of Spartacus and Philo, under the title of *Neueste Arbeitung des Spartacus und Philo, in der illuminaten Orden, und Hohere Graden des illum. Ordens*. From these publications, Professor R. makes rather copious extracts, tending to explain the principles and designs of these people. Here we cannot refrain from expressing some regret at the marks of precipitation observable in the composition of this work. The historical notices which we have here given, were selected, with difficulty, from a very confused and broken narrative; and the parts which the author himself has compiled from the German authorities, want still more a luminous and correct arrangement, with many illustrations, which he doubtless might have given, if he had taken rather more time for digesting his materials. The same fault runs throughout the book; which, curious as it is, would be much more satisfactory, if it could be made more clear and methodical. The author, however, pleads ill health; (p. 15) allowance for which will be made by every candid reader. The following passage, extracted from one of the works above-mentioned, will afford an excellent specimen of their contents. It is the *illuminated* account of Man.

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“ Men

“ Men originally led a patriarchal life, in which every father of a family was the sole lord of his house and his property, while he himself possessed general freedom and equality. But they suffered themselves to be oppressed—gave themselves up to civil societies, and formed states. Even by this they fell; and this is the fall of man, by which they were thrust into unspeakable misery. To get out of this state, to be freed and born again, there is no other mean than the use of pure Reason, by which a general morality may be established, which will put man in a condition to govern himself, regain his original worth, and dispense with all political supports, and particularly with rulers. This can be done in no other way but by secret associations, which will, by degrees, and in silence, possess themselves of the government of the states, and make use of those means for this purpose which the wicked use for attaining their base ends. Princes and priests are in particular, and κατ' ἐξοχην, the wicked, whose hands we must tie up by means of these associations, if we cannot root them out altogether.

“ Kings are parents. The paternal power ceases with the incapacity of the child; and the father injures his child, if he pretends to retain his right beyond this period. When a nation comes of age, their state of wardship is at an end.” P. 186.

One of the plans of Hercules and Minos (the assumed names of two unknown associates of Weisshaupt) was to enlist females in this warfare with “ all that is good, pure, lovely, and of good report.” On this subject, Professor Robison makes a strong address to his countrywomen, explaining to them how much it is in their power to preserve good principles; how disgraceful to them to engage in such designs, and how ultimately destructive of their own influence and rank in society. We should have hoped, from what we happen to know of British females, that this address had been unnecessary; but as the Professor mentions, once or twice, that he has met with *illuminated* ladies among them, we trust that his remonstrance will, at least, prevent the increase of their number. It commences at p. 243, and extends to the close of the second chapter.

The third chapter gives an account of a subsequent association, styled “ *the German Union, for rooting out superstition and prejudices, and advancing true Christianity.*” This society was accessible only through the Reading Societies, and oaths of secrecy and fidelity were required. A Doctor *Karl Friedrich Bahrdt*, who was once in England, on a mission for the purposes of this society, makes here a conspicuous figure, and his history is given at large, at p. 332, &c. It is not much to the credit of his morality and integrity. The professor, however, does not consider the German Union, as a formal revival of the Order of *Illuminati* under another name: yet he regards

it as a part of Spartacus's work. At the same time, he pronounces it a mean and precipitate association. (p. 317) In the fourth chapter, the author traces the connection between the German *Illuminati*, and the principal leaders of the French revolution. A part of this chapter is particularly deserving of attention, as it displays the very same connection between French Free Masonry and rebellion, which is noticed by the Abbé Baruel, and strongly illustrates his accounts. It is taken from a book, entitled "La voile retirée, ou le secret de la Revolution expliqué par la Franc Maçonnerie;" and written by a M. Lefranc, who was butchered in the massacre of September, 1792.

"Mr. Lefranc then turns our attention to many peculiarities in the Revolution, which have a resemblance to the practices in Free Masonry. Not only was the arch rebel the Duke of Orleans the Grand Master, but the chief actors in the Revolution, Mirabeau, Condorcet, Rochefoucault, and others, were distinguished office-bearers in the Great Lodges. He says that the distribution of France into departments, districts, circles, cantons, &c. is perfectly similar, with the same denominations, to a distribution which he had remarked in the correspondence of the Grand Orient.—The President's hat in the National Assembly is copied from that of a *Tres Venerable Grand Maître*.—The scarf of a Municipal Officer is the same, with that of a Brother Apprentice.—When the Assembly celebrated the Revolution in the Cathedral, they accepted of the highest honours of Masonry, by passing under the *Arch of Steel*, formed by the drawn swords of two ranks of Brethren.—Also it is worthy of remark, that the National Assembly protected the meetings of Free Masons, while it peremptorily prohibited every other private meeting. The obligation of laying aside all stars, ribbands, crosses, and other honourable distinctions, under the pretext of Fraternal Equality, was not merely a prelude, but was intended as a preparation for the destruction of all civil distinctions, which took place almost at the beginning of the Revolution,—and the first proposal of a Surrender, says Mr. Lefranc, was made by a zealous Mason.—He farther observes, that the horrible and sanguinary oaths, the daggers, death heads, cross bones, the imaginary combats with the murderers of Hiram, and many other gloomy ceremonies, have a natural tendency to harden the heart, to remove its natural disgust at deeds of horror, and have paved the way for those shocking barbarities which have made the name of Frenchman abhorred all over Europe. These deeds were indeed perpetrated by a mob of fanatics; but the principles were promulgated and fostered by persons who style themselves philosophers." P. 386.

Though we have complained, that some degree of arrangement and clearness of narration, is wanted in this work, we are far from denying, that much important information is conveyed in it. Some faults of style and expression, have originated in the same precipitation; to which we have attributed the former defect, but the whole does credit to the writer:

credit to his principles and honest zeal, and certainly no discredit to his powers. If it be true, as we have heard, that a violent clamour and enmity, has already been excited against him, by this publication, it is a stronger proof than any we have yet heard, or conceived possible to be produced, of the existence of some similar machinations among us. The sound Free Masons cannot be angry with him any more than with M. Barruel, because *they* are not accused: nor, were he wholly mistaken, which he cannot be, would there be any thing in his error to excite anger here, whatever it might do in Germany and France. If, therefore, any are really angry here, it must be because he has touched and exposed their secret friends. But "let the stricken deer go weep;" we neither know such persons nor suspect them. If such there be, may these publications, at least, destroy their power of making proselytes.

A hasty assertion, respecting an individual (unknown to us) in p. 485, has been formally retracted by Professor Robison, in an advertisement, saying, that on minute examination, he found it destitute of foundation. His candour in this respect, is undoubtedly favourable to his credit in others. We expect, with some impatience, the remaining volume of M. Barruel's work, which we conceive, will amply fill up the sketch here given, and complete the knowledge of this curious and important subject.

ART. XVII. *An Historical Genealogy of the Royal House of Stuarts, from the Reign of Robert II. to that of King James VI. Taken from the most authentic Authors, both Scotch and English. By the Rev. Mark Noble, F. A. S. of L. and E. Rector of Barming, in Kent, and Domestic Chaplain to the Earl of Leicester.* 4to. 312 pp. 15s. Faulder. 1795.

GENEALOGY, as well as Chronology, must be considered as among the lights of history; but the path of the genealogist is, for the most part, barren and forbidding; the route through which it passes is crossed and embarrassed, by a multiplicity of relations, which are not traced without arduous labour; and the regular discovery of which afford little other recompence to the diligent investigator, than the secret satisfaction which results from the completion of his task.

In the work before us, much of this objection is removed. The author appears unwilling to travel himself, or to conduct his readers, over the naked surface of genealogy. He has,

therefore, blended a portion of historical matter (and that of an interesting cast) with his Tables of Descent; and has given it a complexion, which will equally recommend it to the historian, and the man of taste.

The author has divided his work into two parts, in their bulk greatly unequal; but serving, at the same time, the purposes of arrangement. The first presents the line of the Stuarts, from their origin in Banquo, Thane of Lochaber, and a distinguished character in the courts of Duncan and Macbeth, to the first establishment of the crown in this family, in the person of Robert II. son of Walter, the eighth High Steward of Scotland. Mr. Noble is unwilling to carry up the genealogy of this family to an earlier ancestry: his reasons for commencing his history in the person of Banquo, are thus judiciously assigned.

“ There is not any noble family in this island, nor, perhaps, in Europe, that can be traced higher than the eleventh century, owing to the unlettered ages preceding that period, and the rudeness and constant revolutions that happened both in kingdoms and families: but the perfecting of the feudal system, and the offices of grand serjeancy, made hereditary possessions so strict, that the genealogy of every considerable family became in time to be particularly attended to, as so much depended upon its accuracy. To the commencement then of hereditary fiefs in Scotland, may the history of the Stuarts be carried, but no higher with the least certainty. Some have deduced them from the royal stock; others say that they were only by a female allied to it; but all this is only conjecture, and unworthy the memorialist. That they were, preceding the eleventh century, of considerable consequence, both in rank and possessions, there can be no doubt; but even the names of the ancestors of Banquo, with whom these pages commence, are, and ever will be, unknown. P. 2.

The second part begins with the family of Robert II. The character of this monarch is rendered with great spirit; and equal praise is bestowed upon the prowess with which he distinguished himself in his minority, and the manner in which he benefitted the kingdom upon his settlement on the throne.

“ He lost (says Mr. Noble) nothing of the character he had acquired whilst the first subject in the kingdom; he strove rather to serve, than astonish his people by a display of brilliant actions, that, whatever merit they may confer upon the sovereign, are sure to bring no solid advantages to the nation; he found his dominions torn by faction, and impoverished as much as possible, and the object to which a rich and powerful neighbour constantly looked; he therefore turned his thoughts towards repairing the damages Scotland had sustained by her domestic and foreign wars, and to establish that due subordination to the laws, which in anarchy and confusion are generally forgotten; to weaken his enemy he renewed the French league, and took every opportunity to strengthen his own kingdom; by which means he re-
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restored Scotland to a tranquillity and importance it had never known since the death of the heroic Robert I. his maternal grandfather, and firmly established the crown of an independent kingdom in his own family." P. 20.

Of King James I. second in descent from Robert, we have this eulogium.

"James was undoubtedly the wisest prince, not only of his own, but of any other family, that ever sat upon the throne of Scotland. Educated in the court of Henry V. of England, the most powerful sovereign in Europe, and accustomed to the splendour of royalty, and to view a well regulated government, what must have been his feelings, when restored to that throne which had lost, whilst it remained in the hands of his relations, the little lustre it had ever possessed? Undismayed, however, he determined to brave every danger to effect, what seemed almost impossible, to correct not only the errors of his predecessors, but to make his subjects happy, in giving them wise and equal laws, such as the Southern inhabitants of the island were blessed with, and to soften the rude manners of the Scots, and render them deserving of his paternal care; so that he may be justly styled the restorer, the civilizer, and legislator of his country; and the grief and resentment Scotland shewed at his death, prove the value she entertained for his uncommon worth. The Czar of Muscovy reformed the manners of his subjects, but remained himself a barbarian. James was skilled in all those accomplishments that adorned the most elegant of his contemporaries; excelling in riding, wrestling, jousting at the tournaments, archery, and the use of warlike weapons: he spoke English and French fluently, and understood the Latin language: he was not only a judge of, but a fine performer of music, especially on the harp: and Scotland owed the use of the organ, in her sacred edifices, to him; he greatly loved the choral service, and was supposed the finest singer in his dominions. James also had a taste for the Muses, and wrote several pieces of poetry; he was author of the humorous ballad called 'Christ's Kirk on the Green,' a poetical address to the Princess whom he afterwards married, and some other things; and he and his Queen introduced many of the elegancies of the English Court into Scotland, which were alike unknown, and disrelished by a rude people, prejudiced in favour of their ancient uncultivated manners. 'He was,' says Abercromby, 'in conversation familiar and easy; in deportment grave, but not austere; his passions were moderate, his religion sincere, and his courage unquestionable. His faith was without superstition; he founded and endowed a monastery at Perth for the Carthusians, yet knew that excess was weakness, always expressing his opinion of his predecessor, K. David I. that he was, from his prodigality to the church, *a sore saint for the Crown.*" P. 91.

In sketching out the Memoirs of Mary, daughter of James V. and generally known by the title of *Queen of Scots*, the author appears to use a just discrimination. His sympathy for the sufferings of this unfortunate female, does not suppress the exercise of his judgment upon her manifest indiscretions.

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The line is drawn with equal justice to both parties, in the following remarks.

“ The misfortunes of Mary in Scotland, arose from having had an education, and having resided in a court, that made her feel a contempt for her subjects, which she could not always conceal: she should either have never trusted, or never dismissed the able, but wicked, Murray; and it was extreme ill policy to confide in Rizzio, and to permit him to behave with an indignant pride and haughtiness to her greatest peers; he even exceeded the King, her husband, in the number of his attendants, and perhaps too in the richness of his wardrobe; such insolence would not have been suffered even in the Gallican court, then the region of favoritism; and though the circumstances of his age, his ugliness, her pregnancy, the silence of her nobles, and Elizabeth's agents, are amply sufficient to exculpate her from any criminality, yet the impolicy of it must have been obvious to every one, and ought to have been seen in the same light by herself; for what body of fierce, independent, and ignorant chieftains, with armed attendants, would ever sit quiet under the insults of a foreign musician, elevated to be a Secretary of State, and ingross entirely the favour of their sovereign, who, contrary to the custom of her country, admitted him into private select parties in her bed-chamber. The marriage of Darnley, and giving him the title of King, which she was not legally authorised to do, was another imprudent step; but the surrendering her hand to Bothwell was such a mistake, that it was impossible she could ever recover; and she ought to have seen the studied plan laid by him and his adherents; a plan which the latter formed merely to ruin her. She should never have rested until she had brought Darnley's murderers to justice; she should have called upon her people to assist; called upon France, upon all Europe, to espouse her just cause: this would have raised her character, and established her authority; the guilty would have fled, and thus herself and Scotland would have been freed from their greatest enemies, enemies that never rested until they had effected her ruin: but Mary seemed never to know when it was proper to punish, or to pardon. After having called forth the just resentment of Elizabeth in assuming her title and the arms of England, she should not only have given her every possible satisfaction, but have restrained herself from any attempts against the Queen in her dominions, as it gave occasion for Elizabeth to counterplot her, with that advantage that a rich sovereign has over a poor one. Mary was equal in dissimulation to Elizabeth, but inferior in judgment; the one had been nursed by prosperity, the other had studied mankind,—had drank of the bitter cup of affliction: but in nothing was the Scottish Queen so blameable as in her religious conduct; tolerant above her contemporaries, yet was she prevailed upon to join in that detestable project of exterminating the reformed, and by imprudently betraying the important secret, she made her ruin desirable by all those who were attached to the reformation; and it would have been the greatest bar to her succeeding to the English throne, the great object of all her care. These causes effected her ruin in Scotland; and her intermeddling with the affairs of Elizabeth, kept alive, and riveted that jealousy which Mary had raised in
her

her breast whilst in France; it multiplied misfortunes upon her, so that both the English Queen and her ministers equally sought, and wished, her ruin; for to the one she seemed a most dangerous enemy, and the other dreaded finding in her their future sovereign, an implacable mistress; and the parliament, even the nation at large, had such a dread of a renewal of the horrid cruelties they had experienced in the days of Q. Mary I., that they beheld the person, and claim of the Scottish sovereign, as fraught with the utmost danger; instead, therefore, of compassionating falling majesty, of lamenting the misfortunes of Mary, they urged, they almost demanded, that she should be sacrificed to their common safety. It is true they viewed her as an adulteress, and a murderer; for her cruel brother and his partizans had aspersed her as such, and not only they, but all Christendom, believed the infamous falsehood; yet the English hated her more as the conspirator against their sovereign, and as the enemy of their religion, than on account of her supposed crime against K. Henry her husband. In a country where so little regard was had to the royal dignity, at a period, when the Christian world was divided between the contending interests of the antient superstition, and the strenuous advocates for a reformation,—when such adepts in dissimulation employed their minds against her repose, can it be wondered that Mary was unable to ride out the storm? A parallel between her and Elizabeth cannot be drawn, without, in imagination, we place Mary upon her throne, and seat Elizabeth upon that of Scotland: in that case, her beauty, elegance, good sense, and clemency, would have won, we may suppose, every heart, and probably she would have been thought not an exalted character as a politician, yet her name would have been transmitted to posterity in the fairest and most amiable light: and, possibly, had Elizabeth been called to preside over the then uncultivated people of Scotland, instead of the admiration with which historians deservedly speak of her, she might not even have been able to retain the sovereign power, but might have “*fell from all her greatness.*” P. 224.

Our readers will have perceived, from the different extracts laid before them, that this work of Mr. Noble, is entitled to the respectful attention of the public. Professing only to trace the line of genealogical descent, it is naturally confined in its narrative part to brief and narrow materials. The genealogical part is executed with a minuteness, which fulfils with credit the author's design. The only defect we have discovered, is an omission of authorities in some cases, where, for the instruction of historians, it seemed important, that the sources of information should be adduced. These cases, however, are by no means numerous. The generality of facts, as well as the table of genealogy, are produced from documents sufficiently notorious and unquestionable; and the volume may be considered, as furnishing a useful supplement to the works already existing upon Scottish History.

BRITISH CATALOGUE.

POETRY.

ART. 18. *The Country Parson, a Poem.* By John Bidlake. 8vo.
1s. 6d. Cadell and Davies. 1797.

We have before commended the productions of Mr. Bidlake's Muse; and, on the present occasion, he has diversified, and rendered interesting, a subject far from novel. The following is his description of a parish clerk:

The surplice next, of snowy white, he holds,
And round the good man's shoulders lightly throws,
Or amply spreads, or smooths the wrinkled folds;
Then to his throne with pomp elate he goes;
And then, the pray'r begun, with vocal nose
Amen he cries, or psalms repeats, full loud
King David's pious praise, or Israel's woes;
Or lesson reads, of oratory proud,
Scarce, in his mind, the parson equal is allow'd.

But who, in humble verse, shall dare relate
The pride of clerk, who fingers' seats ascends,
The psalm he names, and pitches all in state,
And to the quire melodious aid he lends;
Where each, disdaining to be lost, now blends
With other voice his own Stentorian sounds,
The screaming treble shrill with base contends,
Loud for pre-eminence fierce strife abounds,
Discord presides, and dismal all confounds.

ART. 19. *Select Epigrams.* In Two Volumes. 12mo. 7s. 1797.

This cannot well fail to be found an entertaining publication; but it might have been rendered more meritorious, on the part of the editor, by diligence in endeavouring to obtain epigrammatic productions of greater novelty. To this remark, the following specimens of the work, are perhaps, exceptions.

THE WORM DOCTOR.

Vagus advanc'd on high, proclaims his skill,
By cakes of wond'rous force, the worms to kill:
A scornful ear the wiser sort impart,
And laugh at Vagus's pretended art;
But well can Vagus, what he boasts, perform,
For man, as Job has told us, is a worm.

BY THE SAME AUTHOR.

Those epigrams you most commend,
That with a turn least thought of end;
Then sure a tip-top one you'll call,
That which concludes with none at all.

ON READING THE STORY OF ULYSSES'S ESCAPE FROM THE
SYRENS.

When Emily, sweet maid, appears,
More dang'rous charms surprize;
What then avails to stop our ears,
Unless we shut our eyes.

BAD AND WORSE.

My wife's so very bad, cried Will,
I fear she ne'er will hold it;
She keeps her bed.—Mine's worfe, said Phil,
The jade has just now fold it.

ART. 20. *Poems.* By T. F. Dibdin. 8vo. 117 pp. 3s. 6d.
Booker. 1797.

This is not the Mr. Dibdin, whose versatile, and seemingly inexhaustible talents, amuse the public at the "Sans Souci," as will sufficiently appear by the following lines.

TWICKENHAM MEADOWS.

To paint the beauties, and to tell the fame
Of Twickenham Meads, affords a pleasing theme.
&c. &c.

PASTORAL I.

The rosy morn had shed her bright'ning ray,
And gradual mellowing tints, had ripen'd into day.

PASTORAL II.

'Tis here he lies; at Sherwood, now no more;
Ay me, he's gone—the play of life is o'er.

LAURA TO CECILIA.

The dye is cast, misfortunes haste to flow,
Boswell's the man, the source of all my woe!
&c. &c. &c. &c.

ART. 21. *English Lyrics.* 8vo. 60 pp. 2s. 6d. Cadell and
Davies. 1797.

It has been often our duty to remark, that the laws by which poetry are to be judged, are in themselves of the severest character. Poetry being designed to convey information under the most pleasing and attractive forms, it is essential to its effect, that the execution should be managed with the greatest address, and the nicest attention to accuracy and precision. In the strict application of these rules to the Lyrics before us, we apprehend that they would be found wanting. It is, however, but justice to say, that, if they fail in correctness,

ness, they are not destitute of that feeling and spirit which give value to light and unfinished compositions. A vein of poetry runs through the lesser pieces, and gives them a title to praise, which cannot be with so much justice assigned to the irregular Odes. The simplicity and pathos which animate the following stanzas, will convey to the public a favourable impression of the author's Muse.

“ FOR THE BLIND ASYLUM, LIVERPOOL.

Stranger, pause—for thee the day
Smiling pours its cheerful ray,
Spreads the lawn, and rears the bower,
Lights the stream, and paints the flower.

Stranger, pause—with soften'd mind,
Learn the sorrows of the Blind ;
Earth and seas, and varying skies,
Visit not their cheerless eyes.

Not for them the blifs to trace
The chissel's animating grace ;
Nor on the glowing canvass find
The poet's soul, the sage's mind.

Not for them the heart is seen,
Speaking thro' th' expressive mien ;
Not for them are pictur'd there
Friendship, pity, love sincere.

Helpless, as they slowly stray,
Childhood points their cheerless way ;
Or the wand exploring guides
Fault'ring steps, where fear presides.

Yet for them has Genius kind
Humble pleasures here assign'd ;
Here with unexpected ray,
Reach'd the soul that felt no day.

Lonely blindness here can meet
Kindred woes, and converse sweet ;
Torpido once, can learn to smile
Proudly o'er its useful toil.

He, who deign'd for man to die,
Op'd on day the darken'd eye ;
Humbly copy—thou canst feel—
Give thine alms—thou canst not heal.” P. 32.

DRAMATIC.

ART. 22. *Fiesco; or the Conspiracy: a Genoese Tragedy. Translated from the German of Frederick Schiller, Author of The Robbers, &c. By G. H. N. and J. S. Svo. 228 pp. 3s. 6d. Johnson. 1796.*

The name of Schiller has attained a celebrity, not only with German, but also amongst English readers, which stamps a reputation

upon every production that bears his name. The foundation of this drama, is laid in a very celebrated epoch of Genoese history: and the poet has employed the full energy of his extraordinary genius in painting the characters which appear in the piece. To those who have perused (and who has not) the former productions of this writer, it will be sufficient to say of the drama before us, that it is in every respect worthy of the author's fame. The same ardent and copious imagination—the same vigour of thought, and richness of expression, pervade this work, which usually characterize the compositions of this poet. As we do not think it necessary to bestow on this tragedy a more exact investigation, we shall annex to this account, the closing page of the author's preface, as explanatory of his design in composing the poem.

“ In my Tragedy of the Robbers it was my object to delineate the victim of an extravagant sensibility; here I endeavour to paint the reverse, a victim of art and cabal. But, however strongly marked in the page of history the unfortunate project of Fiesco may appear, on the stage it may perhaps prove less interesting. If it be true, that sensibility alone awakens sensibility, we may from thence conclude, that the political hero is so much the less calculated for dramatic representation, the more necessary it is to lay aside the feelings of a man, in order to become a political hero.

“ It was, therefore, impossible for me to breathe into my fable that glowing life, which animates the pure productions of poetical inspiration; but in order to render the cold and sterile actions of the politician capable of affecting the human heart, I was obliged to seek a clue to those actions, in the human heart itself. I was obliged to blend together the man and the politician, and to draw from the refined intrigues of state, situations interesting to humanity. The relations which I bear to society, are such as unfold to me more of the heart than of the cabinet; and perhaps this very political defect, may have become a poetical excellence.” P. ix.

NOVELS.

ART. 23. *Letters of Madame du Montier, collected by Madame le Prince de Beaumont. Translated from the French by Miss Newman. In Three Volumes. 12mo. 10s. 6d. Hookham and Carpenter, No. 14, Old Bond Street. 1797.*

The name of Madame le Prince de Beaumont, is very generally known and respected, as that of an ingenious and virtuous female, who was no less successful in giving instructions to her own sex by her pen, than by her personal superintendance. Among her other writings she produced three novels, of which this is acknowledged to be the best. Miss Newman, by whom they are translated, seems to consider them as letters really collected by the first editor, but there is no doubt that they are a fiction, formed, like the other compositions of Mad. le Prince, for the sake of conveying virtuous and religious instruction. The manners are, however, French, and many of the situations such

as, we trust, will not frequently, if ever, happen to an English wife. We can strongly recommend the translation; as executed in a good style; of its fidelity we cannot speak with certainty, not having the original at hand. It appears by the dedication, that Miss N. is patronized by the Dutchess of York; which of itself forms a presumption in her favour.

ART. 24. *Manfredi, Baron of St. Osmund; an Old English Romance.* In Two Volumes. By Sarah Lansdale Tenterden. 12mo. 6s. Lanc. 1796.

We seldom meet with a candidate for fame so very submissive as the present. Should the lash of criticism fall heavily on her, she declares, that "she will renounce all kinds of writing either in prose or poetry." We should be sorry to have it upon our consciences to have caused so violent a resolution. The lady seems to be a disciple of Mrs. Radcliffe, and to describe horrors and spectres, in a style which approaches already to the height of the terrific. Nevertheless, it is possible that better occupations might be found, than that of describing such scenes.

ART. 25. *The Contradiction.* By the Rev. William Cole. 8vo. 5s. Cadell and Davies. 1796.

A very dear book, indeed; which, to say the truth, it would be at sixpence, nay, at a penny.

ART. 26. *Maurice, a German Tale.* By Mr. Schultz. Translated from the French. 2 Vols. 12mo. 6s. Vernor and Hood.

We were disgusted with the commencement of this work, which is low and indelicate; but it improves as it goes on, and is, on the whole, an entertaining tale.

ART. 27. *Azemia, a Descriptive and Sentimental Novel, interspersed with Pieces of Poetry.* By Jacquetta Agneta Mariana Jenks, of Bellegrove Priory, in Wales. Dedicated to the Right Honourable Lady Harriet Marlow. To which are added, Criticisms anticipated. 12mo. 7s. Low. 1797.

A similar, and a successful attempt, to ridicule the style of modern novel writers, we noticed in our last vol. p. 75. This is probably by the same pen. But the idea was exhausted in the first attempt; and there is little of peculiar wit and humour in Azemia, to give a new point to the satire. Some of the poetry, however, is an exception to the above remark, and is well, and even happily executed. We shall subjoin, in proof of this assertion, a Sonnet to a Mopstick, which may rival the celebrated Meditation on a Broomstick, and may serve also as a very fair model of the greater part of the sonnets that are spun by modern rhymers.

ELEGIAC SONNET TO A MOPSTICK.

Straight remnant of the spiry birchen bough,
That o'er the streamlet wont perchance to quake

Thy

Thy many twinkling leaves, and bending low,
Beheld thy white rind dancing on the lake.
How doth thy present state, poor stick ! awake
My pathos; for, alas! even stript as thou
May be my heating breast, if e'er forsake
Philisto this poor heart, and break his vow.
So musing, on I fare with many a sigh,
And meditating then on times long past,
To thee, lorn pole! I look with tearful eye,
As all beside the floor-soil'd pail thou'rt cast:
And my sad thoughts, while I behold thee twirl'd,
Turn on the twistings of this troublous world.

ART. 28. *The Sorrows of Edith; or, the Hermitage of the Cliffs: a descriptive Tale, founded on Facts. In Two Volumes. By Mrs. Burke, Author of Ela: or, a Description of the Heart, &c.* 12mo. 6s. Crosby. 1796.

The Sorrows of Edith, are such as must naturally interest the sympathy of others; and the very easy and unaffected manner in which they are detailed, will give them a title to attention and respect. The writer appears to have studied, with success, the general features of character; and her descriptions and sentiments are such, as convey a faithful representation of human vicissitudes; and contribute, in their conclusions to morality and virtue.

ART. 29. *The Ruins of Avondale Priory. A Novel. In Three Volumes. By Mrs. Kelly, Author of Madeline; Abbey St. Asaph, &c.* 12mo. 9s. Lane. 1796.

The novel before us, is entitled to no mean place among the better productions of this description. The characters which enter into its narrative are rendered interesting, by the events in which they are involved, and the unaffected language in which they are represented. The first volume receives an additional value, from a pathetic ballad interwoven with the history. The ballad is inscribed, "The Fate of Athwold and Elfrida." The two closing stanzas are expressed with a peculiar and poetical simplicity, p. 146, vol. i.

"In one low grave they both repose;
Yet oft a pensive shade
Is seen to glide among the tow'rs,
And with the twilight fade.
Oh! be their early fault forgot,
The soft offence forgiv'n;
And let the erring world remit,
What pardon meets in heav'n!"

Soft offence, is objectionable; but the rest is well. In a preceding stanza, (p. 144) *foreseend*, which means forbid, is used in a sense directly opposite.

ART. 30. *The Mystery of the Black Tower. A Romance. By John Palmer, Jun. Author of the Haunted Cavern.* 12mo. 7s. Lane. 1796.

It appears essential to romance, that the scenes it describes, should either be remote from the times in which we live, or the people with whom we converse. The first of these rules has been obeyed by Mr. Palmer; and he has thrown his scenery back into the reign of Edward the Third, an æra of chivalry and warlike enterprize, perfectly favourable to his design. His conception of the subject is, in other respects, sufficiently just: and by the introduction of a facetious Welch Squire, he has enlivened the solemnity of his graver scenes, with occasional flashes of humour. The romance is certainly executed with ability; and discovers such talents for that species of composition, as may be said to merit the protection of the public.

MEDICINE.

ART. 31. *A Dissertation on the Use and Abuse of Tobacco, wherein the Advantages and Disadvantages attending the Consumption of that entertaining Weed, are particularly considered. Humbly addressed to all the Tobacco-Consumers in Great-Britain and Ireland; but especially to those among religious People. By Adam Clarke.* 8vo. 32 pp. 6d. G. Whitfield, City-Road. 1797.

This is a serious and well-meant exhortation against the use of tobacco, which the author considers as not only injurious to health, but destructive of morality and religion. "What I have done," he says, "I have done in the fear of God, and with the simple desire of being useful to my brethren; I have sometimes spoken ironically; sometimes sarcastically; but always with *deep seriousness and concern*. In short, I have done what I could to render odious and detestable a custom which, I think, every thing in heaven and earth discountenances." After a short and pleasing account of the introduction of tobacco into Europe, the author gives a gleanings of the opinions of various writers, for and against its use. The arguments of the latter of course prevail. He concludes with an earnest exhortation against its use, as sinful, and contrary to the will of Providence.

It is remarkable, that most of the writers who have opposed the use of tobacco, appears to have been animated with a zeal that menaced nothing less than its total extirpation. Helvigius, a physician of Ratisbon, who flourished about the end of the last century, relates, from his own observations, as he say*, a story of two Dutch merchants, who died apoplectic immediately after smoking, the one seventeen, the other eighteen pipes of tobacco. On opening their heads, in the one the brain was entirely wasted, in the other a portion of brain was found of the size of a walnut, covered with a thin film of a leaden

* Johannis Helvigii Obs. Phys. Med. p. 166.

colour. This man doubtless, if he had not taken so large a dose, would also have survived the total loss of his brain! King James entitled his philippic against it, *A Counterblast to Tobacco*. The very name of the book seemed capable of driving the weed out of the country. Doctor Cohausen, a physician also of the last century, seemed more likely to succeed in decrying it. He describes the passion for snuff as a disease, to which he gives the name of *pica nasi*, and, in a grave style of irony, prescribes *secundem artem*†. But neither virulence nor humour prevailed; and the passion, or fashion, continues with unabated force. Neither do we believe the endeavours of the author before us will be more successful. We may indeed reasonably conclude, that the physical mischief attending the use of tobacco, in any of the forms in which it is commonly taken, is not considerable; as, in the space of more than two hundred years, no very well authenticated accounts have come to light, to favour the opinions against it: and though several hundred bodies are annually dissected by our anatomical professors, we hear of no instances of men whose brains have been obliterated, or tarnished by smoking.

DIVINITY.

ART. 32. *The Eternal Filiation of the Son of God, asserted on the Evidence of the Sacred Scriptures, the Consent of the Fathers, and the Nicene Council.* By the Rev. Frodsham Hodson, M. A. Fellow of Brazen-Nose College, Oxford. 8vo. 81 pp. 2s. Rivingtons, &c. 1796.

Attempts to remove scriptural difficulties by new interpretations, when proposed with modesty and piety, deserve to be candidly heard, and soberly discussed. Of this kind was Mr. Hawtrey's Hypothesis concerning the Son of God; of which we spoke accordingly, in our sixth volume, p. 394, with respect towards the author, and without entering into controversy as to the doctrine. His opinion is, that the *Logos* or *Word* is eternal; but that it was only by his incarnation that he became the *Son of God*. This notion was first opposed by the Bishop of Chester, in a sermon, preached before the University of Oxford; (Brit. Crit. vol. vii. p. 317.) and is now more fully attacked by the author of the present tract, who writes, however, avowedly under the eye, and with the approbation of the Bishop. It was chiefly from the consideration of the language of the New Testament, the most direct and conclusive mode of opposition, that the Bishop of Chester drew his arguments against the hypothesis of Mr. Hawtrey. The next authority, in point of strength, is the interpretation put upon the scriptural doctrine, by the early fathers of the church; and this part is taken up by Mr. Hodson. The chief point laboured by this author, with respect to the language of scripture, is to prove that *πρωτότοκος πλάσις χριστός*. Coloss. i. 15. implies *priority*, not *pre-eminence* of birth; and this, indeed, he argues with consider-

* *Dissertatio de Pica Nasi*, J. H. Cohausen, M. D.

able acuteness. Many passages very apposite, and of great strength, are adduced by Mr. Hodson from the fathers; and, though Mr. Hawtrey, in a postscript to the following tract, seems inclined to treat this part of the argument slightly, we cannot think it unimportant. Where decisive words of scripture are not to be found, the opinions of those who derived them, by a very few steps, from the apostles, are very strong authority. The words of Athanasius, taken by Mr. Hodson for a motto, appear as if they were expressly written against Mr. Hawtrey. Ἔστιν ἀπὸ τοῦ λόγου υἱός, ἔκ ἀπὸ γειγνῶς, ἢ ονομαδεὶς υἱός, ἀλλ' αἰεὶ υἱός. "The word is therefore the Son, not lately begotten, or named Son, but always the Son." Mr. Hodson, who is said to be a young man, deserves the highest commendation, for the diligence and acuteness with which he has handled this argument.

ART. 33. *A particular Enquiry into the Doctrine of the Eternal Filiation; being a Sequel to the Appeal to the New Testament, in Proof of the Divinity of the Son of God. By Charles Hawtrey, M. A. Vicar of Bampton, Oxfordshire. 8vo. 102 pp. 2s. Rivingtons, &c. 1796.*

Subsequent enquiry and consideration seem to have confirmed Mr. Hawtrey in his opinion, that the Word was not properly to be styled *the Son*, before he became incarnate. The same interval has produced in us a very different effect. We are convinced, that if this had been the true interpretation of the passages adduced by Mr. Hawtrey, the term *Λόγος*, or *Word*, would be more frequently found in the language of the apostles, instead of *υἱός*, *Son*, where he is mentioned as existing before his incarnation. It is clear to us, that it would not always be said, that "God sent *his Son* into the world," if the expression was not strictly correct; if the truth was, that God sent not his Son, but his Word, who, when he arrived at the place of his mission, then first became his Son. It is clear to us, that when our Saviour speaks of himself, in his human nature, he styles himself the Son of Man; when in his divine nature, the Son of God. When he says, "The servant abideth not in the house for ever; *but the Son abideth ever*," (John, viii, 3, 5.) he implies that the Son is eternal, as a Son. "As the Father knoweth me, so I the Father," (John, x, 15.) seems to imply, that their mutual knowledge of each other, as Father and Son, was eternal. Many other arguments, of the same kind, may be drawn, from the perpetual use of the term Father, by our Lord, throughout his discourses in St. John's gospel, which are the strongest authority that can be imagined; particularly where he says, "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John, xvii, 5.) For we cannot conceive, how his glory could be the same then, and before the foundation of the world, if he stood not in the same relation as *Son* at both times. Add to this, that there is no other name for the first person in the Trinity, as distinguished from the Word and the Holy Ghost, but the Father; consequently, if we deny that the Son was eternal, as a Son, we deny the very name of the *Father*, till the Word became incarnate. Many more arguments we could accumulate;

mulate; but it is not for us to enter at large into controversy; we wish only to prove, that we have thought carefully on the subject; and have not decided against the doctrine of the present tract, novel as it is, without due consideration.

It is true, as Mr. Hawtrey alledges, that great advantage is gained against the Arians, by denying that the Eternal Word was the Son, before he came into the world; but we must not give up the doctrine of scripture in order to find an answer to cavillers; and the Arians, perhaps, may not still be satisfied, when we have new modelled one of the articles of our faith to please them. As this is no light matter, we could wish that some learned divine, who has sufficient leisure, as well as ability, for the discussion, would enter deeply into it; would examine all the arguments of Mr. Hawtrey, many of which we conceive to be very vulnerable; and all the scriptural authorities, with a complete investigation of the doctrine, in its nature and consequences. Mr. H. now asserts (p. 52,) that Photinus held the same opinion with himself. This single authority, in the whole history of Christianity, ought to be fairly discussed. In a word, a question of this magnitude should be brought, if possible, to a decision. Church authority, however, is clearly against the present writer; and he appeals, solely and finally, to scripture. Let that source then be completely examined, and the answer to him formed accordingly. We have thrown out some hints; let those who have more leisure do more.

ART. 34. *A Letter to the Rev. Mr. Ralph Churton, M. A. Rector of Middleton, Cheyney, in Northamptonshire, on his Address to his Parishioners. From Francis Eyre, of Warkworth, Esq. 8vo. 104 pp. 2s. 6d. Coghlan, No. 37, Duke-street, Grosvenor-square, 1795.*

When we mentioned Mr. Churton's reply to this Letter, we conceived that it had been circulated without regular publication, as it had not fallen under our notice. Possibly it was not advertised. It was afterwards lent to us, by a friend of the author, mislaid, and then purchased. "Post tot discrimina rerum," it comes forward at length for its due share of attention. Mr. C. had said, that the scriptures *alone* are sufficient for salvation. Mr. Eyre contends, that *tradition*, and the interpretation of the *Catholic* church, are necessary, in addition to the scriptures. This is the old question, so long agitated between Protestants and Catholics; and which, if we could concede, we should be no longer Protestants. The quotations here adduced from English divines, must be taken in a latitude, far beyond the intention of the authors, if they be construed to set tradition and authority above the letter of scripture. With respect to the church assuming the name of *Catholic*, we may say, that we know she has made some additions to the faith so monstrous, that we cannot trust her in any thing. The subsequent arguments, on disputed interpretations, are neither new, nor of great force. With respect to the various sects of Protestants, we assert, that it is better to err in seeking the truth, than to acquiesce in hopeless unity of error. An attempt is then made, to defend the practice of praying in Latin. The second chapter takes up the topics of Transubstantiation and Saint-Worship. On these subjects, which have

have occasioned so many volumes, Mr. E. shows himself well read; but, in answer to his authorities, in favour of Transubstantiation, we would refer him to the many passages, cited from the fathers against it, by Tillotson, in his 26th sermon. With respect to the withholding the cup, he repeats, p. 96, the old fallacy, "that the blood must be in the body;" but is it possible to deny, that Christ equally commanded the bread and the wine to be taken? and if so, what human authority shall reverse his command? It is not, however, for us, in the compass we can allot to them, to take up these controversies; and, though many authors have treated of them, we cannot refer to so immediate a reply, to the topics here discussed, as Mr. Churton's Answer to this Letter. See Brit. Crit. vol. ix. p. 319.

ART. 35. *A Short Essay on the Christian Religion, descriptive of the Advantages which have accrued to Society, by the Establishment of it, as contrasted with the Manners and Customs of Mankind, before that happy Period. To which are added, A few occasional Remarks on Philosophers in general; as also on some of the Objections started against the Christian Religion, by the fashionable Writers of the present Age. The whole proposed, as a Preventative against the pernicious Doctrines, which have overwhelmed France with Misery and Desolation. By a sincere Friend of Mankind.* 8vo. 140 pp. 2s. 6d. Coghlan. 1795.

This essay, which is published without a name, we understand to be also the production of Mr. Eyre. In treating of the subjects announced in his title, he takes up separately, 1. The acts repugnant to moral virtue and decency, which were authorized by the laws and principles of the ancients. p. 12. 2. Their inhumanity towards their slaves. p. 35. 3. The combats of gladiators. p. 38. 4. The extortions of their usurers. p. 43. 5. The convulsions of their states, and assassination of their princes. p. 47. 6. The extravagance of their idolatry. p. 54. He then turns to the excellence of the Christian religion, which he vindicates with effect, from various topics. Here he undertakes to contrast the true character of Julian, with the laboured panegyrics of Voltaire, and other antichristian writers; as, in the former part, he had incidentally defended the Emperor Constantine the Great, from their aspersions. He next takes up the cause of the Christian martyrs, against the same antagonists; and shows, both that their *sole* crime was their religion, and that the persecutions against them were carried to the utmost excess of cruelty. In adverting to the sufferings of these Christians, and the motives for their patience in sustaining them, he takes occasion also to mention the inhuman barbarity exercised against the French Bishops, and other clergy, at the revolution, and their pious fortitude under all attacks. In both these productions, Mr. Eyre proves himself a reading and a thinking man; and, though we are not likely to agree with him, on the matters of controversy between his church and that of the Protestants, we give him, very readily, the fullest credit, for sincerity as well as piety.

ART. 36. *The Distempers and Decay of the World, and Repentance the only Remedy. A Sermon, preached on the Occasion of the late Fast, March 8, 1797, at Tavistock-Chapel, Broad-Court, Long-Acre, and at St. Andrew's, Holborn. By the Rev. Walter Harper, Minister of the said Chapel, and Joint-Lecturer of St. Andrew's Church. 8vo. 19 pp. 1s. Rivingtons. 1797.*

A strong declamation against the corruptions of the age, with a suitable exhortation to repentance and amendment. We are not such passionate admirers of the rhetorical figure called *antithesis*, as to be pleased with the following passages:—"God has brought our *houses* low, that he might bring our *hearts* low." "The *measure* of iniquity seems to be nearly full. Good reason, then, *tears* of contrition should empty it apace, when sin fills it so fast. Either such *tears* must flow, or God's 'roll of curses' will fly. Either men must *turn*, or God will overturn. Either the '*fallow-ground* of our hearts must be broken up,' or the land will be broken down." P. 14.

ART. 37. *Universal Benevolence. A Sermon preached in the Parish Church of Castor, in the County of Lincoln, on Wednesday, December 28, 1796, before a Friendly Society of Tradesmen and Artificers, and published at their Request. By the Rev. Samuel Turner, A. M. Chaplain to the Right Hon. the Earl of Scarborough, &c. 8vo. 18 pp. 6d. Lincoln and Nottingham; and Scatcherd, London. 1797.*

It cannot be a matter of wonder, if a set of neutral critics should differ in their judgment concerning a literary work, from a company of friendly tradesmen and artificers. How much we differ in the case of this sermon, it is not necessary to state. We need only to say, that, if we had been among the hearers of it, such is its *mediocrity* in point of composition, the motion to request the publication of it, would neither have been made, nor seconded, by us.

ART. 38. *A Sermon, occasioned by the Death of William Tayleur, Esq. delivered at a Meeting of Unitarian Dissenters, in Shrewsbury, upon the Fifteenth Day of May, 1796. By Theophilus Houlbrooke, LL. B. F. R. S. E. 8vo. 26 pp. 1s. J. M'Creery, Liverpool. 1796.*

A very honourable tribute of respect to the memory of "an amiable, venerable, excellent, old man." Mr. Tayleur was born and educated in the established church, and intended for the ministry in it; but departed from it "after a research of 40 years." We commend highly his diligent enquiry; though we lament the issue of it, and think that it was rather sincere, than successful. If he found the gloomy doctrines of *Calvin* "in the established creed," he found, or fancied, what we look for in vain; and if he could not find in scripture the doctrines of the Atonement and the Trinity, we trust, that thousands have been more fortunate in their researches. This discourse is written with elegance and ability, and with far greater moderation, than is usually displayed in the writings of those who have usurped the title of *Unitarians*.

ART. 39. *A Charge at the Ordination of the Rev. Thomas Golding, at Croydon, Surry, on Wednesday, October 19, 1796, by the Rev. Cornelius Winter, of Painswick: And a Sermon on the same Occasion, by the Rev. James Bowden, of Totting; to which are prefixed the Introductory Address. By the Rev. Joseph Brookbank, of London. Mr. Golding's Confession of Faith, &c.* 8vo. 56 pp. 1s. 1796.

The piety and zeal of the persons, who bear a part in this service, induce us to regret their separation from the church of England. Mr. Winter's charge, the principal article in this pamphlet, abounds with wholesome instruction; the sermon, by Mr. Bowden, is much inferior.

ART. 40. *Four Sermons on Public Occasions. By C. Fleet, M. A. Rector of Durweston and Bryanston, in the County of Dorset, and late Fellow of King's College, Cambridge.* 8vo. 75 pp. 2s. Easton, Salisbury; Wilkie, &c. London. 1796.

The first of these sermons was preached in King's College Chapel, on the founder's day, 1786; the second, at the visitation at Blandford, in 1794; the third and fourth, at the assizes, at Dorchester, in 1796. They are proper and commendable; but our advice to the author, concerning them, would have been, to rest satisfied with the good effect which they doubtless produced upon his hearers, and with the credit which they procured to himself, from the pulpit.

POLITICS.

ART. 41. *Observations on the Debates of the American Congress, on the Addresses presented to General Washington, on his Resignation: with Remarks on the Timidity of the Language held towards France; the Seizures of American Vessels by Great-Britain and France; and, on the relative Situations of those Countries with America. By Peter Porcupine, Author of the Bone to gnaw for Democrats; Letter to Tom Paine, &c. &c. To which is prefixed, General Washington's Address to Congress; and the Answers of the Senate, and House of Representatives.* 8vo. 38 pp. 1s. Ogilvy and Son, No. 315, Holborn. 1797.

It is a circumstance which cannot be unpleasing to any friends of real liberty and good government; that it is now thought advisable, to reprint in England, all the publications of *Peter Porcupine*. Two of his smaller tracts will be found under our title *Miscellanies*; and the reprinted edition of his *Bone to gnaw for the Democrats*, we shall notice in the ensuing article. Peter writes here with his usual spirit. Severe in the extreme, to those who would persuade America to crouch submissively to France; severe against those, who ungratefully deny the transcendent merits of Gen. Washington; and implacable in his aversion to the cruel tyranny established in France, under the hypocritical title of liberty. As a specimen of the force of his pencil in drawing pictures, which, though strong, even prejudice itself can hardly

hardly call caricatures, we shall insert his portrait of the illumination and freedom of France.

“ Of the *enlightened* people, now called the French nation, not one out of five hundred can spell his own name. As to religion, four years ago, they were seen kneeling with their faces prone to the earth, blubbering out their sins, and beseeching absolution from the men whom, in a year afterwards, they degraded, insulted, mutilated, and murdered. After changing the catholic worship, at the command of one gang of tyrants, for a worship that was neither catholic nor protestant,—at the command of another, they abandoned all worship whatsoever, and publicly rejoiced, that “ the soul of man was like that of the beast.” A third gang orders them to believe that there is a God: instantly the submissive brutes acknowledge his existence, and fall on their knees at the sight of Robespierre, proclaiming the decree, with as much devotion as they formerly did at the elevation of the sacred host.

“ Politically considered, they are equally *enlightened*. Every successive faction has been the object of their huzzas in the day of its power, and of their execrations in that of its fall. They crowded to the bar of the Convention, to felicitate Robespierre on his escape from the poignard of a woman; and, in less than six weeks afterwards, danced round his scaffold, and mocked his dying groans.—First, they approve of a constitution, with a hereditary monarch, whose person they declare *invulnerable* and *sacred*, and swear to defend him with their lives. Next they murder this monarch, and declare themselves a republic, to be governed by a single chamber of delegates. This second constitution they destroy, and frame a third, with two chambers and five co-equal kings. After having spent five years in making war, in the name of Liberty and Equality, upon arms, stars, garters, crosses, and every other exterior sign of superiority of rank, they very peaceably and tamely suffer their masters to dub themselves with what titles they please, and exclusively to assume garbs and badges of distinction, far more numerous than those which formerly existed in France.” P. 23.

To this he subjoins that curious feature of submission, their consenting to re-elect the two thirds; to which we may now add their still more extraordinary submission—to the banishment of directors, representatives, journalists, &c. &c. without even the form or shadow of a trial. A thousand times will we repeat, that it is our love of real liberty, which makes us abhor democracy. Peter Porcupine evidently feels the same sentiment.

ART. 42. *A Bone to gnaw for the Democrats.* By Peter Porcupine, Author of the *Bloody Buoys**, &c. &c. To which is prefixed, a *Rod for the Backs of Critics*: containing an Historical Sketch of the present State of political Criticism, in Great-Britain; as exemplified in the Conduct of the Monthly, Critical, and Analytical Reviews, &c. &c. Interspersed with Anecdotes. By Humphrey Hedgehog. 12mo. 175 pp. 2s. 6d. 1797.

When we gave an account of these tracts, in their original form†, we must, in many instances, have excited a curiosity, which could

* Brit. Critic, Vol. ix. p. 201. † Vol. vii. p. 241.

not be gratified, as they were not then to be purchased in England. For this reason, we think ourselves bound, thus to announce the present republication. For specimens of the production, and full proof that it deserved to be republished, we must refer our readers to our former article. On the 95 pages prefixed, by Humphrey Hedgehog, we must be silent, a great part of them containing matter of too critical a nature for us to meddle with.

ART. 43. *Thoughts on the Defence of Property. Addressed to the County of Hereford.* By Uvedale Price, Esq. 8vo. 28 pp. 1s. Allen, Hereford. 1797.

Mr. Price very justly states, that “the sudden and total revolution of property in France, has created very just apprehensions in other countries, where they never had existed before: for, the successful invasion of other men’s property, and its confirmed possession, are examples and temptations of a very dangerous kind. The loss of property is, in itself, a great evil; but, in times of turbulence, it too often includes every other evil. Property, *then*, marks its possessor as a victim; every degree of it is exposed; for lawless men seize what is at hand,—in the cottage, as in the palace. Rapine soon unites the plunderers into bands;—separate resistance is vain, and the unresisting are not spared. Flight is difficult, is full of danger, and leads only to exile and poverty.” P. 3. From the example of France, he contends, that armies alone cannot secure property; and he asserts, that the possessors of it must depend upon themselves, upon their own invincible resistance, if armed and united. For this arming and union, he proposes “a simple, practicable, and constitutional plan;” which is, that in every parish, men possessed of property, should be prepared with arms and horses, (when horses are required) to assist the civil magistrates in suppressing riots and disturbances;” and be ready also to co-operate with the neighbouring parishes, with the whole county, and with all the counties in the kingdom. Mr. P. thinks, that a regular training would not be necessary; but only such a degree of it, as would enable the riders to “make the horses move together.” He supports his plan by some very cogent arguments. He replies to the objection, “will it be safe to arm so numerous a body? But his reply is not so full as we could wish. He praises the *yeomanry cavalry*; and we believe with much justice; but he contends, that the offers which they have made, to be employed *out* of their respective counties, render the plan here proposed, more indispensably necessary. In general, we are much gratified by this small tract; but in one point we dissent widely from Mr. Price’s plan. He would not have this independent force, even *officered* by government, but controuled only by the laws and the civil magistrate. We would have officers appointed, how little soever they might ordinarily interfere; for, upon any real emergency, there can surely be no doubt of the necessity of officers. Now, a great portion of our civil magistrates are, in some counties, of the *clerical* order; and it cannot be otherwise, while so many laymen of property in the country, well qualified in all respects, are too indolent to act as magistrates; and others

others are unqualified, by an education, or by manners, not exactly corresponding to their fortunes. But the *reverend* magistrates, would surely be somewhat unfit, for leading an armed force against a riotous mob.

ART. 44. *The Inconsistencies of Mr. Pitt, on the Subject of the War; and the present State of our Commerce; considered, and fairly stated. Addressed, by Permission, to the Right Hon. Charles James Fox. By Thomas Plummer, jun. 8vo. 90 pp. 2s. Debrett. 1797.*

Mr. Plummer builds his argument, concerning "inconsistencies," upon the Reports in Debrett's Parliamentary Register; and he uses, for his corner-stones, these two assumptions;—that the war was voluntarily and needlessly entered into on our part; and, that peace can be restored, commerce revived, and the country saved, only by committing the management of our public affairs to the present Opposition. He extols, among other things, their "political integrity;" and he dedicates his book to Mr. Fox. They, who think the *foundation* of this work firm and good, will pronounce, that the author has erected a very neat and substantial little edifice; others will, perhaps, look upon it as a house of cards, which the breath of a child might overthrow.

ART. 45. *A Letter to the Tars of Old England. By Mr. Pratt. The Sixth Edition. 8vo. 15 pp. 3d. Debrett. 1797.*

This very animated, and well-timed, address to the British seamen, upon their lamentable and unexampled mutiny, which is now almost forgotten in their glory, possesses great merit. It breathes all the energy and spirit of true patriotism; and speaks a language which must affect every heart not wholly corrupted by the poison of insubordination.

ART. 46. *A Letter to the British Soldiers. By Mr. Pratt. 8vo° 15 pp. 3d. Debrett. 1797.*

The steady loyalty which the army discovered against the solicitations of emissaries, and the seductions of bad example, were natural objects of admiration and gratitude to every patriotic mind. Mr. Pratt has given them their well deserved measure of praise; and has strengthened the reproof which he dispensed to the seduced sailors, by the judicious panegyric which he has here bestowed upon the unfulfilled purity of the military character.

ART. 47. *Strictures on Peace. The Englishman and Reformer, a Dialogue. By Mr. Dunn. 8vo. 32 pp. Richardson. 1796.*

The fanciful, though fascinating idea, of an universal peace, is combated, in this dialogue, with great spirit and judgment. We are not, however, quite satisfied with the reasoning of Mr. Dunn, upon the subject of *national antipathies*. If the desirable event of peace should arrive, it would, in our judgment, be expedient, in order to render that peace useful and permanent, that the *antipathies* previously

viously existing, should be mutually laid aside. This, according to the system of Mr. Dunn (who makes *antipathies* essential to the welfare of nations) would be impracticable and inexpedient. We are perfectly of opinion, in opposition to this theory (though well disposed to the general tendency of his design) that the interests of nations may be respectively pursued by that vigilance and attention which local attachment inspires, without having recourse to those *antipathies* which generate ill-blood, and which sound policy and Christianity equally forbid.

ART. 48. *A Collection of State Papers relative to the War against France, now carrying on by Great Britain, and the several other European Powers. Containing authentic Copies of Treaties, Conventions, Proclamations, Manifestos, Declarations, Memorials, Remonstrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. &c. &c. Many of which have never before been published. Vol. III. Part I. and II. 16s. Debrett. 1796.*

The utility of a collection of this nature, from time to time continued, can require no illustration. The commencement of this work we noticed in our fourth volume, p. 191. Its extension will probably be continued with that of its object.

ART. 49. *An Oration, delivered on Tuesday, November 29, 1796, at the Great Room, in Brewer-Street, on the Resignation of General Washington; including a short Review of his Life, Character, and Conduct. By John Gale Jones. 8vo. 33 pp. 1s. Jordan. 1797.*

That a character so finished and important as that of Washington, should have excited the admiration of the world, is less a subject of surprise, than that it should have found a detractor in any part of it. Mr. Jones has but expressed the general sentiments of the public at large, in so much of his speech, as regards the legislator of America; and the whole oration, though tinged, as may be expected, with the leaven of democracy, contains much less of such exceptionable matter, than is usually found in the harangues of these political declaimers.

MISCELLANIES.

ART. 50. *Six Letters on the Subjects of the armed Yeomanry, addressed to the Right Hon. Earl Gower Sunderland, Colonel of the Staffordshire Volunteer Cavalry. By Francis Percival Eliot, Major in the above Corps. London, printed for the Author, and sold by Egerton. 8vo. Plates. 230 pp. 1797.*

It is with peculiar satisfaction, after the opinion which we felt ourselves obliged to give of some parts of Major Percival Eliot's former Letters, that we pronounce the two additional Letters, now first published, to be a very judicious selection from the system of equestrian tactics, which his Majesty has commanded to be practised. Major Percival has corrected one of the chief defects in General Dundas's book, by

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simplifying it, and we think he has selected every rule and manœuvre which can possibly be useful, either to the troops of the line, or the irregular corps. It may be doubted, whether still fewer might not have been sufficient. We presume these Letters were in the press before the Major had seen the appendix to Gen. Dundas's publication, containing the review exercise, otherwise, we conclude that he would have thought it right to give the manœuvres there selected; especially as the first seven are ordered never to be omitted at any inspection.

On one point, we regret that Major Percival has not given his instructions in greater detail, because we consider it as one of the most essential points for the preservation and good order of an army. We mean, the mode of conducting a line of march for any considerable distance. As the troops, for whose use the present work is written, do not go out of this kingdom, he would of course, have confined himself to the peculiar circumstances applicable to the nature of this country. The good order and preservation of the horses on a march, depends wholly on the judgment and attention of the officers who conduct it: and it is very possible, by inattention, to render cavalry totally unfit for service, from a march of no immoderate length; while regiments of cavalry, judiciously conducted, are always found to be in better order at the termination of a very long march, made according to the usual easy routes in this kingdom, than they were when they commenced it. In very hot weather, it is absolutely necessary, that the march should commence at a very early hour, but when the days are short, it is better that the troops should not arrive at their destination, 'till the middle of the day, than that they should commence it before day light. The men ought, however, always to reach their quarters before twelve o'clock, and if possible, before eleven, that they may have sufficient time to clean their horses and accoutrements, before they prepare their own dinners.

The great roads in this kingdom are seldom wide enough to admit of marching by ranks of three, (i. e. six in front) but there are very few roads, which will not admit of ranks by two, (i. e. four in front) as it is very essential, on every account, to shorten the line of march as much as possible. They should never be permitted to move off on a smaller front, for no inconvenience whatever arises from reducing fours to files, where an occasional contraction of the space requires it, and forming them up again after it is passed. The line is so extended by file marching, and the men are so very apt to vary the intervals between each file, by sometimes retarding, and at other times accelerating their pace, that the rear is perpetually changing from a walk to a gallop, and back again to a walk, with a sudden halt, which harrasses the horses exceedingly, whereas, in fours, a very small degree of attention is sufficient to keep both ranks and files perfectly well dressed. The commanding officer should generally remain in the rear, from whence he will be best able to observe the line of march, and his principal attention should be directed to keep the pace equal, and the rear well closed up. He should halt and dismount the whole after the first mile, because there will always be some alteration necessary in putting on the baggage, or in the girths, and he should halt them again every four or five miles, to prevent the men from falling out of the ranks, and galloping.

galloping their horses afterwards to regain them. He will also find it of great use to change the front, when half the day's march is completed. With these precautions, cavalry will march with great ease, at the rate of six miles an hour, where the roads are good, and the country not mountainous. We have thrown out these hints, because we really think the subject of great importance to the welfare of our cavalry; and we do not recollect to have met with any directions on the subject peculiarly adapted to this country, in any of the many military treatises we have read.

ART. 51. *The Life and Adventures of Peter Porcupine, with a full Account of all his authoring Transactions; being a sure and infallible Guide, for all enterprising young Men, who wish to make a Fortune by writing Pamphlets. By Peter Porcupine himself.* 12mo. 58 pp. 1s. Philadelphia: Printed for, and sold by, WILLIAM COBBETT, at No. 25, North Second-street, opposite Christ Church. London: Reprinted by Wright, No. 169, Piccadilly. 1797.

They who were so certain, that the observations of this author, on the emigration of Dr. Priestley, (*Brit. Crit.* vol. iv. p. 498.) were manufactured in England, and would not believe our report, nor credit even our positive information, that the real author was a Mr. Cobbett, resident at Philadelphia, (vol. vi. p. 589.) will now, we presume, at length be persuaded, by the assertion of the author himself. Mr. Cobbett is undoubtedly a man of singular merit, an Englishman by birth; but resident in America, since the latter end of 1792. He was born in 1766. His father was a farmer, near Wey-hill, in Surry, under whose eye he was occupied in rural labour, 'till, in 1782, the desire of seeing the world made him attempt to go to sea. He was recalled into the country; but, in 1783, again eloped, and was then placed in London, under an attorney. In this situation he continued, with great aversion to it, for eight or nine months. He then enlisted, as a common soldier, in which station, the efforts he made to acquire some knowledge of grammar, and improve himself in writing and reading, are truly meritorious and extraordinary. His general good behaviour raised him, in the course of about three years, to the rank of serjeant major, in which he served five more, "without ever being once disgraced, confined, or even reprimanded." He then applied for a discharge, which was given him, in the most honourable manner. In proof of this, he has printed a copy of his discharge, and of the orders of the day, respecting him. This was in December, 1791. Between this and March, 1792, he was married, and then went to France. His intention was, however, to go to America, which he fulfilled in the ensuing September. — From this period, the most remarkable circumstance of his life has been the publication of his several pamphlets, which, when we consider his origin and mode of education, are still more wonderful than they are without that reference. His courage in publishing tracts so reasonable, and, at the same time, so strong, in a country where multitudes had received the most virulent infection of French principles, is not less than he could have evinced in any military service. He is now, in spite of all attacks, settled at Philadelphia, as a

bookfeller, and has published this account of himself, to destroy the calumny of his malicious enemies. He confesses that his original motive for wishing to settle in America, was an inclination to republican principles; of which, however, he seems to have been fairly cured; by the most regular method; that of experiment.

ART. 52. *The Life of Thomas Paine, interspersed with Remarks and Reflections.* By Peter Porcupine; Author of the *Bloody Buoy*, &c. &c. 12 no. 60 pp. 1s. Philadelphia, printed: reprinted for Wright. 1797.

This tract, professes to be little more than an abstract of the life of Paine, which was published here, under the name of F. Oldys. The author has added a few pertinent and original observations; and evinces a strong detestation of the mischievous disposition, and principles of that too-famous adventurer.

ART. 53. *An Answer to Mr. Paine's Letter to Gen. Washington; or Mad Tom convicted of the blackest Ingratitude, including some Pages of gratuitous Counsel to the Author of the "Cause and Consequences, &c."* By P. Kennedy, Esq. *The Second Edition.* 8vo. 55 pp. 1s. Rivingtons. 1797.

The virulent attack alluded to in this pamphlet, upon the character of Gen. Washington, has met with universal reprobation, even among those who are least willing to admit the possibility of error in the author of the *Rights of Man*. To such an attack, it seemed scarcely necessary to oppose any counter-statements. The approbation of a country which he had served, and of Europe which he had astonished, was sufficient to rescue so exalted a character from the licentious imputations of a man, who had lost the esteem of his own country, without conciliating that of any other. Mr. Kennedy has yielded to the exasperation of his feelings upon this occasion; and employed a language, in which anger has as great a share as argument. The sentiments expressed in his pamphlet, are such as the subject would naturally call forth.

ART. 54. *Analysis of Paley's Principles of Moral and Political Philosophy.* By C. V. Le Grice. *The Second Edition, corrected and enlarged.* 8vo. 94 pp. 2s. 6d. Lunn, &c. Cambridge; Robinsons, London. 1796.

As Mr. Paley's *Principles of Moral Philosophy* are made a regular book of exercise in the University of Cambridge, this exact analysis of them may be useful to some students, who are unwilling to take the labour of drawing up such a one for themselves. But of all such exercises the chief advantage is derived from the act of making them, and is not to be imparted, in any comparable degree, to other persons. Such a sketch may, however, serve as a more copious index, or table of contents, and may thus be useful to those who have occasion to make references to the larger work.

ART. 55. *A Treatise on the Theory and Practice of Seamanſhip, containing General Rules for manœuvring Veſſels, with a moveable Figure of a Ship, ſo planned, that the Sails, Rudder, and Hull, may be made to perform the Manœuvres according to the Rules laid down. To the above is added, a Miscellaneous Chapter on the various Contrivances againſt Accidents, and a Syſtem of Naval Signals; the whole forming a uſeful Compendium to the Officer, to inſtruct him when young, and to remind him when old. The Second Edition, corrected and enlarged. By Richard Hall Gower, in the Service of the Honourable Eaſt India Company. 8vo. 174 pp. 7s. bound. Robinſons. 1796.*

Theſe very copious writers of title-pages ſave us, in ſome reſpects, the labour of analyſing their works. How long it is ſince the firſt edition appeared, we are not informed; but Mr. Gower complains heavily, that a conſiderable part of it was unfairly reprinted by another perſon. In this edition, the ſyſtem of naval ſignals is ſaid to be new; as well as much other matter.

ART. 56. *Grammaire Angloiſe comparée avec la Grammaire Françoisſe; dans laquelle les Principes et les tours des Phraſes, des deux Langues, ſont raiſonnés d'une manière très-nouvelle, et prouvés par des Exemples aſſez nombreux pour éclaircir toutes les Difficultés qui pourroient ſe rencontrer. Ouvrage néceſſaire à ceux qui veulent apprendre l'Anglois, avec facilité; et d'autant plus utile à ceux qui enſeignent ou étudient le François, que le Mode Subjunctif, et le Mode Infinitif, avec à ou de, ſ'y trouvent, pour la première fois, ramenés à des Cauſes auſſi naturelles que ſenſibles. Par Nicolas Salmon, Auteur d'un ouvrage, intitulé The complete Syſtem of the French Language; d'un autre intitulé A Footſtep to the French Language; d'un Dictionnaire Etymologique, intitulé Stemmata Latinitatis, &c. 8vo. 296 pp. 4s. Dilly, Elmiſly, &c. 1797.*

Amidſt the very numerous Grammars of French and Engliſh, now appearing, we cannot have a doubt, that a work by Mr. Salmon, muſt deſerve particular attention. His *Stemmata Latinitatis*, a Latin Etymological Dictionary, reviewed by us, in Vol. viii. p. 264, was a work of ſuch peculiar acuteness, ſo extenſive reſearch, and great utility, as could not fail to mark the compiler as a man very ſingularly qualified to inveſtigate the properties and idioms of languages. In the preſent work, Mr. Salmon appears abundantly to diſplay the ſame qualities, and certainly diſcuſſes many difficult points, with an acuteness, which has not before been employed upon them. This book is intended chiefly to inſtruct the French in learning Engliſh; but it may alſo be recommended to the youth of our own country, who have made a certain progreſs in the ſtudy of French; as a book which will not only aſſiſt them in that purſuit, but improve alſo their knowledge of their own language. We have no doubt alſo, that, as the title-page announces, the French may find remarks, reſpecting the language of their own country, at once novel and important. We have ſeldom ſeen a book, which contained ſo much, within ſo ſmall a compaſs. As a proof of the remarkable diligence of the author, let any one peruſe his rules, for that almoſt inſuperable difficulty

culty to the French who study English, the pronunciation of *ib*, page 6—10.

ART 57. *Guide pour la Langue Angloise, et pour la Langue Francoise, dans lequel on a reuni deux grands Avantages, l'utile et l'agreeable; en Phrases détachées, mais dont le Fil ne se perd pas, afin que l'on puisse mieux sentir le Méchanisme, le Genie, et les Beautés de chacune des deux Langues; à la Suite de quoi se trouve le Développement d'un grand Principe peu connu, &c. Ouvrage nécessaire a ceux qui étudient l'Anglois avec ou sans un Maître; ainsi qu'à ceux qui enseignent ou étudent le Francois. Par Nicolas Salmon, Maître de Langues, Auteur de, &c. 8vo. 180 pp. 2s. 6d. Dilly, Elmley, &c. 1797.*

With all his merit, Mr. Salmon has too much of the puffing style, in his enormously long title-pages. This guide is a proper companion for the grammar. The author now and then makes use of a word, not strictly English, as *Epidemy*, in p. 9; but, in general, he certainly shews a correct knowledge of both languages. We could have wished, that he had not fallen into the epidemic rage of giving political lessons, as in his first lesson. The last twenty pages of this book, are employed in an attack upon M. l'Abbé de Levifac, who has also published a grammar.

ART. 58. *An Introduction to Botany, in a Series of familiar Letters; with Illustrative Engravings. By Priscilla Wakefield, Author of Mental Improvement*; Leisure Hours, &c. 12mo. 184 pp. 3s. Newbery, &c. 1796.*

The design of this little volume, is to cultivate in young persons, a taste for the beauties of nature; and to lead, by the easiest and most familiar steps, to a knowledge of botany. With this view, the author has comprised her instructions in the form of letters, from a young lady to her sister. The style is clear and agreeable; the examples well selected; and, for a more complete elucidation, are added, several plates, engraved with neatness and clearness.

It is to be lamented, that many errors of the press have crept into the work: they principally relate to the names of plants, and more especially the Latin names, as *Tonicera* for *Lonicera*, *Kubria* for *Rubia*, *Cuscula* for *Cuscuta*, *Vibumum* for *Viburnum*, &c. &c. &c. Among the English names, we remarked *Grofefoot*, instead of *Goosefoot*, *Whitebear* for *Whitebeam*, &c. &c. At p. 25, for *unfolds*, we should read *enfolds*, and at p. 39, *Silicle* for *Silide*. In the plate facing p. 37, the engraver has erred in fig. 11, which being intended to elucidate the class *Dodecandria*, should, of course, have been furnished with twelve stamens, whereas, it is represented with eleven only.

ART. 59. *Letters on several Subjects, from a Preceptress to her Pupils, who have left School; addressed chiefly to real Characters, and designed for the Use of Young Ladies, from Sixteen to Twenty Years of Age. 12mo. 138 pp. 2s. 6d. Newbery. 1797.*

A very sensible, and very suitable book, for those whom it is intended to interest and instruct. We are happy to see, that, amidst all

* See Brit. Crit. vol. vi. 445.

the dissipation and frivolity of the age, there are many who do not think their time lost, or abilities misemployed, in enabling the youth of both sexes to withstand the allurements which, beginning in folly, terminate in vice.

ART. 60. *Dissertations, and Miscellaneous Pieces, relating to the History and Antiquities, the Arts, Sciences, and Literature of Asia.* By Sir William Jones, John Elliot, Esq. Lieut. Francis Wilford, and others. Vol. III. 8vo. 6s. 6s. Vernor and Hood. 1796.

Having before taken notice of the original work from which this selection is taken, we can only say, that this volume is judiciously compiled, and must be very acceptable to those who, from the scarceness, as well as the expence, must find it a matter of difficulty to obtain the quarto publication printed at Calcutta.

ART. 61. *Roman Conversations; or, a short Description of the Antiquities of Rome, interspersed with Characters of eminent Romans, and Reflections, religious and moral, on Roman History.* By the late Joseph Wilcocks, F. S. A. The Second Edition, corrected; with a Preface, containing some Account of the Author: also a Translation of the Quotations, a General Index, and a Plan of Rome. In Two Volumes. 8vo. 16s. Bickerstaff. 1797.

The reader will find an account of the first edition of this work in the second volume, p. 74, of the British Critic. From what we have there said, it will easily be supposed, that it gives us no slight satisfaction to see so entertaining, and useful a performance, proceed to a second edition. We again recommend these conversations to all who wish to see a well-methodized description of Roman characters and manners. This edition has also the additional advantage of a life of the author; and what, in such a work, is of no small utility, a correct and copious index.

ART. 62. *Travels in North America.* By M. Crespel. With a Narrative of his Shipwreck, and extraordinary Hardships and Sufferings, in the Island of Anticosti; and an Account of that Island, and of the Shipwreck of his Majesty's Ship *Active*, and others. 12mo. 186 pp. 3s. Low. 1797.

The island of Anticosti is famous for shipwrecks. It is situated at the entrance of the River St. Lawrence; and an agreeable account of its produce and extent, and, what is of more importance, its true geographical position, will be found in this little volume. The narrative, though this is not mentioned in the title-page, was first published in French, by M. Crespel, and is very affecting; but the description of the island is by Mr. Wright, who wintered at Anticosti, and surveyed the island, by order of government.

ART. 63. *An Occasional Supplement, to the Appendix chiefly, of Plain Reasons for a general Reform of our Charities.* 8vo. 47 pp. Stockdale. 1797.

We have delivered our opinion, in a former part of our work (vol. ix. p. 450) upon the *Plain Reasons* of this author; and the remarks

marks there made will equally apply to the Supplement before us. The observations have in them too much of local and particular allusion, to become generally interesting; though some strictures upon abuses are interspersed, which may, with equal justice, be referred to the mal-administration of charitable funds throughout the kingdom.

ART. 64. *Illustration of Mr. Hume's Essay concerning Liberty and Necessity; in Answer to Dr. Gregory, of Edinburgh. By a Necessitarian.* 8vo. 44 pp. 1s. 6d. Johnson. 1795.

With the premises and conclusions of Mr. Hume's Essay, few of our metaphysical readers are (we apprehend) unacquainted. Dr. Gregory, in the first volume of his Philosophical and Literary Essays, undertook to controvert the doctrine of Mr. Hume, by the *reductio ad absurdum*. The writer of these Illustrations enters into an elaborate and close investigation of the mode of reasoning adopted by Dr. G. and offers many chemical analogies in support of the constant conjunction of cause and effect, in the sense in which it is used by Mr. Hume. Without receding from any part of our own opinion (in which we unite with Dr. Gregory) we are yet ready to admit the acuteness of this writer, in his own species of reasoning. But we do not conceive that the bulk of our readers would be inclined to accompany us, in investigating the force and propriety of his conclusions.

ART. 65. *Proceedings at a General Court-Martial, holden at the Assembly Rooms in the City of Canterbury, on Friday, the 13th of May, 1796; and continued, by Adjournments, until the 1st Day of July, 1796, inclusive. By the Order of General the Duke of Richmond; upon an Appeal made by Captain Archibald Morrison, of the West-Middlesex Regiment of Militia, from a Regimental Court-Martial, of which Lieut. Col. Brettell, of the same Regiment was President, holden at Dover, by Order of Col. Nicholas Bayley, the Commanding Officer of that Regiment, on the 15th Day of February, 1796 (and continued by Adjournments) to hear and determine the Complaints made to the said Colonel Bayley, by Serjeant John Harold, and others, of the same Regiment, against the said Captain Archibald Morrison.* 4to. 71 pp. 3s. 6d. 1796.

Captain Morrison, the appellant in this trial, had appeared in a public assembly at Deal with stringed shoes. This was deemed, by his commanding officer, a violation of regimental etiquette; and, upon Captain M.'s refusing to obey an order, from Col. Bayley, to leave the room, he was put under arrest. For breaking this arrest, and other collateral offences, Capt. M. was brought to trial before a regimental court martial; and upon these, as well as some other charges, brought by non-commissioned officers, was convicted. The trial, upon an appeal to a general court-martial, is the subject of the present report. Our duty will be sufficiently discharged in stating, that the sentence of the regimental court-martial, upon every charge brought by the non-commissioned officers, was reversed; and the same fate attended every article, but one, in the charges preferred by Colonel Bayley. The whole appears to have done away every imputation.

tation that lay against Capt. M.; and to have left room for a surmise, that the prosecution might originate in other motives than those of supporting military discipline, and regimental laws.

ART. 66. *An Introduction to the Knowledge and Practice of Gardening.* By Charles Marshall, Vicar of Brexworth, Northamptonshire. 12mo. 443 pp. 5s. Rivingtons. 1796.

This book of gardening has a more scientific form than Mawe's, and is more calculated for gentlemen gardeners. The Calendar, printed at the end, will be very useful; and we altogether recommend the book as convenient in its size, and as being very judiciously arranged.

FOREIGN CATALOGUE.

FRANCE.

ART. 67. *Introduction à l'étude des monumens antiques, par A. L. Millin, Conservateur du Muséum des antiques, Professeur d'histoire et d'Antiquités.* L'an 4 (1796); 72 pp. 8vo.

ART. 68. *Introduction à l'étude des pierres gravées.* L'an 4; 68 pp. 8vo.

We doubt not but it must already be known to many of our readers, that with a view to form the taste, and promote the knowledge of antiquities, a course of lectures is read every half year, in the National Museum, at Paris. In order to facilitate this study to his hearers, and to supply them with an useful directory adapted to his lectures, Mr. Millin intends to draw up a particular introduction to each department of archæology, of which we here announce the first *cabier*. The design itself of delivering a course of lectures in the very saloons where a large and valuable collection of antiquities is preserved, can not certainly but be highly approved, and is deserving of general imitation. But then the persons employed to superintend the whole, should be as active and well-informed, as it appears from the different pieces for which the public is indebted to him, that Mr. M. is. Both his *Homeric Mineralogy*, and his *Elements of Natural History*, clearly show that he possesses one of the indispensably necessary qualifications of a good antiquarian, in his intimate acquaintance with natural history; as his *Monumens de la France* evince the extent of his historical knowledge, to which the *Magazin Encyclopédique* alio, of which he is the conductor, bears still further testimony.

The *first* of these articles is intended, as the title itself expresses, to be a general introduction to the study of antiquities, and may be considered as the prolegomena to the whole. The divisions of the subject, adopted by the author, are into, 1. Architecture; 2. Painting; 3. Sculpture; 4. Engraving on stone; 5. Mosaic work; 6. Vases; 7. Instruments,

Instruments, or Implements; 8. Coins; and, lastly, 9. Inscriptions. *Spon* had included painting, sculpture, and mosaic work, under the heads of *Iconography* and *Toreumatography*, and had, not without some impropriety, regarded statues, bronzes, and busts, as appertaining to the former of these classes; we, however, approve, on the whole, of the present distribution into *nine* parts, though we do not conceive them to be here arranged in the easiest and most natural order. In conformity to the progress of cultivation itself, we should have begun with the instruments and vases; which should, we think, have been immediately followed by sculpture, together with the arts derived from it, as engraving, and the formation of coins, and inscriptions; after which, we should have referred mosaic work to the article of painting, concluding the whole with the architecture of the ancients. The author next treats of the use of archæology, which, in our judgment, he confines within too narrow bounds, when he says, that its object is to secure us against the impositions frequently practised by the dealers in these articles. Of these, besides such as are more generally known, Mr. M. adduces some remarkable examples which have fallen within his own knowledge. Thus some ancient remains of this kind have been indebted for their preservation to a pious error; as, for instance, where a Valentinian on the Crosier, in the Holy Chapel, has been taken for St. Louis; the well-known *Achates Tiberianus*, for an ascension of St. John the Baptist; and a bas-relief, on which Neptune and Minerva are represented in the moment of the Creation of the horse and olive-tree, for Adam and Eve, with the forbidden fruit. But as heretofore these superstitious notions had contributed to prolong the existence of such ancient relics, so were they, on the contrary, under the Vandalism of Robespierre, not unfrequently the cause of their destruction. In a church at Pui-de-Dome, an Isis of Basaltes, with an Horus on her lap, had for some centuries been honoured by the inhabitants, as a representation of the Virgin Mary. It had been brought, like many other similar figures, which are found in churches under the denomination of *vierges noires*, by the Crusaders from the east. It has lately, however, been destroyed by these new Iconoclasts, as a real madonna. We must own ourselves, likewise, to have been much pleased with the author's geographical plan, for the study of archæology, since nothing can be more truly ridiculous, than to begin here also with Spain. At the same time, we must observe, that the transition should, in our opinion, have been made immediately from Asia Minor to Magna Græcia, and Sicily, and from thence to Etruria, before he had proceeded to give an account of the state of the arts in Greece properly so called, and in Athens. For so long as in the history of the Grecian people, as well as in that of the arts, the flourishing colonies of Sicily, and of lower Italy, are not made immediately to follow the Ionic History; and till we are convinced that in Syracuse, Agrigentum, Croton, Thurii, Sybaris, &c. the elegant arts, as well those which respect language, as those of a more mechanical kind, had attained a degree of perfection which we could hardly have conceived, antecedently to the epochs assigned to them by Pliny, and the writers to whom he refers, in Greece strictly so called, so long must our history of the arts unavoidably appear confused, unconnected, and incomplete.

The author, having given a *Catalogue raisonné* of the principal works on the subject of Archæology, next proceeds to sketch out a scientific classification of the different objects, according to the plan recommended by *Heyne*, in his excellent eulogium on *Winkelmann*. In this undertaking *Linnaeus* should be followed as a model, the synonymies and places where each object was first discovered, and is still to be found, as also the best representations of them in prints, being pointed out; to which should likewise be added, a concise, but satisfactory estimation of the merit of the execution, with an account also of the restorations. The Introduction concludes with a short list of the most remarkable museums and collections, in which we are sorry to find a confirmation of the account, which had been contradicted by some of the public papers, that when the Abbey of St. Germain was destroyed by fire, in the year 1795, not only the valuable library, but likewise the choice collection of antiquities, particularly that of the celebrated *Montfaucon*, perished together with the building.

These general prolegomena are followed by the author's *Introduction to Glyptography (l'étude des pierres gravées)* in which he shows himself to be a person who has not derived his information merely from the descriptions given by others, and from books of prints, but from the actual contemplation of the originals themselves. It must be allowed, indeed, that he has had, in this department, some very eminent predecessors; such as *Mariette* and *Natter*: and he has likewise availed himself of the works of still more modern writers; as *Bracci*, *Raspe*, *Eckhel*, &c.; more especially in the accurate list which he has drawn up of the persons who have distinguished themselves in this art, whose names are found on gems, in pp. 33—47.

But a particularly valuable part of this introduction, is the *Glyptographic Lithology*, p. 8—18, where the author has, in a sufficiently methodical and luminous manner, brought together, under one view, the results of the discoveries of modern mineralogy combined with antiquarian investigation. It is much to be regretted, however, that he knew nothing, beyond the titles, of the works of *Lessing* and *Brückmann* on this subject; and that he appears never to have heard of the very important observations of *v. Veltheim* relative to it.

GERMANY.

ART. 69. *Ideen über die Politik, den Verkehr und den Handel der Vornehmsten Völker der Alten Welt.* i. e. *Ideas concerning the Policy, the Intercourse, and Commerce, of the principal Nations of the ancient World.* Vol. II. *Asiatic Nations.* By A. H. L. Heeren, Professor of Philosophy, at Gottingen, &c. 8vo. 800 pp. Gottingen. 1796.

Whilst the page of history, and the annals of our own times, present us with little more than the detail of wars, depredations, and bloodshed, and instances of treachery, cruelty, imbecillity, and whatever can afflict and degrade human nature, it must be a great relief to the generous mind, to turn to a work, the object of which is, to celebrate the

the arts of peace, and to delineate the first dawn and progress of civilization, commerce, and the tranquil intercourse of former times. Such is the publication now before us, the purport of which is, to direct our attention exclusively, to objects that tend to improve, and not to deteriorate the condition of Man. Conscious that his materials, however carefully and labouriously collected, must in many instances prove scanty, and in some, perhaps, inaccurate, the author contents himself with the modest title of general *Ideas* on the subject; trusting, that good men may be induced to pursue the career, if not retrospectively, at least by preferably commemorating the laudable and salutary exertions of their own times.

This first volume of this work, was published in the year 1793, and relates to the policy, &c. of the African nations, the Carthaginian, Æthiopians, and Ægyptians, down to the time of Alexander. The present involves what concerns the Asiatic nations, the Persians, Phœnicians, Babylonians, and Scythians, during the same period, *i. e.* from about the year 600, to 330 before Christ. In a well-written introductory section, the author delivers general observations on the geographical and physical state of the continent of Asia, considered at large, which are illustrated by a chart, drawn up by the author, from the best documents he could obtain. These must be particularly attended to, as many important inferences, concerning the fate of nations, are deduced from the invariable data of nature. Two great chains of mountains, the Altai and the Taurus, cross this continent, from west to east, and branching out into various secondary ridges, such as the Caucasus, the Ural, and that which penetrates southward to Cape Comorin, form collectively, what the author is pleased to call a wide spreading web, or net-work. The height and position of these mountains, determine the origin and course of the great rivers. Those that bend to the north or eastward, have little or no reference to this work: but the Tigris, the Euphrates, the Indus, and the Ganges, have at a very early period, attracted population, and influenced the condition of those nations, who seated themselves on their fertile borders. The direction of the two principal series of mountains, points out three distinct races of men. The tribes to the north of the Altai, deprived of every comfort, and almost of every necessary, were precluded from numerous associations, by the scantiness of their means of subsistence, and looked for enjoyments congenial with their nature, only on the other side the grave. Those between the two chains, a lofty country, with abundance of pasture, but without trees, collected in numerous, but wandering hordes; and from their multitudes, and the vigour induced by their habits, were soon prompted, if not compelled, to foreign excursions, which led to certain and easy conquests. The southern nations, whom the propitiousness of their soil and climate, and hence the greater softness of their personal constitutions and manners, soon led to permanent and accumulated habitations, and to agriculture and manufactures, would rapidly dwindle into a comparative degree of effeminacy, which must, ere long, have rendered them unable to cope with the more hardy pastoral tribes, that would incessantly infest their northern limits. Much illustration is derived from these local considerations. The forms of government that obtained in
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the different states which gradually extended over the most hospitable regions of this wide continent, appear to have been uniformly of the despotic kind. This phenomenon our author endeavours to account for, 1. by their origin, which as far as our records go, has uniformly been conquest; 2. by their enormous extent, the more mighty conqueror, ever grasping at the acquisitions of those less powerful or fortunate; while the vigour necessary for preserving the tranquillity of large and numerous provinces, may still appear, notwithstanding the new-fangled doctrines of modern Theorists, unfriendly to if not incompatible with any great degree of civil liberty; and 3. by the influence polygamy, which as it dissolves the ties of conjugal affection, and weakens those of parental tenderness, will harden men into domestic tyrants, who, when they happen to bear a sway, will be little disposed to suffer any controul to their absolute will. Hence the maxim is advanced, which perhaps may bear some further discussion, that no free government can exist, where polygamy prevails. A general survey is next taken of the principal articles of the ancient commerce of Asia, which was chiefly carried on by caravans, whose tracks and principal stations are here amply described. Here an enquiry is made into the site of the gold mines, that first supplied that precious and pernicious ore, the result of which, as confirmed by subsequent documents; is, that the seat of the most ancient population and commerce of Asia, was the region north of India, extending over Bactria, and part of the lesser Bukaria, to the limits of the desert of Cobi, and the foot of the Altai. The several articles of clothing, the silk, wool, cotton, furs, &c. are next enumerated; nor are the drugs, spices, and perfumes, passed over in silence. This introduction closes with a general survey of the ancient languages of Asia, their genius, extent, and duration. The Sanscrit and Chinese, however ancient and prevalent, did not, however, as might be expected, come within the author's plan.

The first, and the most copious chapter, relates to Persia. It consists of two sections; the first treating specially of the geographical and political state of the different parts of that vast empire, as distinguished into the districts governed by the several Satraps. This we know includes the greatest part of Southern Asia. The author begins with the western provinces, Asia Minor, Syria, and Phœnicia; next come those between the Euphrates and Tigris; then the nations between the Tigris and Indus; and, lastly, the Persian provinces between the Indus and Ganges, whose limits cannot be accurately determined. In his survey of this extensive tract, the author necessarily meets with the far-famed ruins of Persepolis, a monument which has hitherto baffled the researches and sagacity of the most expert antiquaries. Being aware that, if well understood, they would not fail to throw much light upon the origin, manners, and progressive cultivation of the ancient inhabitants of the interior of Asia, he ventures a new explanation, the result of which is, that they are, in fact, the splendid remains, not of the residence, as had been generally surmised, but of the magnificent sepulchres of Cyrus, and his immediate successors, with some additional structures, manifestly erected in subsequent times, by the Sassanidæ and Caliphs. The remarkable sculptures on the rocks are explained from passages in the Zend a

Vesta, and the Indian fragments of Ctesias. These fragments, which have been generally considered as a tissue of fabulous, and, perhaps, allegorical conceits, appear, from this interpretation, to contain a system of Bactrian Mythology; and, according to this, even the monsters that frequently occur, receive a satisfactory interpretation. It is hence inferred, that the ancient Persians derived their manners, as well as their mythology, and style of architecture, not from Media, as many have conjectured, but from Bactria, or the northern parts of India. We leave this elaborate part of the work with reluctance, to recommend to the notice of the inquisitive reader the section on the Indian provinces, where, among the mountains of Cashmir, we find an aristocratical, if not a democratical form of government, which, it appears from Arrian, existed in the time of Alexander; and, from a late traveller (G. Forster's Journey from Bengal to England) seems to have continued even to this day.

The second section of this chapter treats of the interior government (we can hardly call it constitution) of the Persian empire. The author enters fully into this investigation, conceiving that, if duly developed, it would serve as an introduction to the knowledge of all the great states that arose in ancient Asia, among which there always prevailed a singular uniformity. He has here endeavoured to divest himself of the impressions derived from the contemplation of the history of the European states, which, considering the disparity of efficient causes, would oftener mislead than illustrate. The great Asiatic empires were mostly founded by wandering pastoral tribes (*Nomades*) who brought no constitution but their irresistible power. The questions are here agitated at large, how was a polity first instituted? How did it operate in its progress? What are we, in fact, to understand by *Eastern despotism*? How far was it limited by laws? How far by religion? The laws of Zoroaster, which are proved to be prior to Darius, both assist in, and receive some illustration from, this inquiry. The privileges and power of the monarch, his civil establishment, and private life; the administration of the provinces, and authority of the Satraps. The state of the finances, concerning which we have never had any satisfactory information; the military ordinances, and economical habits, are all heads here circumstantially treated of. The Eastern and European nations have started from very different points in their various institutions; no wonder, therefore, that they should be found to differ so much in the establishment they have produced.

The chapter on the Phœnicians, not a conquering, but a republican, commercial, maritime people, founder of numerous colonies, contains matter of much curious, and to us not trivial import. That on the Babylonians also, who, it seems, carried on a coasting trade to the East-Indies, before the origin of the Persian monarchy, and an extensive commerce, by means of caravans, to the Phœnician harbours, and to the interior parts of the continent as far as Thibet, and, probably, even China, is no less interesting and pertinent. Lastly, the Scythian wandering tribes afford a picture of a quite different state of society; their travelling hordes having, according to Herodotus, been frequently seen on the banks of the Caspian and Euxine, and, probably, on the very confines of modern Russia.

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We lament that the limits we are obliged to prescribe to our accounts of foreign literature, have prevented our enlarging somewhat more on this valuable work. That in so wide a field of enquiry, on subjects so distant and recondite, some mistakes have not escaped the industry and acumen of the writer, we will not undertake to affirm. But, admitting whatever may be objected on this head, we do not hesitate to recommend the work as particularly worthy the attention of this commercial and polished nation. As such, we cannot help thinking it deserving of a translation; which, were it to fall into able hands, might no doubt be materially improved, by various information to be derived from publications, which either were not published, or had not reached the author, when he put forth his work; and still more so, were our able and candid geographer, Major Rennell, and perhaps the author himself, to co-operate in the improvement of the work; we have reason to augur, that neither of them would withhold their assistance.

A third and last volume is promised, which is to relate to the policy, &c. of ancient Europe. Considering the abundance of materials to be met with relating to this branch of the subject, we cannot but look forward with pleasure to the entertainment we expect to derive from the prosecution of the author's labours.

ART. 70. *Commentationes theologice editæ a Jo. Casp. Velthufen.—Christ. Theoph. Kuinoel—et Ge. Alexandro Ruperti. Vol. III. 1796. 509 pp. 1. 8vo. (1 Rixd. 12 gr.)*

The articles contained in this new volume of a very judicious selection of Theological Dissertations, are, 1. Franc. Volkm. Reinhard: *diff. de Christo suam, dum viveret, resurrectionem prædicente. Viteb. 1784*; 2. A Letter, by D. F. Ruckersfelder, to Prof. Lubbers, on the famous Vatican MS. of the N. T. (B. in Wets. and Griesb.); 3. Guil. Frid. Hufnagel *diff. de Psalmis prophetias Messianas continentibus. Sectio I. et II. Erlang. 1783—4*; 4. Frid. Sam. Winterberg: *dissertatio de tabernaculis æternis ad Luc. XVI. 9*; 5. D. Storr. *de fontibus Evangeliorum Matthæi et Lucæ. Tübingen, 1794*; 6. Explanation of Eph. v. 6—14, by Prof. Kuinoel; 7. Two Dissertations, by Velthufen, *de legibus Dei non simpliciter arbitrariis, Helmstädt, 1780*; to which is annexed, 8. Another, by Herm. And. Pistorius, *de legibus divinis non a mero Dei arbitrio proficiscentibus*; 9. 10. *Ad voces quasdam versionum Græcarum veterum interpretum Proverbiorum Salomonis Observationes, by Prof. Loesner, Leipzig, 1761*; 11. The second part of Prof. Schnurrer's *Observationes ad vaticinia Jeremiæ, Tübingen, 1794*; and, lastly, *An Exposition of the 1st and 2nd Chapters of the Prophecy of Habakkuk, by Ruperti, who had before very ably explained the 3rd chapter, in the second Fasciculus of his Symbolæ ad interpretationem S. Codicis, which we take this opportunity of recommending to the notice of our readers,*

ART. 71. S. Th. Sömmerring *de corporis humani fabrica Latine donata ab ipso auctore aucta et emendata. T. I. de Ossibus. T. II. de ligamentis Ossium*; 431 and 72 pp. in 8vo. Frankfurt on the M.

The translator of this generally approved, and very useful book, is Prof. *Clessius* of Tübingen, who appears to be, in every respect, perfectly equal to the undertaking. We shall only add, that the corrections of, and additions made to it, by the author himself, which are considerable, give it greatly the advantage over the original German work.

Jena ALZ.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Dr. H. may be assured, that our article on his publication was written without the slightest degree of hostile intention; as indeed is proved by the praises which it contains. If we differed from him in one point, it was only as persons having generally the same intention with himself. What we said, we still think ourselves able to prove; but we deem it best, on all accounts, to avoid altercation.

LITERARY INTELLIGENCE.

We announced, some time ago, an intended poem, by *Mr. Pys*, on the origin and progress of Navigation. It is said that it is now nearly completed, and will close with a splendid apostrophe, commemorating our late glorious naval victories.

Mr. Franklin promises a history of Hindostan, from the time of Aurenzebe to the present period.

Miss Stockdale, we are told, has sacrificed to the Muses; and her first production is to consist of poems, entitled "The Effusions of the Heart."

We hear also of a volume, containing Six Sermons, to be published by the *Rev. G. S. Townley*, Chaplain to the Lord Mayor.

THE

BRITISH CRITIC,

For NOVEMBER, 1797.

Beware what spirit rages in your breast,
For ten inspir'd ten thousand are possess't. ROSCOMMON.

ART. I. *The History of the County of Cumberland, and some Places adjacent, from the earliest Accounts to the present Time; comprehending the local History of the County; its Antiquities; the Origin, Genealogy, and present State of the principal Families, with Biographical Notes; its Mines, Minerals, and Plants; with other Curiosities, either of Nature or of Art. Particular Attention is paid to, and a just Account given of, every Improvement in Agriculture, Manufactures, &c. By William Hutchinson, F. A. S. Author of the History of Durham, &c. Vol. II. 4to. 708 pp. Fine Paper, 15s.; Superfine Demy, 18s. 9d.; Medium Vellum, 11. 2s. 6d Jollie, Carlisle; Law, &c. London. 1797.*

THIS is the concluding volume of a work, some account of which we gave in our Review for July last (p. 69) and it is but doing justice to the author to say, that we have perused it with equal, if not greater satisfaction, than the preceding. Not that we discover more diligence and attention in the execution; but that the sea-ports, and coal-works, the romantic scenery around the lakes in the neighbourhood of Keswick, the account of Carlisle, and the surprizing revolutions which that city has experienced, and the part of the county in general,

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ral, described in this volume, are, of themselves, more interesting.

In our report of the first volume of this important county history, we contented ourselves with a brief outline of the publication ; our readers, we flatter ourselves, will now be pleased with a more minute detail of the work ; and to such of them as are not particularly acquainted with the divisions of the county, it may be necessary here to remark, that it is divided into five wards : viz. *Allerdale Ward above Darwent, Allerdale Ward below Darwent, Cumberland Ward, Leath Ward, and Eskdale Ward.* These divisions are distinctly marked out, in a beautiful and correct map of the county, which accompanies the work. The greatest part of *Eskdale Ward*, a small part of *Cumberland Ward, Leath-Ward*, and a part of *Allerdale Ward above Darwent*, are described in the first volume. The author continues his tour along the sea-coast, commencing with a short account of the parish of *Hale*, in which neighbourhood is a romantic hill, called *Wotobank* ; and as he constantly endeavours to gather up such etymologies as may serve to elucidate, he here introduces a poem, entitled *Edwina* ; which, though not fully historical, leads to a conjecture why the place alluded to was so called.

This elegiac tale, which is said to be the hasty indeed, but elegant effusion of Mrs. Cowley's pen, is founded on the following very idle, but traditionary story :

“ A lord of Beckermont, and his lady and servants, were one time hunting the wolf ; during the chase this lord missed his lady : after a long and painful search they, at last, to his inexpressible sorrow, found her body lying on this hill, or bank, slain by a wolf, and the ravenous beast in the very action of tearing it to pieces, till frightened by the dogs. In the first transports of his grief, the first words that this sorrowful husband uttered were, *two to this bank*, since vulgarly called *Wotobank.*”

The descriptions in this poem are, indeed, highly poetical, and the numbers, in general, harmonious. We regret that the piece is too long for our insertion.

The parish of Egremont succeeds, with a short description of the ruins of the castle, and a genealogical table of the Lords of Allerdale. Egremont is one of the greater baronies, known formerly by the name of the Barony of Copeland ; it was given by Randolph de Meschines (to whom the Conqueror granted the whole territory of Cumberland) to his brother, William de Meschines, who seated himself at Egremont, and erected a castle there, upon a sharp-topped hill, and thereupon called the same *Egremont* ; and, in distinction of this his baronial seat, he changed the name of Copeland to that of the
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barony of Egremont; under which he made all his inferior grants to be holden. After possessing this estate, with great power, for several years, it descended to the families of Lucies, Multons, and Percies, and is now the property of the Earl of Egremont. It was an ancient borough, disfranchised at its own petition, as it is said, to avoid the expence of representation in Parliament. The ordonances of Richard Lucy, for the government of the borough, made about the time of King John, point out to us the customs of that distant age; and several singularities are to be observed in this curious record.

In the account of Whitehaven (the principal sea-port in this county) we have a remarkable instance of the most rapid progress of improvement, and advance in population, trade, and navigation. In 1633, it is said, the town consisted of only nine or ten thatched houses, but now can boast of upwards of 16,400 inhabitants. By a printed list, found in the custom-house, it appears that, in 1685, there then belonged to that port 46 ships, containing 1871 tons. By another list, in 1790, it is stated, that 216 ships belong to Whitehaven, containing, upon an average, 160 tons each. The sail-cloth manufactories, roperies, ship-building, &c. which are so closely connected with a maritime situation, flourish in proportion to the general prosperity; and the great increase of shipping and commerce here (which is also, in some degree, applicable to the other sea-ports on the coast of Cumberland) is principally attributed to the great attention paid to the coal and home trade by the Lowther family. The coal-works at Whitehaven, which are said to be the most remarkable of any in the world, are particularly noticed; and the method of delivering the coals into the ships is singular, and, we may venture to say, almost peculiar to this port.

“ The depth of the creek, which forms the haven beneath the adjoining banks, affords a means for the waggons bringing the coals from the works, to approach the very haven; they are received into a gallery or staith, built of wood, projecting over the quay; immediately beneath which, the vessel, that is taking in her lading, lies at any stage of the tide: and the waggon-bottom striking out, in a few seconds of time delivers the coals into a conductor or trough, by which they fall into the ship's hold; these are called *burries*: so that there is no hand-heaving, as is the case in other coal-ports. Eight or ten vessels, of near 200 tons burthen, are loaden in a tide, at the small expence of ten shillings each.” P. 53.

This elaborate, and well-written, account of Whitehaven, and the coal-works, concludes with a pedigree, and short historical notes, of the family of Lowther, of Lowther in Westmoreland; and is accompanied with a large sheet plan of the

town and harbour; engravings of St. Nicholas, St. James, and Trinity Churches; also a small view of the harbour, and one of the castle, the present mansion of the Earl of Lonsdale.

After a detailed account of the parishes, within the limits of *Allerdale Ward above Darwent*, which border more immediately on the sea-coast, and a well-written description of the town of Cocker-mouth, and the ruins of the castle there, Mr. H. makes his further progress, from *Whinlatter-Road*, leading from Keswick to Whitehaven, &c. We were much pleased with the following descriptive view, which we will present to our readers.

“ The steep and alpine passes of *Whinlatter* form an ascent of five miles, up stupendous heights, by a winding path, contrived in an excellent manner, passing round the foot of the mountains, and taking the course of every little valley, to render the advance more gradual.

“ In some parts you catch the prospect of small recesses, where some cottages stand in a solitude, romantic and highly pastoral: in other parts you look down from such tremendous precipices, on whose brink you are travelling, that, from the windows of a carriage, the aspect and situation are alarming. The lake of Bassenthwaite looks from thence like a gloomy abyss; and the vale above Keswick, with the lake of Darwentwater, appeared to us as enchanted ground; where the scene seemed realized which was imagined by the ingenious author of the Tale of the Prince of Abyssinia, in which the young hero of his narrative was held, secluded from the busy world, by encircling mountains.

“ Skiddaw, shrouded with vapours, appeared to nod his drowsy head; and innumerable eminences, one behind another, pushed their fronts to the view, and crowded the horizon with enormous objects. From this pass, where the road becomes more level, you are inclosed by mountains on each hand, at whose feet the path lies, and whose summits are not to be reached by the traveller's eye, who passes so immediately under them, as they rise almost perpendicularly. A fine verdure covers most of them, and they afford excellent sheep-walks; others are barren, bleak, and *stivery*, sending down continued streams of sand, slates, and stones, with every shower of rain. The contrast makes these vast objects agreeable to the eye. Suddenly you emerge from this gigantic scene into the beautiful vale of Lorton, where, as Mr. Gilpin observes, ‘ all is simplicity and repose. Nature, in this scene, lays totally aside her majestic frown, and wears only a lovely smile.’ P. 12c.

The descriptions of Crummock, Buttermire, and Low-water Lakes, afford us a pleasing view of every thing deserving of notice in this wild and sequestered region.

The author conducts us next to Workington, a sea-port of some antiquity, and, in fact, once the chief haven in the county. Like Whitehaven, and the other sea-ports in this county, Workington has increased rapidly of late years, containing

taining about twelve hundred houses. Many of the new buildings are handsome. About one hundred and sixty vessels belong to this port; the chief trade, in exports, is in coals for Ireland; the imports are timber, bar-iron, and flax. But the coal trade is of the greatest importance. Between five and six hundred persons are employed in the coal works; the chief of which belong to Mr. Curwen.

The roperies, and sail-cloth manufactories, here also, are on a very extended scale: an iron-foundery is also carried on, at a little distance from the town, with every convenience for an extensive iron manufactory. It is with peculiar satisfaction that we notice the institution of Dispensaries, and those benevolent and praise-worthy associations, known generally by the name of Friendly Societies, to be particularly countenanced, and liberally supported, at Whitehaven, Workington, Cocker-mouth, and other populous towns in this county. The account of Workington is accompanied with a half-sheet plan of the town, and two views of Workington-Hall; and concludes with genealogical tables of the families of Curwen and Christian.

The parish of Crosthwaite succeeds; where the delightful lakes, and the rugged and towering mountains of Keswick, the wild scenery in Borrowdale, and the famous black-lead, or wad-mines there, not equalled in the world, are particularly noticed, and a number of views given. In the account of the lake of Darwentwater, Mr. H. throws the descriptions, given by former writers, into notes; and as the beauties of the Cumberland lakes may be best estimated by a comparison with other celebrated scenes of like nature, he quotes the account of the lake of Killarney, or Loch-Lene, in Ireland, from the different writers who have described it. Copious extracts from Dr. Smith's History of the County of Kerry, Derrick's Letters, and Mr. Pennant's Account of Loch-Lomond, complete the comparative reference. Among a great variety of pleasing scenes, described in this part of the volume, the following excursion upon the lake, by moon-light, will, we presume, be highly amusing to our readers.

“ The romantic scenes upon the lake, induced us to take a boat at night, under the favour of the moon, which was near the full. We began our voyage soon after the moon was risen, and had illumined the top of Skiddaw; but, from the intercepting mountains, had not (within the ascent of an hour) reached the lake; we were surrounded with a solemn gloom; the stillness of the evening rendered the waterfalls tremendous, as they, in all their variety of sounds, were echoed from every cliff. The summits of the rocks, when they began to receive the rising rays, appeared as if crowned with turrets of silver,

silver, from which the stars departed for their nightly round. As the gloom below grew deeper, objects around us seemed to rise to view, as surging on the first morning from Chaos. The water was a plain of sables, studded over with gems, reflected from the starry firmament; the groves, which hung upon the feet of the mountains, were wrapt in darkness; and all below was one grave and majestic circle of Skiddaw,

‘ till the moon,
Rising in *cloudy* majesty, at length
A *parent** queen unveil'd her peerless light,
And o'er the dark her silver mantle threw.'

When the long-protracted shades [which] the mountains cast on the bosom of the lake, shewed the vastness of those masses from whence they proceeded; and, still as the moon rose higher in the horizon, the distant objects began to be more illumined, and the whole presented us with a noble moon-light piece, delicately touched by the hand of Nature; and far surpassing those humble scenes, which we had often viewed in the works of the Flemish painters.

“ Mists began to arise on the lake, and by reason of the air, which bore them aloft, being confined, and eddying within the deep circle, they were whirled round, and carried upwards, like a column, which, as soon as it approached the rays of the moon, had a most wonderful appearance, and resembled a pillar of light.

“ The moon's mild beams now glistened on the waters, and touched the groves, the cliffs, and islands, with a meekness of colouring, which added to the solemnity of the night; and those noble and romantic objects struck us with reverence, and inspired the mind with pious sentiments and ejaculations. It was observable, that, by day, we were incessantly communicating our raptures and surprise on each new wonder that opened to our view—we now enjoyed them in silence.

“ Every bay and promontory assumed an appearance different from what it had by day-light; the little dells which wind round the feet of the mountains, as they were shadowed by intercepting objects, or silvered by the moon, afforded most enchanting scenes, where we could have wandered long with delight.

“ Where the lake narrows, and runs up in a creek, towards Borrowdale, the rocks looked tremendous, almost shutting us in from the face of heaven; the cliffs were struck with scanty gleams of light, which gained their passage through the interstices of the hills, or chasms in the rocks, and served only to discover their horrible overhanging fronts, their mighty caverns, where the water, struck by our oars, made a hollow sound; their deformed and frowning brows, the hanging shrubs, with which they were bearded, their sparkling waterfalls, that thrilled from shelf to shelf; the whole half seen, and half concealed; leaving imagination at large, to magnify the images of

* In the original “clouded” and “apparent.” Why Mr. H. made these changes we cannot say. *Rev.*

their grandeur and stupendous magnificence. The opening of the vale of *Newlands* was particularly beautiful." P. 198.

It would greatly exceed the space which we can allot to it, to give, in detail, the particulars of each parish, many of which will be found highly interesting. It will be sufficient to observe, that the parochial accounts are written, in general, upon the same plan as those in the preceding volume; the parishes of Bromfield, Lebergham, and Caldbeck excepted; which were furnished by a gentleman, a native of Bromfield, who has incorporated Housman's Notes on the Soil, Produce, &c. &c. with his own observations. In our account of the first volume of this history, we noted the propriety of this plan; and the reader, by comparison, may form an idea of its advantages. The notes, however, are judicious and concise; and, as they now stand, may more easily be referred to by the mere local reader.

The country in the vicinity of Carlisle, and the ancient and modern state of that city; a description of the castle and cathedral, and short historical notes of the prelates, in regular succession, with a map of the city, and a variety of views, constitute a very interesting part of the volume. An account of the dispensary, and Dr. Heysham's observations on the bills of mortality, with tables of population, deaths, &c. appear accurate and minute.

Having briefly noticed the parochial and descriptive parts of this volume, we must next give our readers some account of the antiquities discovered in this county; of which there are, perhaps, a greater number and variety remaining, than are to be met with in any other district in the kingdom. Bridekirk-Font, (a curious piece of antiquity) has, for some time, attracted the attention of our most learned antiquaries. Mr. Hutchinson collects into one view, whatever has been said by former writers, on this important subject; and, from the comparison, deduces his own conclusions, as to its original intention and antiquity, accompanied with an accurate engraving. The altars, dedicated to *Belatucader*, (a number of which have been discovered in this county) have been the subject of some learned dissertations, which are here quoted. Mr. Pegge's ingenious remarks, published in the *Archæologia*, convince us, that *Belatucader* was a Cognomen, or provincial name of Mars, and not another name for Apollo.

A Roman station, near Ellenborough, supposed, by Warburton and Horsley, to be the *Virofidum* of the Notitia, furnishes six plates of altars, &c. It appears, by the authority of the Notitia, that the *Cohors sexta Nerviorum* was stationed here; though Mr. Horsley, and other antiquaries of known abilities,
say,

say, that no inscription of that Cohort has yet been discovered at this station. Here Mr. Hutchinson very pertinently remarks the uncertainty there is, of fixing the proper name of every station, by the inscriptions found there.

“ For,” says he, “ like modern garrisons, it is probable the troops would not continually remain in one and the same station. We do not read of their making any permanent property in lands, the chief distinction of a settled abode; when they were removed, they certainly would move with them their holy things; for no people appear to be more attached to their religious maxims and sacred offices. Some of these, on the entire desertion of a station, have been secreted, and are now discovered by accidental means. They had a religious abhorrence of those who did not profess the same tenets; (much more it is to be regretted than we have against those who deny the Christian revelation) and, consequently, they would feel the most pointed jealousy of the pollution of their consecrated altars, in the hands of the Picts and Scots.

“ It may be alledged, that most of the dedications come to our knowledge, were only temporary and personal; and the veneration for such would last no longer, than the life of the person by whom it was erected, or the occasion, from which the immediate consecration arose; but that is raising an uncertain and unreasonable position; the devotees of the same deity, or rather attribute of the universal Jove, would venerate, and, perhaps, use the altars, erected by predecessors; otherwise, the land must have been filled with their religious monuments; or, there were few devotees.” P. 279.

The Roman antiquities discovered at Aspatria and Arleby-Hall, at Old Carlisle, Wigton, Stanwix, Netherby, &c. are particularly noticed, and afford a great fund of amusement to the curious reader.

Among the biographical notes in this volume, we observe many of considerable importance; and some relating to men, once conspicuous in the more eminent stations of life. Archbishop Grindall, we find, was born at Kensingham, a village within the parish of St. Bees, in the year 1519. Archbishop Sandys, was born in the town of St. Bees, where, we are told, his father was a justice of peace, three or four years before Grindall was born at Kensingham. The biographer remarks, that “ the intimacy that subsisted between them, as well as the similarity of their characters and fortunes, is extraordinary. They were at school, and at the university together: Sandys succeeded Grindall as Bishop of London; and afterwards, as Archbishop of York; in short, they passed through life in various fortunes, both of prosperity and adversity, as brothers.” Among many other persons, natives of this county, who have been distinguished for their literary abilities, we find Tickell, the statesman and poet; Sir Joseph Williamson, a person of
great

great eminence in the last century; Dr. Hudson, a learned critic, and publisher of many valuable editions of classics; Dr. Dalton, an eminent poet and divine; and Doctors Joseph and Bolton Simpson, two brothers, of considerable reputation in the learned world. Biographical anecdotes of these and many other respectable persons; of some remarkable for their eccentricity of character; and of others, for their extraordinary attainments in literature, are furnished, under the signature of *Biographia Cumbriensis*; in language and sentiments, at once, candid and liberal, perspicuous and concise. As a specimen of this part of the work, we will make a short extract, from the conclusion of the life of *Robert Eggesfield*, Confessor to Philippa, Queen consort of Edward III. and founder of Queen's College, Oxford.

“ It is much to be lamented, that of this unparalleled benefactor, so little is known. Enough, however, is known, to convince us, that he was a zealous friend to virtue and happiness; that his judgment was equal to his piety; and that his liberality was unbounded. How highly he was esteemed, by those great princes, the third Edward, and his illustrious consort, the ample aid which they afforded him, towards the completion of his favourite project, at a time too when the royal treasury was exhausted by continual wars, sufficiently evinces. And, it is to be remembered, that whatever was his interest in the court of Edward, it seems never to have been employed for the purposes of private emolument, or self-aggrandizement. What he received from the crown, he gave to the public, and he gave it in his life-time. Retired from the scenes of splendour and military preparations, he was contented to spend the evening of his days in the superintendance of the family he had adopted; and to be buried at the expense of that society, which owed its own support to his bounty.

We agree with the compilers of this history, who

“ Are free to declare it as their opinion, that, when the characters of those worthies, to whom Cumberland has given birth, shall be duly appreciated, and their comparative excellencies ascertained, one of the first names, in the order of merit, will be that of *Robert Eggesfield*.”

The exemplary conduct of the late *Rev. Dr. Graham*, of Netherby, as exhibited in the following piece of biography, is worthy of attention, and we wish it were more generally imitated.

“ At the time, when he (Dr. Graham) succeeded to the estate, (of Netherby) the greatest part of those who lived upon it, from accidental circumstances, were considerably behind the rest of England in civilization and industry. The act of union had, indeed, put an end to the dreadful scenes of blood and rapine, which, for so many ages, had harrassed the borders; but the ideas of those scenes were still fresh in the minds of the people; some of the actors in them were, perhaps,

yet alive; and it cannot be imagined that such persons, habituated from infancy to war and plunder, or even their children, continually hearing of the exploits of their fathers, could suddenly sink down into the peaceful condition of husbandmen or artizans.

“ Hence agriculture was considered, not as a source of wealth, but merely as a means of existence; and other employments were resorted to, more congenial to the inclinations of the inhabitants. Unhappily, the state of the country at that time, afforded but too easy a mode of employing themselves as they wished; the heaths in *Eskdale* abounded with game; and the vicinity of the *Isle of Man*, then under a separate jurisdiction with the rest of the kingdom, held out a strong temptation to illicit traffic. The consequences are obvious; their hours were devoted, either to the unprofitable amusements of the field, or to the pernicious practice of smuggling: while they were thus immersed in idleness or vice, they could give little attention to their farms, or their families: and hence, the whole of this fine country, exhibited nothing but the appearance of neglect and barrenness, and its inhabitants, that of profligacy and want. Upon Dr. Graham's coming to the estate, he determined to make a radical reform; he set out upon a system, and to that system he invariably adhered. To influence the manners of the tenants, whom he found upon the estate, he shewed, by a uniform line of conduct, that laziness or vice, should have nothing to hope for from him; but that industry and honesty might, upon all occasions, be secure of his protection and indulgence; he strove to discourage that litigious spirit, which will always be met with amongst the restless and idle; and took every means in his power, to put an end to those disorders, which local circumstances had heightened or produced.

“ To instil into the rising generation more industrious habits, and more proper sentiments, he bestowed every attention upon the schools established in different parts of the estate, to which the tenants were expected to send their children regularly; and, in a few years, he had the satisfaction of seeing upwards of five hundred young persons constantly instructed at them.

“ To place, in the most striking light, the advantages of a mode of cultivation, different from the one then practised, he annually took considerable tracts of land under his own management, and by employing persons really skilful in the business, brought his grounds into such a state of fertilization, as could not but excite the attention of his tenantry; and thus, during the time he held the estate, upwards of five thousand acres of waste lands were converted into pastures and corn fields: every exertion, on the part of his tenants, to follow his example, was eagerly seconded by him; he encouraged them, by every inducement, to practise greater neatness, to exhibit greater activity, and to prosecute their agriculture pursuits, upon a more enlarged plan. As his farms became vacant, he rebuilt the houses and offices in a more substantial manner, surrounded the fields with sufficient fences, and obliged the new occupier to keep the whole in a proper condition. He raised the rents, indeed, but it was gradually and judiciously, and in such a manner, as only to operate upon the farmer, as a stimulus to greater punctuality, and more constant attention; a certain proof of which is, that notwithstanding the increased rents, scarce one old tenant

tenant of any respectability, quitted his farm. For the convenience of the neighbourhood, he erected corn-mills, upon an extensive scale, where every farmer was sure of an immediate sale for the grain, which he had in hand. He patronized, with equal judgment and success, the markets and buildings at Longtown; and by constructing the little harbour of *Sarkfoot*, he afforded to all the people, an easy means of exporting their superfluous produce, and of importing whatever they might find necessary for themselves.

“ These were some of the methods used by Doctor Graham, for the improvement of his estate, and their effects were fully answerable to his most sanguine expectations.

“ Instead of an half cultivated waste, he lived to see his property assume the appearance of a rich and fertile domain, provided with roads, and adorned with plantations. Instead of miserable hovels and poor villages that once disfigured his prospect, he saw comfortable dwelling-houses, and a neat market-town. The rent-roll of the estate was more than quadrupled, and yet, the wealth of the tenants was increased in a still higher proportion. The number of inhabitants was augmented by above a third, but their value, as citizens, was augmented in a ratio, which is incalculable; they were changed from being idle, to be industrious; from wretched cottagers, grovelling in dirt and poverty, into contented husbandmen, and opulent farmers; still more, they were changed from loose and ignorant barbarians, even quarrelsome and disorderly, into a peasantry, peaceable and regular; a peasantry, perhaps, more intelligent, and better educated, than most others in the island. Such have been the effects of Doctor Graham's exertions. If an enlightened historian * thought it a subject, of which the greatest of the Roman Emperors might justly boast, that, “ he found his capital built of brick, and left it constructed of marble,” what praise is due to an individual, in a private station, who has been able to meliorate the appearance of a country, and to improve the morals of its inhabitants.” P. 555.

Although the present article has been imperceptibly drawn to an unexpected length before we dismiss it, we must observe, that this work is not wholly confined to the County of Cumberland, but extends to many things, worth the reader's notice, in its vicinity.

Brougham-Hall and Castle, Arthur's round Table, and several other antiquities on the borders of Westmoreland, are described, with plates, in the first volume. The district of Furness, in Lancashire, also affords much entertaining matter. We enumerate, in the whole of this work, no less than 76 copper-plates, which are generally well, and always accurately executed, and which will be found highly illustrative of the several subjects described.

* *Urbem adeo excoluit, ut jure sit gloriatus marmoream se relinquere, quam lateritiam accepisset.*

Suet. de vita Augusti.

Notwith-

Notwithstanding the great advance in the price of paper, since the proposals for this history were first published, the price to subscribers has not been increased; though we are told that many ornaments and additions, not originally intended, have swelled the work more than 100 pages beyond the stated number. The price to non-subscribers is somewhat advanced: and a supplementary part, containing ornamented plates, vignette, title-pages elegantly engraved, and a valuable natural history, scientifically arranged, is published at a very trifling additional expence. The natural history is a distinct article from the work; the natural productions of the county, being fully detailed in the account of the several parishes or districts.

We have been the more particular in our report of this work, as we esteem it a very important topographical publication, executed in a manner highly creditable to the literary abilities of the author; nor can we doubt, that the diligence and industry of the proprietor, in thus completing the work, will equal the most sanguine expectations of subscribers; as he certainly merits the countenance and favour of a generous public.

ART. II. *Greenfield Hill: a Poem, in Seven Parts.* 1. *The Prospect.* 2. *The flourishing Village.* 3. *The burning of Fairfield.* 4. *The Destruction of the Pequods.* 5. *The Clergyman's Advice to the Villagers.* 6. *The Farmer's Advice to the Villagers.* 7. *The Vision, or Prospect of the future Happiness of America.* By Timothy Dwight, D. D. 8vo. 183 pp. 3s. 6d. New-York, printed by Childs and Swain. 1794. London, sold by W. Button, Paternoster-Row.

THE Muses seem with difficulty to have made their way across the Atlantic; nor do we recollect to have heard of any writer in America, who has made so successful attempts to court them thither, as he whose production is now before us. In the year 1785, he published a complete Epic Poem, in eleven books, entitled "The Conquest of Canaan," which was reprinted here in 1788*. Had our undertaking commenced early enough to comprehend a publication of that period, we should have expatiated with pleasure on that very able effort. It is written in rhyme with great care, much

* For Johnson, in St. Paul's Church-Yard.

variety and harmony of measure, with considerable invention and conduct of the subject. The greater part of the books contain more than a thousand lines, yet there is little languor to be found in them, and much less inequality than might be expected. The style is also, in general, polished and correct. As the book is, we believe, but little known in this country, our readers will, probably, be pleased to see a specimen of it, though not immediately the subject of our critique. We shall select, for various reasons, a Hymn to the Sun, which appears in the second book, verse 39.

“ O Thou, whose bursting beams in glory rise
And sail, and brighten through unbounded skies!
The world's great Parent! Heav'n's exalted King!
Sole source of good! and life's eternal spring!
All hail! while cloth'd in beauty's endless ray,
Thy face-unclouded gives the new-born day!
Above all scenes is plac'd thy heav'nly throne;
Ere Time began, thy spotless splendour shone:
Sublime from East to West thy chariot rolls,
Cheers the wide earth, and warms the distant poles;
Commands the vegetable race to grow,
The fruit to redden, and the flow'r to blow.
This world was born to change; the hand of Time
Makes and unmakes the scenes of ev'ry clime.
The insect millions scarce the morn survive,
One transient day the flowery nations live:
A few short years complete the human doom,
Then pale Death summons to the narrow tomb.
Lash'd by the flood, the hard rocks wear away,
Worn by the storm, the lessening hills decay;
Unchang'd alone is thine exalted flame,
From endless years to endless years the same;
Thy splendors with immortal beauty shine,
Roll round th' eternal heav'n, and speak thy name divine.

When thy bright throne, beyond old Ocean's bound,
Thro' nether skies pursues its destin'd round,
Loft in th' ascending darkness, beauty fades;
Thro' the blank field, and thro' the woodland spreads
A melancholy silence. O'er the plain
Dread lions roam, and savage terrors reign.

And when sad Autumn sees thy face retire,
And happier regions hail thy orient fire,
High in the storm imperious Winter flies,
And desolation saddens all the skies.
But when once more thy beam the North ascends,
Thy light invigorates, thy warmth extends:
The fields rejoice, the groves with transport ring,
And boundless Nature hails the sky-born spring.

Nor even in Winter's gloom, or Night's sad reign,
 Darts the warm influence of thy beams in vain.
 Beyond the main some fairer region lies,
 Some brighter isles beneath the southern skies,
 Where crimson War ne'er bid the clarion roar,
 Nor sanguine billows dy'd the vernal shore :
 No thundering storm, the days bright face conceals,
 No summer scorches, and no frost congeals ;
 No sickness wastes, no grief provokes the tear,
 Nor tainted vapours blast the clement year.
 Round the glad day-star endless beauties burn,
 And crown'd with rainbows, opes th' imperial morn :
 A clear unbounded light the skies display,
 And purple lustre leads the changing day.
 O'er conscious shades, and bow'rs of soft repose,
 Young breezes spring, and balmy fragrance blows.
 The fields all wanton in sereneest beams,
 Wake fairer flowers, and roll diviner streams,
 Through the long vales, ærial music roves,
 And nobler fruitage dyes the bending groves.
 Thro' spotless nations, as the realm resign'd,
 Thy influence there sublimes th' immortal mind ;
 Its active pinions swift thro' nature roam,
 Lose the low world, and claim a nobler home.
 Their limbs, of endless life, with glory crown'd,
 New youth improves, and glowing charms surround :
 On the bless'd shore thy splendors love to shine,
 And raise thy Sons, each hour, to raptures more divine."

To a few lines, and a few expressions, in this passage, strict criticism might make objection ; but the whole is full of animation, and of poetry. Of a similar character is the chief part of that Epic Poem. The smaller production, which now appears, is far from being equally correct, but displays, in one respect, a greater variety, as the seven parts are composed in three or four different measures. Of his original design, with some reasons for the imperfection of the execution, let the author speak for himself.

" When the writer began the work, he had no design of publishing it ; aiming merely to amuse his own mind, and to gain a temporary relief from the pressure of melancholy. Hence it was dropped, at an early period ; when other avocations, or amusements presented themselves. The greater part of it was written seven years ago. Additions have been made to it, at different periods, from that time to the present—This will account for the dates of several things mentioned in it, which would otherwise seem to be improperly connected.

" Originally the writer designed to imitate, in the several parts, the manner of as many British Poets ; but finding himself too much occupied, when he projected the publication, to pursue that design, he

relinquished it. The little appearance of such a design, still remaining, was the result of distant and general recollection. Much of that nature, he has rejected, and all he would have rejected, had not even that rejection demanded more time than he could afford for such a purpose. These facts will, he hopes, apologize to the reader, for the mixed manner which he may, at times, observe in the performance." P. 7.

The first book is in blank verse, and contains not a little of genuine poetry. We shall cite the close of his character of a village pastor: the whole is rather too long for insertion.

“ All virtue's friends are his: the good, the just,
The pious, to his house their visits pay,
And converse high hold of the true, the fair,
The wonderful, the moral, the divine:
Of saints, and prophets, patterns bright of truth,
Lent to a world of sin, to teach mankind,
How virtue, in that world, can live, and shine;
Of learning's varied realms; of Nature's works;
And that blest'd book, which gilds man's darksome way,
With light from heaven; of blest'd Messiah's throne
And kingdom; prophecies divine fulfill'd,
And prophecies more glorious, yet to come,
In renovated days; of that bright world,
And all the happy trains, which that bright world
Inhabit, whither virtue's sons are gone:
While God the whole inspires, adorns, exalts,
The source, the end, the substance, and the soul.

“ This too the task, the blest'd, the useful task,
To' invigour order, justice, law, and rule;
Peace to extend, and bid contention cease;
To teach the words of life; to lead mankind
Back from the wild of guilt, and brink of woe,
To virtue's house and family; faith, hope,
And joy, t' inspire; to warm the soul,
With love to God, and man; to cheer the sad,
To fix the doubting, rouse the languid heart;
The wandering to restore; to spread with down,
The thorny bed of death; console the poor,
Departing mind, and aid its lingering wing.

“ To him, her choicest pages Truth expands,
Unceasing, where the soul-intrancing scenes,
Poetic fiction boasts, are real all:
Where beauty, novelty, and grandeur, wear
Superior charms, and moral worlds unfold
Sublimities, transporting and divine.

“ Not all the scenes, Philosophy can boast,
Tho' them with nobler truths he ceaseless blends,
Compare with these. They, as they found the mind,

Still leave it; more inform'd, but not more wise.
These wiser, nobler, better, make the man.

“ Thus every happy mean of solid good
His life, his studies, and profession yield.
With motives hourly new, each rolling day,
Allures, through wisdom's path, and truth's fair field,
His feet to yonder skies. Before him heaven
Shines bright, the scope sublime of all his prayers,
The meed of every sorrow, pain, and toil.

“ Then, O ye happy few! whom God allows
To stand his messengers, in this bad world,
And call mankind to virtue, weep no more,
Though pains and toils betide you: for what life,
On earth, from pains and toils was ever free?
When Wealth and Pride around you gaily spread
Their vain and transient splendour, envy not.
How oft (let virtue weep!) is this their all?
For you, in sunny prospect, daily spring
Joys, which nor Pride can taste, nor Wealth can boast;
That, planted here, beyond the wintery grave
Revive and grow with ever vernal bloom.

“ Hail these, oh hail! and be 't enough for you,
To 'scape a world unclean; a life to lead
Of usefulness, and truth; a Prince to serve,
Who suffers no sincere and humble toil
To miss a rich reward; in Death's dark vale,
To meet unbosom'd light; beyond the grave
To rise triumphant, freed from every stain,
And cloth'd with every beauty; in the sky
Stars to outshine; and, round th' eternal year,
With saints, with angels, and with CHRIST, to reign.” P. 25.

The second book is an evident imitation of Goldsmith, and actually begins with a parody on the first line of his Deserted Village. A short extract will evince the spirit of this part.

“ Yes! let the proud despise, the rich deride,
These humble joys, to Competence allied:
To me, they bloom, all fragrant to my heart,
Nor ask the pomp of wealth, nor gloss of art.
And as a bird, in prison long confin'd,
Springs from his open'd cage, and mounts the wind,
Thro' fields of flowers, and fragrance, gaily flies,
Or re-assumes his birth-right, in the skies:
Unprison'd thus from artificial joys,
Where pomp fatigues, and *fussful* fashion cloy,
The soul, reviving, loves to wander free
Thro' native scenes of sweet simplicity;
Thro' Peace' low vale, where Pleasure lingers long,
And every songster tunes his sweetest song,

And

And Zephyr hastes, to breathe his first perfume,
 And Autumn stays, to drop his latest bloom :
 'Till grown mature, and gathering strength to roam,
 She lifts her lengthen'd wings, and seeks her home." P. 32.

The third book, and two or three more, are in the couplet verse of eight syllables ; the fourth is in the stanza of Spenser ; and the last, like the second, in heroic couplets.

Greenfield Hill, on the whole, is evidently not corrected with the care bestowed on the Epic Poem ; many unauthorized words, and even some imperfect verses, may be found ; but still the spirit of a real poet pervades the composition. For the sentiments, they are in general good, moral and pious ; except that the author, with a prejudice not, perhaps, unpardonable in an American, takes every opportunity to exaggerate the evils of society in Europe, and to extol the simpler manners of his country: not considering, as it appears, that many of the virtues which he ascribes to the political freedom of America, arise rather from the growing and improving state of society, in a country not yet fully inhabited, than from any peculiar wisdom or felicity in its public institutions. We could not, however, in justice, deny to Dr. Dwight a particular notice, as the first poet of any distinguished rank who has appeared, as far as we know, among the English colonies in America.

ART. III. *Medical, philosophical, and vulgar Errors, of various Kinds, considered and refuted.* By John Jones, M. B. 8vo. 213 pp. 4s. Cadell and Davies. 1797.

ALLURED by the title of this work, we sat down with expectation of receiving much pleasure from its perusal, but soon found ourselves mistaken ; as the author, instead of refuting popular errors, which really do abound on medical subjects, has amused himself frequently with cavilling at opinions, which scarcely exist but in his own imagination ; with raising phantoms for the pleasure of hunting them. In the list of opinions, stigmatized by him as erroneous, we find also some of a speculative nature, upon which, perhaps, no decided opinion can be given ; and others, which he has mistakenly called errors, but which are, in reality, well known and established truths. For instance,

" *That digestion is performed in the stomach.*" P. 35.—" I think," the author says, " the stomach is principally designed

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for a repository for our food, that we might not be under a constant necessity of eating; and that the small intestines contribute the most towards digestion." But the numerous experiments of Spalanzani might have convinced Mr. Jones, if there had been any doubt on the subject, that the stomach is not only intended as a repository for our food, but for digestion likewise.

"That the itch is a disorder of the blood, which requires, for its perfect cure, a proper regimen, bleeding, purging, and a long course of sweeteners of the blood," &c. This is surely no popular opinion, as is evinced by its cure being almost constantly undertaken, and indeed effected, in a few days, by the application of ointments, with sulphur or mercury, or both combined.

"That horse exercise must be improper for invalids, from an observation of Hippocrates, that it brought on swollen legs." Exercise on horseback is so far from being thought injurious to invalids in this country, that it is the approved and constant remedy recommended to convalescents, and is even often attempted where the party is too weak to bear the fatigue; so that the prejudice appears rather to lie the contrary way, if it be possible to think too favourably of this salutary remedy.

"That the air surrounding a house infected with the plague, has been, in some cases, so contaminated, that birds, in their flight over it, had dropt down dead."—"This is not true," the author says, "it being a well-ascertained fact, that no infection can be communicated from even an infected person, without touching him, or something he has touched." Yet Mr. J. may assure himself, that infection may be communicated, without coming into contact with infected persons, or their clothes. We speak not here of the plague, of which, it may be hoped, we shall have no more experience in this country; but in the small-pox this fact has been clearly proved, and even the distance at which the infection may be communicated ascertained; which, if we mistake not, has been found to be about three or four feet. To Doctors Percival and Haygarth we are indebted for this curious piece of natural knowledge, to whose ingenious observations on the subject we refer our readers.

"That the colon is the seat of the colic," p. 36. This is so far from being a vulgar error, that we might, perhaps, safely affirm, that not one in a thousand, of those who talk of the colic, knows that a certain portion of the intestinal tube is denominated the colon. But this author's argument, to prove that it is not the seat of the colic, is too curious to be omitted. "I rather think," he says, "that the duodenum most generally is the seat of colic, from its being laxer, wider, thinner, and weaker, and because of its curvature, &c." Now the author has here given a description of the colon, which is the largest,

that is, the widest of the intestines; and the pain in a fit of colic being usually felt along the course of the curve, or arch, of the colon, is the reason why physicians and anatomists have given that name to the disease.

“That vomiting is caused by the contraction and action of the muscular coats of the stomach. Upon a dog’s being opened, while in the act of vomiting, it appeared,” he says, “that the stomach itself was quiescent, and only compressed by the action of the diaphragm and muscles of the abdomen.” Since this singular theorist has deprived the stomach of the faculty of digestion, we are not surpris’d that he should deny it also the power of vomiting, or ejecting its contents. Perhaps he is of the opinion of those philosophers, who considered the stomach as the seat of the soul, and might think it an indignity to that sovereign of the microcosm, that any menial business should be performed in her presence. Yet, we think, he might have allowed her the power of feeding herself, or that of turning a troublesome inmate out of doors, in case her attendants should be absent, asleep, or otherwise engaged.

We may seem to be more diffuse in our observations on this work than it deserves; but when it is considered, that the number of erroneous opinions, on medical subjects, actually existing, is considerable, it will be thought a pity that the stock should be augmented. The dogmatical manner in which this writer lays down his doctrines, is also calculated to mislead, not the common people, indeed, who probably will never either see his book, or hear of his opinions, but scholars, and persons of a studious turn, who, not being conversant in medical, or anatomical speculations, may naturally enough be supposed to give credit to the assertions of a gentleman, who says, that he compos’d this piece as employment for his leisure, or to amuse and while away his time during his sickness, after having been actively employed, in the practice of physic, more than fifty years. The errors we have hitherto noticed are of a speculative nature, and could have no material ill effect; we shall now mention a few of a more dangerous tendency. After some not very pertinent observations on the custom of drinking plentifully, in order to assist the operation of emetics and purges, which is no vulgar error at all, the propriety of doing it, or not, depending upon the views of the prescriber, the author says, p. 38,

“I will risk my reputation in being the first person that ever set his face against a very great absurdity, which has hitherto never been suspected of being such, viz. an absolute necessity of a very strict regimen, and making a *wonderful fuss* about confinement to *one’s warm*

room, and clothing one's self warmer than usual, on the day a purge is taken."

We do not mean to dispute with this gentleman any part of the reputation that may accrue from this discovery. But though he, with several others, may, as he says, have bathed twenty times on the evening of the day on which he has taken a purge; yet we can assure our readers the experiment is very dangerous, and might be attended even with fatal consequences.

"That the umbilical rope often brings on a *hernia umbilicalis*. Never," the author says, "when cut close to the body, as it always ought to be." P. 63. What the author means by the umbilical rope occasioning a rupture of the part, it is not easy to understand; but the direction he gives to cut the navel-string close to the body of the child, is very dangerous indeed; as, independently of the hazard of hæmorrhage, or effusion of blood, which would be considerable, should the practice of tying the navel-string in this manner prevail, inflammation would frequently arise, which, in a majority of cases, would destroy the life of the child. Upon further reflection, we believe the author meant to censure an erroneous opinion, the reverse of what he has mentioned. An opinion prevails, among some good women, that rupture is sometimes the consequence of leaving too long a navel-string; but this is not the case, as it always drops off at the same point, namely, within about half an inch of the abdomen of the child, which would still be the case if the whole of the cord were left. The only inconvenience from suffering it to remain long is, that it is dirty, and difficult to keep out of the way; but it should always be left about five or six inches long. The author's idea of influenza (p. 81), that it is no more than a common catarrh, is wrong. It has been proved to be infectious, and been traced, in its progress from one country to another, with great accuracy. For this information, we refer our readers to Dr. Gilchrist's ingenious essay on the subject, published in the third volume of *Essays Physical and Literary*, in the year 1771, and to the first volume of *Medical Communications*, published in the year 1784, where this very curious point has been diligently investigated, and treated with great ingenuity.

"It may not be amiss," this author says, "to observe, that, in our diet, one kind of food is supposed diuretic, another cathartic, or the like," &c. But surely there is no absurdity in this observation. Asparagus is known to be diuretic, and betrays itself by a peculiarly offensive odour that it very speedily imparts to the urine. Spinage, and some other boiled herbs,

herbs, gently relax the bowels; yet no one doubts they are both salutary and nourishing. Speaking of the folly of habituating ourselves to taking purging drugs, to remove a costive habit, he says, "the intestines, when drawn out of their folds, are forty feet long." This is, we believe, to be about twice the length they are ordinarily found to have: indeed, if we consider that the cavity, in which they are contained, is not two feet long in the tallest persons, such a length of canal, as he supposes, distended with aliment, could hardly, by any contrivance, be contained there. But, in many places, the author shows that, in his fifty years practice, he has totally forgotten his anatomical lessons.

"*That the heat we find in the earth is solely to be ascribed to the heat of the sun.*" No one, we believe, ever attributed the heat of the water at Bath, or the eruptions of Mount Vesuvius or *Ætna*, to the sun.

We shall put down a few more of the notions the author stigmatizes as erroneous, without commenting upon them.

"*That filings of steel, unless soon purged off, must injure the intestines.*"—" *That all fevers have certain exacerbations, called critical days.*"—" *That, after the cure of an intermittent, a purge will renew it.*"—" *That the diabetes is a disorder of the kidneys.* Dissections," he says, "prove it to be a disorder of the liver." Doctor Rollo says it is an affection of the stomach. "*That bronchotomy is a safe operation.*"—" *That boiling water is always of the same heat.*"—" *That matter is divisible in infinitum.*" We could increase our list with a hundred other opinions; some of which this hardy author sets down as errors, though they are well established and acknowledged truths; others, speculative opinions, which, if they do not admit of demonstration, are not, however, to be discarded upon the mere assertion of one dogmatizing writer, who shows so little sound knowledge. We can safely assure him, that he has little chance of being classed with Doctors Primrose and Brown, who, in the last century, wrote with so much learning and ingenuity on this subject. Let us add, as a general remark, that to hazard notions, unsupported by experiment, proof, or truth, on the credit of pretended knowledge, is less pardonable in medical, than in almost any other science; the consequences being injurious to health, and frequently destructive to life.

ART. IV. *The History of the Reign of George the Third, King of Great Britain, &c. from the Conclusion of the Seventh Session of the Sixteenth Parliament, in 1750, to the End of the Sixth Session of the Seventeenth Parliament of Great Britain, in 1796. By Robert Macfarlan, Esq. 8vo. 649 pp. 9s. Evans. 1796.*

THOUGH the difficulty of producing an impartial history of very recent events, is generally acknowledged, and is certainly considerable, yet we must, of necessity, concede to this author, that the objection arising from that circumstance, should be received with great limitation: and that, in many instances, the most valuable historians extant, are those who have written of their own times. He mentions Sallust and Tacitus; but the same may be said of Thucydides, Xenophon, Cæsar, Thuanus, Clarendon, and many others, of every age and country. How far he is capable of adding his name to that illustrious list, the judgment of the public must ascertain. He certainly has an independence of manner, which frequently does him honour. He gives, as a particular plea in favour of such histories, in this age and country, the publication of the parliamentary debates; "a practice," he says, "for which the public is indebted to the hazardous perseverance of the writer of this volume." This is an anecdote which, to us, stands in need of illustration. The third volume of the present history, then anonymous, was formerly reviewed by us, (vol. iv. p. 179) with some retrospect to the two preceding; the first of which appeared in 1771*, the second in 1782. We then gave, upon the whole, a commendation to the author, which we do not now find occasion to retract.

The most material transactions in England, and in that part of Europe connected with its engagements and its wars, are here given with minuteness; and all the great questions of policy, foreign and domestic, which were agitated during these important sessions, are, for the most part, detailed in brief and perspicuous abstracts of those debates in which they were discussed. As a writer, Mr. Macfarlan is extremely unequal; his style is sometimes florid, and inflated to a degree of puerility; sometimes rather coarse; at others, it is manly, strong, and dispassionate. An example of his best manner will be found in the following extract, which closes the volume.

"Thus I terminate an attempt at a concise history of an eventful period, pregnant with important debates on questions of war and peace, of civil and religious liberty, of external regulation and internal policy, disgraced by discord, sedition, and treason, and infa-

* We then said 1773, by mistake.

mous for a sanguinary war, novel in its origin, cruel in its progress; and in its conclusion threatening as great a change in the religious and political system of Europe as was effected by the Reformation, or even by the introduction of Christianity. The reader has seen two monstrous revolutions in France and Holland completely successful, and two others in Poland and Belgium swallowed up by a greater monster, Despotism; fire and sword render crowded cities desolate, and populous districts deserts; and savage ferocity so outrageous as to make humanity shudder, and dread the return of those miserable times, when the scourges of God, and the destroyers of nations, the Huns and Scandinavians, ravaged the world. The reader has seen three sovereigns perish, one by the pistol of an assassin, a second by the axe of rebels, and a third by the poison of traitors; one prince dethroned and imprisoned, and several degraded, enthralled, or fugitives; the scaffolds polluted with the blood of two innocent princesses, and the streets and squares disfigured by the mangled bodies of meritorious nobles, with respect to whom confiscation, exile, flight, and massacre, are become matters of such daily occurrence, that they cease to be interesting. He has seen the needy and profligate preying like vermin on the wealthy and industrious; a barbarous tenantry exterminating a beneficent nobility, with their abused families; ingratitude cutting off the hand by which it was fed; a fair-earned title deemed a reproach, and conspicuous virtue certain destruction; domestics, through terror, assassinating their masters, and dependents their protectors, and those who had no enemy, stabbed by their friends. He has beheld religion derided as superstition, sanctity defamed as hypocrisy, temples and altars defiled, and such of their ministers as escaped the murderous daggers of persecution, doomed to indigence and banishment. Yet even France, in the midst of this deplorable corruption, displayed examples of virtue. Many preferred poverty and exile to the forfeiture of their honour. Priests could not be induced by wealth to wound their conscience; and venerable prelates, to preserve the lives of their clergy, offered to sacrifice their own. Wives followed their husbands into dungeons, and mothers their children into foreign lands. Even females in the agonies of torture, could not be induced to accuse their friends, and men in the last extremity exhibited a fortitude not unworthy of Cato.

“ But, had the age been elsewhere ever so degenerate, the conduct of Britain would have redeemed its character; for, on her hospitable shore, every species of misfortune met with an asylum. All sensations of religious antipathy, and ancient enmity, were overpowered by the cries of distress, and wretchedness was a sufficient recommendation to the benevolence of her generous sons. All descriptions joined in the holy act of relieving miserable supplicants; and the public treasury still supports the fugitive outcasts with the same liberality and perseverance which it displays in maintaining the liberty and independence of Europe.” P. 647.

Of this writer's own particular views, it is altogether not easy to deliver a report. He seems to arrogate to himself a privilege of exercising a judgment independent of party distinctions;

tinctions; and his history will, probably, therefore, fail of affording thorough satisfaction, either to the advocates, or the adversaries, of the present war. For one peculiarity (that of omitting the titles of Mr. and the distinctions of rank, which might be thought, perhaps, a symptom of democratic sympathy, and is, in our opinion, at least, an offensive affectation) he has deemed it necessary to make some apology. This apology he rests upon "an attachment to classical purity, and an aversion from feudal barbarism;" but a plea, which sets up one private opinion, against the general taste and practice, will hardly be received with favour. We consign his volume, with these brief remarks, to the superior tribunal of the public judgment, as forming part of a work, from which, in conjunction with others of the same class, the materials of future histories may be hereafter extracted. The typography of this volume is so singularly incorrect, that, in some parts, it does not seem to have had any revision.

ART. V. *Travels through Germany, Switzerland, Italy, and Sicily. Translated from the German of Frederic Leopold Count Stolberg. By Thomas Holcroft. Two Volumes. 4to. 3l. 3s. Robinsons. 1797.*

MR. Holcroft, whose diligence in translating is indefatigable, gives the reader, in a preface, a short sketch of the character of this work, and of the information which may be expected from it. It might have been as well, perhaps, if he had favoured us with some slight detail of his author, and of the place he holds in the estimation of his countrymen. We transcribe, from Mr. Holcroft's preface, two sentences as being just in the main, and though somewhat unexpected from his pen, well deserving the attention of many persons in the present day. "Justice is the due of every man, and he who should forbear to demand his due, or he who should demand it with violence, anger, and irritability, would be alike immoral." We do not, however, wholly subscribe to the above as an aphorism; a good man will not demand his due, if the doing so will produce greater inconvenience to the public peace, than convenience to himself; but living in a mixed state of good and evil, he will patiently tolerate his share of the latter. The following may be admitted without any qualification: "in the progress of research there must be conflict, but there needs not be acrimony."

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The original author enters immediately upon the subject of his work, which is in the form of letters. He first proceeds to Dusseldorf, thence to Darmstadt, Schaffhausen, &c. &c. in his way to Berne; from Berne he goes on to Lausanne, and Geneva; from Geneva to Turin, Genoa, Pavia, Milan, Florence, Pisa, and Rome. The description of these places occupies the first volume, which is nearly divided between the cities first enumerated, and Rome.

Not much of novelty can be expected from these volumes, the reader must consequently look for the sources of his amusement, to the ingenuity with which familiar subjects are discussed, and the judgment and taste with which they are selected. And, in this instance, he certainly will not be disappointed, as Count Stolberg seems to have travelled with a mind well stored with erudition, with a strong desire of information upon every important subject, and a determination to investigate whatever was likely to pay the efforts of his diligence. He travelled also, as it should seem, with good old prejudices about government, religion, and, morals, and doubtless, if he now lives, must be heartily mortified at finding those states about whose laws and manners he exercises his power of argument, and curiosity of investigation, confounded with the huge and heterogeneous mass, which the new-fangled principles of the French Republic, have reduced to a temporary state, by them mis-called equality.

We insert the eighth letter, as a specimen of the author's manner, for no other reason, than that we suppose the public curiosity naturally directed to the residence of a Princess, so long and so deservedly the favourite of the English nation.

“ We left Karlsruhe on the 16th. Our road led us back to Durlach; and afterward, through delightful meadows, to Pforzheim. The people were busy about their second hay harvest. In these fruitful parts, the grass is three times mowed each season. Their pastures must not only be very fruitful, but the hay very excellent; for its odour was much stronger than that of the north of Germany. It reminded me of the hay harvest in Switzerland.

“ Pforzheim lies on the Enz, in a pleasant valley. In the territory of Baden, the fertility of the earth and the industry of the inhabitants seem to vie with each other.

“ Würtemberg does not appear to me to be so fruitful by far, though equally well cultivated: neither are the roads there so charming, as in Baden. We passed the castle of Hohenasperg; in which the Duke has kept poor Schubart imprisoned for these ten years, no man knows why: although he was enticed to quit Ulm, in which free imperial city he was settled; and although he was born a Burgher of the imperial city Aalen.

“ We visited the military academy in Stutgard. The Emperor Joseph the Second invested it with the privileges of a university. In the

the upper class, the sciences that appertain to the four faculties are taught. The number of tutors is a hundred and forty-three. Instruction is amply communicated; and few seminaries equal this, either in scholastic or military science.

“ Whether a dignified spirit inspires the whole? Whether true humanity finds its way into the halls, and chambers of the students? And whether a military education be promoted in the best manner? are questions which all who visit this university must ask. The custom of giving each student a cartel of the faults he has committed, which he is to shew the Duke when he visits the academy, who dictates whatever punishment he thinks proper, appears to me to be very pernicious. And the more so as the youth keeps this memorandum for weeks; till the sum of his offences brings upon him a severe punishment. May not this tend to embitter his temper? Or make him cowardly; perhaps melancholy; perhaps shameless?

“ We saw two hundred and seventy-five boys and youths eat in a spacious hall. Why is there a separation made, at the table, between the son of a citizen and of the noble? It is not wise to oblige youth to remark the inequality of rank, before they have learned to distinguish the harmony which this inequality produces. By these means, youth easily adopt the pernicious opinion that, being better born than others, they are better men.

“ Four young princes eat at a separate table. Eight scholars, in reward of their good conduct and assiduity, eat and sit without distinction of rank at another table. Does not this regulation itself likewise tend to nourish the pride of birth? Is not that aversion which the citizen is so apt to conceive against the noble, and which is no less injurious than the arrogance of high birth itself, thus increased? The marks of distinction too, called orders, which these eight youths wear? Woe to that education which excites a desire of that which true philosophy, and dignity, teach us to despise!

“ Day scholars included, the number of students is about five hundred. Nearly three hundred board in the house; and almost one half of them at the Duke's expence. The pay for the others is small: two hundred florins for boys of eight years old; five hundred for those of fifteen and upward; and the intervening ages in proportion.

“ They are well maintained, well fed, and well clothed. Their uniform is blue, with black trimmings. They are daily obliged to bathe in the garden, which is large and shady, in summer; and, in winter, in a capacious house bath. Each scholar has a small plat of ground to himself. The collection in natural history is a good one; and, if the students desire it, they have able masters to instruct them not only in the sciences but in the arts: and several good painters and engravers have been educated here.

“ We visited the Solitude; a country seat built by the Duke. The way is pleasant: it lies up a steep hill, leaving the town below in the valley, surrounded by vineyards, and orchards; and then leads through a beautiful forest, where the tame but proud stag is seen grazing.

“ The palace and the garden are situated in a place which was formerly a wilderness. Travellers are not admitted into the palace: though

though, as they pass, the glass doors of the ground floor are open. An old tapestry, about an ell broad, is thrown over cross laths, within the door, to prevent entrance; and the traveller is left with that curiosity excited which the guide refuses to gratify. You may well suppose we proceeded no farther than the first door.

“ There is a large terrace in the front of the palace; from which the view is extensive. Some say that sixty-eight, others that eighty-two, towns and villages may be seen from it, through a telescope. This prospect is deficient in water.

“ The garden is very large; but, in the laying of it out, art rather than good taste has been consulted. The trees have been left to their own growth: the shrubs are cut in straight walks in all directions; and are overgrown by high hedges, as if it were to conceal their miserable condition.

“ The orangery consists of about fifteen hundred trees, most of them very large. Without doubt, were they planted in a valley, with a southern aspect, they would be more beautiful. The genius of constraint is every where perceptible. Their branches are forced and bound in all directions: so that the appearance of each tree is that of a round ball, on the top of a high pole.

“ We were shewn, with great triumph, a large pine tree; round which netting was thrown, to a considerable height, as a cage for the birds. They might have procured themselves this pleasure with an aviary formed of less trees: but this pine must be brought hither, at great expence; the earth entirely round its root, and drawn in a waggon by eighteen pair of oxen; which waggon, when the tree was transplanted, was buried under the root. I own I should have left this place in a very ill humour, had not I perceived, behind a high clipped hedge, some lofty oaks; to which we repaired.

“ This place is called the Five Oaks: but of one there are now no remains; and of another little more than the root. Such monuments of antiquity deserve to have their legends; and there is something unusual in the history of this latter tree.

“ During the autumn of the year 1755, when the earthquake happened at Lisbon, the storm that accompanied it, which was felt over all Europe, blew one of the oaks down; though its roots were entangled with the others. The three that remain are the finest trees I ever saw: two of them bear deep and honourable marks of the lightning on their bark; though it did them no farther harm. All the three are flourishing; and may well have defied a thousand autumnal storms. At the time when the garden was laid out, a scaffold for dancing was built from the topmost arms of these trees. But this is falling to decay. How quickly have these giants of the forest, which storms and tempests could not conquer, overcome this petty mockery!

“ For some years, this place has been neglected. The Duke's attention was soon drawn from it, by his new plans for Hohenheim. However, it has cost large sums; and will cost still more. Hohenheim is not shewed to strangers: at least not when, as at present, the Duke is absent. Neither foreigners nor natives must see it, without a special permission.

“ We left Stutgard early ; and in the evening reached Ulm. The roads of Würtemberg are excellent. This day's journey was very pleasant. We travelled all morning beside the Neckar ; through districts as fertile as they were delightful.

“ The small imperial town of Efslingen lies on this river ; which waters a beautiful valley that abounds in green pastures, tall fruit trees, and fruitful fields. The Neckar wine of these parts is very good. Woody hills surround the vale ; and, at a distance, the summits of that chain of mountain which is called Rauhe Alp, and which is a part of the Swabian Alps, are seen. We afterwards saw these hills approaching to the right ; and other separate mountains on the left : while the light played on the churches, and the ruins, which we perceived on the latter.

“ Among these hills, Hohenstaufen rises, in circular beauty to the eye : reminding the German patriot of its noble antiquity. This was the cradle of our Kings and Emperors, from the Swabian line : a line equally renowned in history for its genius, its courage, and its misfortunes. Near Gifslingen, we travelled two leagues over these hills ; which we long saw behind us : but, our road lying through a deep rocky valley, we lost sight of them.

“ From this valley, the road constantly ascends ; till we arrive at Ulm. How much higher must the source of the Danube be than that of the Rhine ! How many provinces must it water, before it arrives at the sea !

“ When we were a few leagues from Ulm, we perceived the Glaciers of Switzerland ; which can frequently be seen to the distance of forty leagues : but the sky in that direction was cloudy.

“ We spent a day at Ulm, in company with my friend Miller ; with whom I had lived a year at Göttingen, and whom sixteen years ago I had visited here with my brother. After ages will admire and love the noble simplicity of his poems ; and, in them, the excellent heart of the poet. My grandchildren shall tell their playfellows they were written by the man I had the happiness to call my friend. He shewed us the Danube, with its fertile and lofty shores, from the ramparts.

“ From this place, eighteen years ago, I turned a wistful look to the sunny glaciers of Switzerland ; which I had just left. I now once more saw them from the ramparts ; and likewise from the tower of the cathedral.

“ This cathedral, as well for its size as for the height of its gothic towers, is one of the largest in Germany. From these towers the course of the Danube may be traced, to a great distance. This river, though so far from the ocean, has a character of greatness ; which shews it to be the first river in Europe.” Vol. i. p. 34.

It does not appear that much will be found in the description of Rome, which may not be seen recounted, with equal taste and interest, by Dr. Smith, in his late entertaining volumes. The mixture of classical citation, as suggested by the objects which attracted the travellers curiosity, considerably enlarges the volume ; but, in such a work as the present, it seems

seems somewhat misplaced. The classical reader already knows it all; the reader of inferior accomplishments looks for something else. We dispute the truth of the translator's note, at p. 486, and really do not think the mobs of London, and other great cities, *equally harmless*. At the conclusion of his observations, he seems to make a distinction between *harmless* and *placid* mobs, but we do not exactly see what he means.

The account of Naples, at the conclusion of the first volume, is entertaining and spirited; the following anecdote is particularly curious:

“ The principal wants of the Neapolitan are supplied by benevolent nature; without requiring him scarcely to stretch out his hand. Abstemious in eating and drinking, the clothing he needs is trifling, the fuel none, and he can even live without a habitation. The class of people called *Lazaroni*, some of whom you meet with even in Rome, are here computed at forty thousand. Many of these live in the open air; and at night, or in bad weather, take shelter under gateways, porticos, the caves of houses, or under the rocks. They cannot easily be persuaded to work, while they have the smallest coin in their pocket. They think not of making provision for to-morrow. The serenity of the climate, and the ever generous, ever fruitful lap of earth, sympathize with their joyous hilarity. Their blood flows lightly through their veins: with care they are unacquainted. Should any one offer money to a *Lazaroni*, when he is not pressed by necessity, he raises the back of his hand to his chin, and tosses his head upwards, being too idle to speak, in token of refusal; but, if any thing delights him, I do not speak of his passions, which may be kindled and extinguished as easy as a fire of straw, if he be invited to partake any pleasure, no man is more talkative, more alert, more full of antics, than himself.

“ These people have wives and children. At present, there is one among them whose influence is so great, that they call him *Capo de gli Lazaroni*: the chief of the *Lazaroni*. He goes barefoot, and in tatters, like the rest. He is the orator for the whole body, when they have any thing to demand of the Government. He then generally applies to the *Eletto del Popolo*: the representative of the people: a kind of tribune, as far as such an office can exist in an unlimited monarchy, like that of Naples. He likewise appeals to the King in person. The demands of the *Lazaroni* are moderate: they have a sense of right and wrong: which the people seldom want, when they are not misled. To disregard any just remonstrance of this people, or not to comply without stating the grounds of refusal, would be dangerous. They love the present King; and I am assured that, in case of necessity, he might depend upon their assistance: of this, however, he is in no need.

“ Before the King last year made a journey to Germany, Nicola Sabbato, for so is the present chief of the *Lazaroni* called, made him a speech. He lamented that the King should be absent so long from his people: yet rejoiced in a journey that should afford pleasure to a prince,

prince, who took so much satisfaction in the good of his subjects. "We are," said he, "thirty thousand strong; and, in your absence, we will preserve the peace of the country. You certainly have nothing to fear from any man: but, should any one have the insolence to spread inflammatory opinions, we will tear him into as many pieces as we are men; and each of us will have a morsel of him to smoke in our pipes."

"During the absence of the King, this Nicola Sabbato visited the Princes and Princesses; that, as he said, he might give the people an account of their welfare. He likewise visited the prime minister, Mr. Acton; and, on one occasion, came to him breathless, demanding to speak to him. "I have just seen a man," said he, "in the dress of a pilgrim, in the great square, who is distributing French hand-bills; the meaning of which neither I nor any of us yet understand; and he is kissing a stone, which he has brought from the ruins of the Bastille. He will certainly excite an insurrection. We would have thrown him into the sea, but I wished first to hear your opinion; though, I think, we ought to have thrown him into the sea."

"The minister had much difficulty to make him conceive that a preliminary enquiry was necessary. He continually returned to the necessity of throwing the orator into the sea; and, when the minister told him he would send soldiers to put the man in prison, Nicola replied, "There is no occasion for soldiers; I will undertake that business."

"The man accordingly was taken to prison, by the Lazaroni. The contents of the hand bill were entirely seditious. The insurgent was one of those emissaries that were sent, by the too provident care of the French clubs, over Europe; to enlighten, improve, and make the people happy. He had disguised himself like a pilgrim, and was subject to the gallows, according to the common rights of nations; but the Government only thought proper to banish him to the island of Maritima; one of the *Ægades*, on the west side of Sicily.

"The Lazaroni are devoted to the present King. A body of many thousand men, who have nothing to lose, may reasonably be dreaded; and may keep a tyrannical King in very wholesome awe. A despotic constitution may perhaps need a remedy like this: the terror of which shall preserve a balance between itself and a power that is equally blind and unwise. A free constitution requires order; for order is the foundation of freedom. Bodies of people, like the numberless Lazaroni of Naples, or the hags of the halls, the fishwives of Paris, could not exist among a people that should be truly free.

"The streets are uncommonly crowded: yet the crowd is much less inconvenient here than in other cities. The coachmen too are less insolent than such gentlemen usually are; when, mounted upon their throne, they look down with contempt on the multitude beneath. However, the number of coaches is so great, that the foot-passenger must be continually on his guard: which it is difficult to be, stunned as the ear is by the rolling of the carriage wheels. Yet the coaches are much less dangerous than the little one horse cabrioles; which are driven through the city by the young gentlemen, who imagine that the foot passenger should vanish before them as easily,
and

and as instantly, as the yielding air before the breath of their snorting horses.

“ There is great ostentation here of carriages and horses : which last are justly famous. They are small, but beautiful, full of fire, and are treated with cruelty. Nothing is so highly displeasing, in the Italians, as the manner in which they treat their animals.

“ Horace called this city *otiosa Neapolis* : the indolent Naples. I, and my fellow travellers, were lately taking a walk on the sea shore ; when a great crowd of men and women made us imagine there was something extraordinary in agitation. All pressed forward to the same place ; for curiosity is catching, and we got into the midst of the throng. The object of enquiry was a fishing boat, the people of which were dragging up a large net ; and the spectators were in eager expectation to know how many fish had been taken. Had a man of war, after a sea-fight, returned to harbour, and had the mothers, wives, brothers, and sisters, all crowded together on the strand, to enquire how many of their dearest relations were on board, or how many were cut off, the emotion in their countenances could not have assumed a more animated appearance. The draught of fish was found not to be very great ; and the people retired in a disconsolate manner, with very evident tokens of disappointment.” Vol. i. p. 475.

The reader will reflect, with some regret, at least the reader who, to use the translator's phrase, is an admirer of the old order of things, that the present situation of the King of Naples is very different from what it was when Count Stolberg visited his dominions.

The second volume commences with a description of Mount Vesuvius, Solfatara, the Grotta del Cane, and other curious objects, in the neighbourhood ; to which the same remark applies that we made before, on the description of Rome, its palaces, paintings, &c. The excursions to Pæstum, and afterwards to Taranto, Gallipoli, and Oppido, are more interesting, because seldom visited by curious travellers, and, of course, with the exception of Pæstum, less frequently described. We transcribe the following anecdote of the Sword-Fish, seen by the author in his passage to Sicily.

“ Early in the morning, before we left Scylla, we were invited, by a person of the place to whom we had brought a letter from Naples, to come on the sea-shore and view a *pesce di spada*, or sword-fish, which had been caught in a net during the night. This fish is larger than a man ; and its under jaw is long, hard, and pointed, like the broad point of a lance : and its no less hard upper jaw extends the length of more than an ell and a quarter, like a broad two-edged but pointed sword.

“ This fish wages remorseless war against another kind of fish, called the *cane del mare* ; but which has nothing in common with the sea dog. A sword-fish, and a *cane del mare*, were last year, both together, cast upon the shore. The former had run the latter through and through.

through; but the victor could not disengage himself from the vanquished, and with him was obliged to die. The sword-fish is highly esteemed, and we thought it peculiarly well tasted. The Calabrians fish for it at this season of the year, and take great delight in the sport. Little boats put to sea, and a man is stationed either on shore, upon a rock or tower, or upon a mast, where he watches the approach of a sword-fish. The moment he discovers one, he waves a napkin; and the fishermen row toward it, armed with hooked lances. If they are fortunate enough to strike it, they keep it fast by a running line, which is tied to the lance; till, at last, the fish, after much struggling and bleeding, is brought to the boat. We saw a man stationed on a mast, and the fishermen in their boats, surrounding him, full of expectation.

“The princes of Scylla oblige their vassals to give them the best morsel of the sword-fish; and a tenth part of the other fish that they take. Loud complaints of this have long been made; and a commission has once been appointed, to enquire into the right of this exaction: but it was ineffectual. The present prince continues to compel the poor fishermen to comply with his demands; although, occasionally, several abuses of this kind have been abolished by the King.

“The sword-fish is a fish of passage. It visits the coast of Calabria in May, June, and a part of July; and afterwards the coast of Sicily, where this mode of catching it is likewise practised.” Vol. ii. p. 201.

Count Stolberg then proceeds, according to the general route of travellers, to visit Syracuse and *Ætna*. He comes back to Messina, whence he returns to Naples. The remarks on the oppressions of the poor, on the trade and agriculture of Sicily, the habits and manners of the people, if they have not the advantage of novelty, evince a good understanding, and a feeling mind, and entitle the writer to our warmest praise. From Naples we are carried back to Rome; whence excursions are made to Tivoli, Loretto, the treasures and curiosities of which latter place are described. *Quære*, where are they at this moment?

We next accompany the author to Venice; and a long chapter, or rather letter, is occupied with the detail and description of its Doge, magistracy, nobles, population, &c. *Eheu dum Fortuna fuit!*

An account of Vienna and Dresden concludes the work. A very good and copious index is added to these volumes; the utility and importance of which, in every work of magnitude, is so obvious, that we never fail to regret its absence. The translator has done his part reasonably well: we see some few vulgarisms, which we should hardly have expected from a writer of Mr. Holcroft's experience; and some passages, which, we conceive, might be corrected, if we had the original at hand: we meet with notes, also, which do not always appear to us the most pertinent. With respect to the plates, we are not told whether any accompanied the original

original work ; probably not : we rather think them added by the publishers, as an embellishment to the translation. They are very unequal in point of execution, and chiefly copied from Piranesi, Stuart, and others.

ART. VI. *Jonah, a faithful Translation from the Original: with philological and explanatory Notes. To which is prefixed, a Preliminary Discourse, proving the Genuineness, the Authenticity, and the Integrity of the present Text. By George Benjoin, of Jesus College, Cambridge.* 4to. 198 pp. 15s. Lunn, Cambridge ; Rivingtons, &c. London. 1796.

NOT attending to such reports as have casually reached our ears, we should be puzzled what to conclude, from the contents of this book, concerning the tenets and intentions of its author. In several passages he professes an anxiety in behalf of Christianity, and the place to which he belongs denotes an adherence to that faith : yet he is every where an advocate for the superior authority of the Jewish Rabbis. On the other hand, he professes to endeavour “ to place in the clearest point of view, the basis of Christianity ; the sacred contents of the Old Testament ;” P. 2. and laments the want of “ an improved version of the Holy Scriptures ; than which,” he says, “ I am certain, nothing can be more essentially beneficial to the cause of Christianity.” P. 3. The value of the work must, however, depend upon its intrinsic merit ; and though the knowledge of the origin, or prejudices of the author, might help us to a right determination of words and opinions, which bear an equivocal interpretation, we shall be content to remark on what is clear and obvious to our understandings.

The contents of this work are as follow :

	<i>Page</i>
“ A Preliminary Discourse.	1
An Historical Account of the Hebrew Language, and of the Manner in which it has been preserved ever since the Time of Ezra, &c. &c.	26
A Copious Description of such Hebrew Manuscripts as are written according to the Rules of Ezra, &c.	33
A New Plan for an authorized New Version of the Sacred Writings.	67
A Dissertation upon the Book of Jonah ; comprising a Design for a Translation, to which Translators should adhere ; and Answers to some Questions and Objections that have been stated concerning that Book.	73

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The Translation: representing the Original, the Translation, the old Version, and the literal Meaning and Arrangement of the Hebrew.	89
Notes upon the Book of Jonah, accounting for every rendering in the Translation that differs from the old Version.	137
All the Verbs which occur in the Book of Jonah, in their original Formation, and their Roots explained.	
A Chronological Abstract of the Jewish History, describing the Times in which their learned Men lived, &c. &c.	
A General Index.	

We will speak in order of the principal matters which seem worthy of observation.

The Preliminary Discourse treats chiefly on the defects of our present translation of the Bible; the necessity of an improved version; of the studies requisite to the work; of persons* who have made partial attempts to accomplish this purpose, their errors, and mistaken ideas.

We cannot here omit to remark, what a dangerous use designing men may make of the indiscriminate censures, which the present rage for new translations is perpetually casting upon the version of the Bible now in common use. Ignorant minds may be alarmed at these assertions, and may easily be brought to imagine in the gross, that their English Bible, in its present state, is not true, nor worthy of belief. If any one should be terrified at the great names brought forward by this author, those of Lowth, Newcome, Kennicott, Blayney, &c. let him remember, that the suggestions of these writers were made in times of less turbulence and danger than the present; otherwise they would probably have been more qualified and guarded than they are. That a complete correction of the established

* “ Few men have more strenuously endeavoured to facilitate and urge this arduous and important undertaking, than that learned and venerable advocate for sacred literature, Archbishop Newcome, the Primate of all Ireland. When so good and great a man *opens and leads the way*,” &c. P. 2. Mr. B. here mentions Archbishop N. in proper and respectful terms. But why him, in particular, we are quite at a loss to conceive. His Grace is as inflexible in his idea of the text having been corrupted, as ever Bishop Lowth or Dr. Kennicott were. Then, as to his Grace's *opening the way*, it is not accurate. Dr. Kennicott first conceived the idea of the text being corrupted, and was confirmed in it by Dr. Lowth, who recommended to him to compare 2 Sam. xxiii. 8. with 1 Chron. xi. 11. Of all these “ venerable learned of the age,” Dr. Kennicott is the leader, Bishop Lowth came next, the learned Dr. Blayney followed him, and then, at length, Archbishop Newcome.

translation, rather than a new version, is an object of desire to the friends of religion, we have always been ready to concede; but that it is a necessity which presses, or that sacred criticism is yet so far advanced as to furnish all the means that may be expected, we, without hesitation, deny. The present version may answer every pious purpose, till times more tranquil, and a more complete preparation of materials, shall enable it to be undertaken once for all.

Mr. B. says, with truth, and concludes with accuracy, that the Scriptures have stood every mode and species of attack; and, remaining unhurt, must be considered as divine. This we consider as a proof of their divinity, at least as satisfactory as the miraculous interposition, gratuitously supposed by the Jews, and implicitly received by him, by which God is asserted to have guided the hands of transcribers, and to have prevented the possibility of error. The Jews are great advocates for this supposed miracle. They say, also, that when Jonathan wrote his paraphrase, God vouchsafed him the most profound silence. "Ne muscam quidem illi, aut avem impunè advolâsse, sed eas fulmine continuo ictas fuisse, ne quam scriptori molestiam facerent." "That not even a fly, or a bird, could direct its flight to him with impunity, but they were instantly destroyed by lightning, lest they should give the smallest disturbance to the writer*."

The stated qualifications of Mr. B. for his present work, may teach his readers what they are to expect from his lucubrations. He has studied *H brew*, he says, *fifteen years*, and *English nine†* (p. 2); and with great gravity proceeds: "With sincerity do I wish, that every translator who may hereafter make his appearance upon the stage of learning and religion, may be possessed of the two requisites, which, of all other, are most essential; I mean, a critical knowledge of the language he will attempt to translate, and, at least, a competent knowledge of that into which he is to make the translation." P. 2 And, in good truth, Mr. B. adheres most strictly to these *simple* rules, having, to all appearance, read nothing but the Jewish commentators, and a *few* of the *English* treatises of Durell, Lowth, Blayney, Geddes, Newcome, Kennicott, &c. &c. Yet, with this shallow stock, he ventures very hardily to arraign, in the most contemptuous manner, the astonishing labours of our most polished scholars. Nothing but the great respect in which Bishop Lowth was ever held, induces this author to desist from *frequent* animadversions upon him (p. 65).

* " Kennicott Dissert. gen. § 12.

† He is, we understand, a native of Holland.

Notwithstanding this consideration, he treats him with the most supercilious air, in pp. 16, 17; and though he confesses, "that he never yet has had an opportunity of comparing his translation of Isaiah with the original, with due attention," (p. 19) still he insinuates, that he has done material injury to the cause which he defended (p. 18). As to Dr. Kennicott, and his patrons, ignorance and blind error are charged upon them with the most unlimited freedom (pp. 24, 25). We own we were not aware, when we read Mr. Benjoin's professions of his "own consciousness of insufficiency;" of "being at a loss how to apologize for his seeming presumption;" and of "claiming indulgence from the candour and discernment of the learned world;" (p. 1) that we were so soon to meet with the most arrogant censures on such men as Lowth and Kennicott—"Superior talents (to use Mr. B.'s own expression) exposed to the insult and ridicule of the inferior." P. 10. The charge brought against Bishop Lowth, for rendering the word יהוה JEHOVAH, is such as must provoke a smile. That a proper opinion may be formed of Mr. B.'s *superior* judgment, we shall here insert his censures on this subject.

"First, יהוה is not one distinct word, but three words united. Each of these words is expressive of a distinct tense, namely, the past, the present, and the future. These three tenses being comprised in these letters, the eternity of God is represented to the mind in one view, and in the most striking light. The following Analysis will, I think, clearly elucidate the above exposition. The four letters as they are before us, thus, יהוה become, by the arbitrary power of the third letter, the ו, the third person singular of the future tense, יהיה Yihejeh, *shall* or *will be*. The three last letters are הוה Hoveh, *is*. The fourth, first, and second letter, make היה Hajah, *was*." P. 19.

"What renders the impropriety still more obvious is, that these four letters יהוה which, in the original, are ever INSEPARABLE from each other, should, when rendered "Jehovah," which is the true pronunciation of them*, be *divided* in the translation. We find "JE" ending one line, and "HOVAH" beginning the next. Sometimes "JEHO" is the end of one, and "VAH" begins another line. When the word is uttered, and the original character represents itself to the mind, a division becomes *degenerating*." P. 20.

There are other matters in this section which deserve notice; but they will fall in very readily with our remarks upon the other parts of the work.

Let us now consider the author's Historical Account of the Hebrew Language, &c. and here we beg leave to premise, that the

* "Provided the J be pronounced like Y."

whole matter is an old controversy revived, and lies within a very narrow compass. It is the credit of the Jewish Rabbis, opposed to that of learned Christians. Mr. B. rests all matters upon the veracity of the testimony of Jewish writings. They are questioned by the reflecting Christian; so that there is nothing new in the business. But controversies, long since litigated to the finest ramifications of argument, are again brought forward, as if they were *novum quid atque inauditum*. We are not surpris'd at this. It is no uncommon thing for men in a confined circle of life, or who enter late upon important studies, to find truths new to them, and, perhaps, to their unlettered acquaintance, beam so strongly upon their minds, that their understandings are, in a manner, darkened by the excessive light. In this state, they speak of them as in amazement; and, from their own agitation, fancy that they have never been laid open to other persons. We verily believe this to be the case of the present author, otherwise he would not have so easily and completely surrendered his mind to Jewish tradition, and Jewish commentary, and adopted all their extravagancies. Every thing alledged on that side is implicitly received; as if there never had been a controversy upon the subject, or one word advanced in opposition to the Rabbinical dogmata.

Thus Mr. B. contends, that the canon of the Old Testament, as formed by Ezra, 458 years before Christ, is now extant in the *same form* in which it came out of his hands, pure and UNCORRUPTED; by which he means, *word for word, and letter for letter, precisely the same*. To this purpose he quotes, with no small parade, a whole chain of Jewish writers, and calls that a *certain* testimony, that Ezra's copy has been uninterruptedly continued to us to the present day. He adds, that no manuscript is considered as perfect, which is not written according to rules established by Ezra*, and an assembly of learned men, called the Great Assembly or Synagogue (p. 27). It will be in vain for us to refer Mr. B. to those learned works, in which these subjects are placed in their true light, as Mr. B. professes to turn a deaf ear to the Christian writings. Perhaps, therefore, he may not be unwilling to find himself compared with himself.

First, his account of the Great Assembly†, is very variously stated, as to the members who compos'd it. But, if any re-

* See Dathe's Preface to Walton's Prolegomena, who refutes the whole idea of Ezra, &c. setting forth a copy, or canon of Holy Writ, pp. 33, 34.

† We must regard Mr. B. who affects every where to give us the precise genealogy of every individual, as bound to fix his primary authorities on unerring ground.

cords were regularly preserved, surely the records of the persons who established the canon of the Old Testament, would have been among the number. For, on the authority of their wisdom, discernment, and gifts from above, must rest, in that case, the belief and confidence, that the canon set forth by them, was original and true. But there is not any regularity or unity in the record. Among other differences among learned men, Mr. B. mentions the writings of three in particular (on whom he places his full confidence in all matters!) *Liber Cabale*, R. ABRAHAMI FILII (BEN) DIOR, R. M. Maimonides, and R. Don Abarbenel, who all differ in their accounts of these personages. This renders the existence of the Great Assembly itself very suspicious; and learned men do not scruple to deny it, or, at least, to think the accounts of it, as delivered by Jewish writers, in a great measure fabulous.

In the next place, the genealogy of Ezra's successors, which Mr. B. details with singular minuteness, and which he calls *certain* testimony, is *human* testimony; of course, to speak most favourably of it, it cannot be *certain*. The historical facts of our own country, even those of recent date, cannot often boast of *certain* testimony. Why then are we to suppose that the testimony of such late writers as Maimonides, &c. concerning matters which passed above a thousand years before their time, and since the spirit of prophecy had ceased among men, can be so certain, as to be above question? We, of this day, are surely no less competent than they were, to judge of all matters of ancient story.

But not to multiply observations, we will confine ourselves to one more, namely, the rules which Ezra laid down for transcribing the sacred volume. What authority have we other than *modern* Jewish testimony, that Ezra laid down any rules at all? Many reasons concur to establish the belief that he did not. 1. No mention is made of them in the Book of Ezra. Whoever will take the trouble of reading that curious record, will find the most minute registers imaginable, of persons and facts with which Ezra was concerned. If he had turned his thoughts to rules for writing the law (a point of more consequence to us who argue from *events*, than almost any thing which he mentions) he would doubtless have noted them in his book. 2. Nehemiah also, who particularizes all the persons and transactions which relate to the building of Jerusalem, and the return of its inhabitants, is totally silent on all directions for transcribing the law. But nothing can be called a *certain* matter, or rule of faith, which is not to be proved out of Holy Writ. 3. There could not be any occasion for such rules. There was no enemy at hand, to whom it could be of
any

any advantage to falsify the law. Laws are framed to counteract injuries threatened or received. If, in this case, no injuries had happened, or seemed likely to take place, upon what ground can we conceive that Ezra's attention, among the innumerable real difficulties which occupied him incessantly, should have been turned to the regulation of these matters; for which, unless God had given him the foresight, he could not have conceived the slightest necessity? In fact, perhaps, the Jewish law was never in danger of being at all materially changed, till the dawning light of Christianity awakened the malice of Jewish pride, and put it upon the vain project of darkening the prophecy*, in order the more effectually to obscure the completion of it. We cannot, therefore, see why Ezra should be *supposed* to have given any rules at all.

We are very unwilling to make any unwarrantable concessions on this head; for we are aware of much danger and difficulty in the allowance. If we are to concede, that the Old Testament is pure and uncorrupted, merely upon the testimony of modern Jews, who pretend this regular succession of faithful copies, we shall give the Jews the means to depreciate Christianity; for who can pretend to prove the same with respect to the New Testament? and then how easy will it be, if, in the general mass, men shall be once persuaded, that *the Old Testament is certainly true*, and the *New is not* so equally, to set at nought the testimony of the Gospel. The great truths of Christianity are not to be given up to hazard, on such ill-founded requisitions. But we must touch upon these matters again, in treating of the next chapter; the description of Hebrew MSS.

* Many errors crept very early into the text. Buxtorf himself allows, Judæos a tempore Esdræ negligentiores fuisse circa textum Hebræum, et non curiosos circa lectionem veram. All the ancient errors may be attributed to carelessness and ignorance. The text was not wilfully corrupted till about 162 years before Christ, when the Jews in Egypt built a temple in Heliopolis. This gave offence to the Jews in Jerusalem; who, to stigmatize them, called their city (named in Is. xix. 18. עיר החרים עיר החרים civitas solis) עיר החרים civitas destructionis; but the animosity raised on this account, was not of any material consequence. When Christianity began to illuminate the world, then it was that prejudice began to work in a concealed manner, adopting various readings, and the different Keris and Ketib, as they were found most capable of impeding or confounding the truths of the Christian religion. Perhaps, this is not to be attributed to the body of the Jews, so much as to partial envy and design.

The whole credit of this chapter is made by Mr. B. to depend upon the authority of Maimonides*, a writer of the 12th century. As Mr. B. makes no scruple of imputing ignorance and error to those, who maintain ideas contrary to his own, it is in vain to bring forward the authority of great names in opposition to him. They are all challenged, and set aside. The point, therefore, must rest upon the *consistency*, which appears in Mr. B.'s own statements. First then, upon the *certainty* that Ezra's copy has been uninterruptedly continued to the present day, and the authority of Maimonides in this respect. If this were so, why does Maimonides himself declare the contrary? "I will here write down," says he, "all the sections of the Pentateuch, *as they ought to be written*, that they may be an unerring guide to all the rolls that may be *hereafter* written." (p. 36) He then refers to "*that well known book † preserved by the Jews in Egypt, which was brought from Jerusalem,*" &c. (was there never any error in any copy from Jerusalem? or, at least, where is the certainty that there was not?) and adds, "I have been guided by it, with respect to every particular of the roll which I have written myself." (ibid) Now it has been alledged before, that Maimonides's copy is exactly the same as Ezra's. But what is the amount of the evidence adduced to prove it? Simply this—the copies before the time of Maimonides, being imperfect, he shewed how they *ought henceforth* to be written: and he took his authority from a copy preserved by the Jews in *Egypt*, alledged to have been brought from Jerusalem. No evidence can well be stronger, than that Ezra's copy had been lost, and that all pretensions to the immaculate code, which Mr. B. boasts as now extant, depend upon Maimonides's meeting with this copy in *Egypt*, at least sixteen hundred years after Ezra's death. What evidence is this? *Credat Judæus!*

* Several Jewish writers are quoted by Mr. B. and their authority referred to, as if it was undoubted and irrefragable. Aben Ezra, who flourished 1174; Solomon Iareki, 1180; Maimonides, 1201; D. Kimchi, 1240, &c. As the oldest of these writers lived 1600 years after Ezra, he is not likely to have gained much better knowledge of what passed in his time, than we of this age. Indeed, we may say, not so likely. We have the same documents to consult, nearly, as they; but our minds, undoubtedly, are much less liable to be biassed by prejudice or superstition. Indeed, experience proves it to be so. But the copies of these writers were different from those in use now.

† Codex Ægyptiacus præstabilis videtur. Kenn. Diff. Gen. f. 96.

Again, as to the rules affirmed to be laid down by Ezra, let any unprejudiced person judge whether such ideas as they exhibit, can be supposed to come from an *inspired* writer. We extract a few of them.

“ No roll is considered perfect, but what is written upon parchment.

“ The parchment for the roll must have been prepared purposely for its sole use, and if it hath been prepared for any other use, it is corrupted; i. e. it must not be used, it must be burnt or destroyed.

“ No one but an Israelite must prepare such parchment.

“ Neither a woman, nor a servant, may write the roll.

“ Before he writes the name of God, he must wash his pen.

“ The sheet of parchment must never be turned downwards, but when the writer leaves off, and the letters are dry, he must cover the writing.” P. 34.

Rifum teneatis? Who, besides Mr. B. will now contend, “ that these rules were laid down by Ezra, who was (Ezra vii. 6.) a ready scribe in the law of Moses?” (p. 40) By the way, by ready scribe, Mr. B. means, *ready writer*; alledging “ many observances, restrictions, and necessary qualifications, are required, to be able to be a *scribe* or *writer* of a sacred roll.” (p. 39) Learned men apply these words to Ezra, as being an able instructor and *ready expounder* of the law to the Jews, in the days of their extreme ignorance, when they first returned from their seventy years captivity. One of Ezra's great offices in Jerusalem, was to “ set magistrates and judges which may judge the people.” Ezra vii. 25. An office not likely to have been conferred upon one, whose only merit was his being a *quick writer*; neither, indeed, was it probable, that, amidst the very important concerns of regulating an infant state, *skill in writing* would be the essential required of him.

We come now to the consideration of Mr. B.'s assertions upon the Masorah, Keir, and Kerib, and the Hebrew points. So small a work as the translation of *Jonah*, would not call from us such a laboured critique, were it not, that this is the first opportunity we have had, since the commencement of our Review, of handling these subjects. We now cannot do it so fully as we could wish, for Mr. B. every where protests against the evidence of all who have spoken against his tenets, as being either ignorant or deceived. Thus, on the subject of Masorah, he styles it, “ a something unhappily mistaken by all, because not understood by any one that wrote against the Masorites (p. 41). We have, therefore, chiefly to look to the consistency of his own statements.

Mr.

Mr. B. thus explains the word Masorah*, "the true pronunciation and meaning of the sacred writings, communicated from one man or men to another man or body of men—**VERBALLY.**" (p. 49) All learned men have deemed it, a *written scholion*, an explanation or correction of the Hebrew text. This, in process of time, had increased so far, as to exceed the text itself in bulk. Observing the many changes, additions, &c. which had taken place in this written scholion, Dr. Kennicott remarked, "these and many other instances, have extorted from the warmest friends of the Masorah, the confession of its being very imperfect, contradictory, interpolated, mutilated, &c." Upon which, with an outcry, almost sufficient to awaken the manes of the commentator, Mr. B. exclaims—"What! the Masorah is interpolated!—Mutilated!—This, indeed, is to me unintelligible." (p. 25) Now Dr. Kennicott was speaking of the *written* Masorah, as the learned of

* The Scripture began to suffer from human interposition, under the idea of aiding it, about the end of the second century, when the Mishna, or collection of traditions, was made. In the fourth century, the Gemara, or commentary upon the Mishna, appeared. Of this commentary there were two kinds, one written at Jerusalem, the other at Babylon, not long after each other. The Mishna and Gemara, taken jointly, are called the Talmud; Elias Levita, who lived in the sixteenth century, supposes the Babylonian Talmud to have been completed in the year 506. The assistance given to the Scriptures, before the compiling of the Mishna, was what is called the Targums, or Chaldee paraphrases; of which there were two parts, the one of the law, by Onkelos, the other of the prophets, by Jonathan. They lived a little before our Saviour's time. After the authors of the Talmud, came the authors of the Masora—*Auctores Masoræ fuerunt centeni et milleni, unâ generatione post aliam; neque cognitum nobis, says Elias Levita, tempus principii vel finis eorum.* Their labours were very various; collecting various readings, which constitute the Keri, or marginal readings, various interpretations, traditions, &c. which, in aftertimes became so bulky; and also, the earliest and most valuable of their labours, the Hebrew points. But it was soon found that the Talmud and Masorah differed in many points. The Talmud was for a long time held in the profoundest reverence. But we find, in 1559, it was looked upon in the very opposite light, no less than 12,000 Talmudic copies, belonging to the Jews at Cremona, being burnt at once. The Masorah was then universally adopted, and all modern MSS. were preferred, because they had a more copious Masorah. No copy was allowed in a synagogue, which differed from the Masorah. Hence it is easily to be seen, why all MSS. now in use agree; as Mr. B. observes, so exactly: and this very agreement with the Masoretic copies, argues not their worth, but their deficiency.

all ages have understood the word. As Mr. B. will have it to be a *verbal* communication, it could not, in *that* sense, be interpolated, &c. but surely this is a very unfair method of treating so respectable a name as Dr. Kennicott—to charge him with falsehood and talking nonsense, merely because he argued *justly* upon *received principles*, opposite to the new discoveries which have been opened to Mr. B.'s mind. This written Masorah, Mr. B. contends, is not the Masorah, but an explanation of the true verbal Masorah (p. 57). Mr. B. would have been at a great loss for a continuation of his proofs concerning the integrity of the text, its sense and pronunciation, had he not thus cut the matter short. But be it so: perhaps, on this statement also, the proof will be imperfect.

Mr. B. asserts, the Masorah to have been a *verbal* communication of the true sense and pronunciation of each word, till about 500 years after Christ, when the invention of the Hebrew points took place. These written marks ascertained the true reading and meaning of words, and then the Masorah ceased (p. 49). So exactly is the sound and meaning of each word marked, that, it appears to me to be a fact, says Mr. B. that any scholar now, must read and speak by the help of the points, with the same sound, with which Moses read and spoke, &c. (p. 51) It will be remembered, that Mr. B. insists all along, that there has been a succession of learned men in the Jewish church, who have kept up, among the Jews, the true sense and pronunciation of each word. There are some *trifling* difficulties in the way of this assertion; the *general* effects of *length of time*, the effects of the Jewish captivities, in the last of which, they, in general, forgot even the *letter of their own language*, and adopted the *Chaldee* character; and also their wonderful dispersion through all lands. But upon these we must not insist, for Mr. B. declares we are *all mistaken*. But we may ask, if it be undeniable that there never was any difference of pronunciation in Hebrew words, how comes it to pass, that so many of the proper names in the ancient versions, differ in sound from the Hebrew points? Was the true pronunciation *Solomoh* according to the direction of the points, or *Solomon*, as all the versions have it? Should we say with the Hebrew, *Uzzijah*, *Hezekijah*, or *Uzziah*, *Hezekiah*? *Iechezkel* * according to the Hebrew points, or *Ezekiel* with all the versions?

* עזקיהו appears in our text—"God will strengthen." But the versions which render it *Ezekiel*, must have been taken from copies, where the word was written עזקיהל—"God my strength." And here

versions? Thus, also, the meaning of words, in the interval, between Moses and the Masorites, has varied totally. The word *Hyslop*, in Solomon's time, must have meant something very diminutive, the very opposite to the tall cedar of Lebanon, perhaps, something of the Moss tribe; but, in our Saviour's time, it signified some plant of considerable length in its stalk or branch, and of some firmness. Compare 1 Kings iv. 33, and John xix. 29.

It is evident then, that the sound and sense of words have changed. But how are we to discover which was the method of pronunciation used by Moses? If any words preserved an unity of sound, it is fairly to be supposed, that proper names would; because there could be no temptation to make any change in them. But as the ancient versions vary in this respect so materially, it follows, that the copies from which they translated, were different from what we now have; the boast, therefore, of the integrity of the text from the beginning to the present time, is necessarily unfounded in any solid argument, even upon Mr. B.'s own statement. But if proper names, and nouns appellative, have differed in sound and meaning, who can pretend to say, that the common words have not? We have not room to multiply remarks of this kind. The truth and dignity of the Holy Scriptures, do not depend upon such fastidious niceties.

To make the Hebrew points (the result, the image of the true ancient Masorah, according to Mr. B.) more familiar and easy, Mr. B. more than once asserts, that any man of sense may, "in a *couple of hours*," (p. 14) acquire a proper knowledge of them; or, in other words, he may, in a couple of hours, learn to pronounce as Moses did! Mr. B. seems to have a very confined idea of Hebrew points. In the first place, he makes them to consist of only *five sounds** (p. 53). He makes

we cannot help observing that, perhaps, the *only fixed* rule for pronouncing Hebrew proper names, is to follow the Hebrew points. However, such a faulty pronunciation has obtained in most of them, that, perhaps, the evil is past remedy. The endeavour to ascertain them by the Greek version, there being no poetry of any authority which embraces this subject, is of a very precarious nature. By following the points, one *universal* rule *might* be obtained.

* The natural sounds of vowels, are not more than five. But when we say this, we do not, and cannot, deny, that these sounds have various modifications: thus there are different sounds of *a*, as *all*, *bate*, *bat*, &c. Perhaps, Mr. B. saw in Walton, *naturales vocalium soni non sunt plures, quam quinque*. He is only mentioning the received philosophic notion, not meaning to deny the modification of the sounds.

Originally,

makes the *long* Kamets, and the *short* Patha, one and the same, and to have the sound of A, in the English word *ARDOR**. The *short* Segol and Sheva, and the *long* Tseri, all the same, with the sound of the French é, or the English a. The *Hirik* to have the sound of the French i, and the *short* Kibbutz, and *long* Van, the same, both having the sound of ou, in the English word *your*: all the while recommending to us, to pronounce Hebrew with the sound of the French vowels. Was that then the method of pronunciation adopted by Moses? Let the pride of that nation rejoice, that while they wished to resemble the *Greeks* and *Romans* in *policy*, they have been the representatives of *Moses* in *speech* and *divinity*! By reducing all sounds to five, certainly the difficulty might be overcome in two minutes, instead of two hours: but it is a false statement, and the way will not be made so smooth, merely by Mr. B.'s assertions. There is really much difficulty in attaining all the changes and variations of the points, and the modifications of the several sounds: and all these things bespeak great alterations from the simple and primitive sounds, in which mankind first obtained the knowledge of things.

When new hypotheses are held out to us, it is not to be wondered, that the greatest absurdities should follow. Impressed with the importance of his new ideas, Mr. B. is anxious to express them in English explanations. Here we perfectly understand him, and *his* conception of the pronunciation, which Moses used in his time. He pronounces thus: "*Hönnor thai fäthther and thai möthther,*" &c. (p. 54) After this specimen, who will not deem Mr. B. a *master in Israel*! Nothing then that Mr. B. advances on Masorah, and the points, will bear him out in his assertion, that the text, sound, and sense, of the SS. is precisely and invariably the same, beyond all controversy, as when delivered by Moses himself, or, indeed, by Ezra. Neither will Mr. B.'s own statements ap-

Originally, there were not those distinctions into long and short vowels, which we now have. All those accommodations of *ἄμα πτερόεντα*, were the fruits of long usage, and the polish which language took from thence. The old Masorites spoke only of two vowels, Kamets and Patha, and ranked Tseri under the former, and Segol under the latter. The other vowels, now in use, were brought in, it is supposed, by after grammarians. Before the invention of points, the vowels were, א (a) ה (e) י (i) ו (o) ו (u). Jerom says, אהוה are vowels, i. e. aspirated consonants.

* Was there ever any thing half so absurd, as Mr. B. making the English *A* one sound, and the *a* another? But, doubtless, Mr. B. can answer, that *MOSES would have it so!*

pear at all consistent. Our objections to the opinions of this author are, however, too numerous to be detailed at present; and we must take another opportunity of concluding what we have to say upon them.

(To be concluded in our next.)

ART. VII. *Engravings from the original Designs of Annibale, Agostino, and Ludovico Caracci, in his Majesty's Collection, consisting of elegant Compositions and Studies for the various celebrated Pictures in the different Palaces and Cabinets, and Palaces at Rome, Bologna, Parma, Milan, &c. &c. Published by John Chamberlaine, F. S. A. and Keeper of the King's Medals and Drawings. Folio. 11. 11s. 6d. Nicol. 1797.*

WE spoke of Mr. Chamberlaine's publication of Imitations of Designs by Leonardo da Vinci, in vol. viii. p. 419. The present is a part of the same magnificent undertaking. If it were a work of mere curiosity, it would, from various considerations, be entitled to the public encouragement; but we conceive it, at the same time, to be a work of no common utility. Young artists, and individuals of either sex, who desire to cultivate a taste for drawing, are here furnished, at a moderate expence, with most excellent subjects of study, from the first and most accomplished masters. But this is hardly enough; these beautiful compositions, which before were secluded from the common eye in cabinets, are now, in a most correct, beautiful, and splendid form, exhibited to the public eye. For this also, much gratitude is due to the Royal owner of the originals, who so liberally communicates them to be copied. We can hardly think so unfavourably of the taste of our countrymen, as to suppose that this undertaking will be without encouragement: at least, it will not be without our warm praise, and strenuous recommendation.

ART. VIII. *The Works of Alexander Pope, Esq. in Nine Volumes complete. With Notes and Illustrations. By Joseph Warton, D. D. and others. 8vo. 3l. 12s. Law, Johnson, &c. 1797.*

THE literary union, so long and so honourably subsisting between the names of Pope and Warton, made it a very natural wish among the admirers of both, to see them appear together

together in an edition of that poet's works. The purveyors of literature, not slow in discovering such appetites in the public, applied, therefore, to Dr. Warton for his aid: they succeeded in obtaining it; and the present edition is the fruit of that application. The consciousness of having already published, in his Essay on Pope, the chief part of what he had to remark on the poetical works of his author, joined to an unwillingness, natural in the less active period of life, to embark in a long and laborious undertaking, may be supposed to have occasioned the first determination of Dr. Warton, to confine himself chiefly to the task of adapting his former observations to the purpose of notes. We confess that, in some degree, we regret the adoption of this method. Dr. Warton's Essay on the Genius and Writings of Pope, was already very generally in the hands of the admirers of that author; that is, of the readers of English poetry: the notes in the present edition being only partial extracts, do not preclude the necessity of possessing the former book; and the additional remarks now interwoven with those extracts, render it an imperfect work. A new edition of the Essay is made necessary; and they who would enjoy labours of the commentator in perfection, must still possess both his own work, and his edition of Pope: while, at the same time, the value of the Essay seems to be depreciated, by having been so largely plundered to enrich another publication. After the fifth volume, the notes in this edition are principally new, as the observations in the Essay referred exclusively to the poems of the author. They are, indeed, less thickly sown than in the former volumes, but the whole amount is considerable in extent as well as utility.

The strongest exemplification, perhaps, which we can give of the disadvantages attached to the mode here adopted, of extracting the notes from the Essay, will be seen in the circumstances which have arisen from it in the comment upon the "Rape of the Lock." By way of introducing his remarks on this beautiful production, Dr. Warton, in his Essay, began with a history of the mock-heroic or heroi-comic poem. The invention of it, he says, is usually ascribed to Alessandro Tassoni; who, in the year 1622, published, at Paris, his *Secchia Rapita*, or *Rape of the Bucket*; which was printed, at first, under the feigned name of Androvini Melisani. All this account, with the doubts of Crescimbeni, concerning the real inventor, is transferred into the notes of the present edition, and the *Secchia Rapita* stands, at least, as the first remarkable poem of the heroi-comic kind. To this is here subjoined, very properly, an abstract of what the same commentator had written, in No. 133, of the *Adventurer*, on the superiority of the moderns over the ancients in all the species

species of ridicule. Here then, besides the incidental mention of the *Ricciardetto*, is a passage of seventeen lines, in small print, which is wanting in the Essay. The commentator then proceeds, without further remark, "The Rape of the Lock is the fourth and most excellent of the heroi-comic poems." What then are the intermediate two? Not a hint of this appears in these notes, and the reader who possesses not the essay, will enquire in vain for the meaning of the writer. He will try to make the number out, perhaps, by the Italian poems mentioned. But this expedient will fail; they are too numerous. They are, "Lo Scherno degli Dei," "Le Pazzie dei Savi," "Malmantile racquistato," and "Ricciardetto:" so that, by this reckoning, the Rape of the Lock, would be not the fourth, but the sixth poem of the kind. This, however, is not meant. It is evidently intended, that the *Secchia rapita*, should stand forward as the first; the other Italian poems being mentioned only as of inferior note. The Essay solves the difficulty: there the "*Lutrin*" of Boileau stands as the second, and Garth's "*Dispensary*" as the third remarkable poem of this species: then follows the "*Rape of the Lock*," very regularly, as the fourth. Here then are two books in an imperfect state. The Essay wants the additional illustrations now interwoven, and the note is absolutely unintelligible without the Essay. The reason of the omission is manifest. The whole discussion of the three first poems, would have made a note disproportionately long; the second and third are, therefore, omitted; without reflecting that, when they are suppressed, the reader must inevitably wonder how he arrives at the fourth. We say not this from any hostility to the publication; but, wishing well to it; we cannot but regret that an injudicious plan has been adopted, which leads to such inconveniences.

When an author has long enjoyed the well-earned favour of the public, and is descending in the decline of life, with all his honours on his head, we hold it even a duty to treat him with a degree of partiality. The laurels on his head are sacred, and should not be wantonly disturbed or torn, because he may not prove in every effort, so happy, or so judicious, as he was when he achieved his fame. For this reason, without imitating or approving the extreme harshness of a late poetical critic, towards this venerable commentator, we shall only lament, that he has so interpreted his editorial duty, as to think it necessary to bring forward a few pieces in prose and verse, which had been omitted in Warburton's edition; and which ought, for the strongest reasons imaginable, to have been always suppressed. We will admit what we have heard alledged, that every sportive excursion of wit, beyond the regions of delicacy, is not of necessity

cessity seductive; we will allow, that where productions of a freer kind have uniformly formed a part of an author's works, an editor who professes to publish them complete, may not think himself at liberty to omit, what he may not wholly approve. Nevertheless, with respect to Pope, the liberty had been taken, and ought surely to have been continued. The difference is, what we cannot but confess, that Pope's works are now not quite so fit as they were for some hands, into which they must inevitably find their way: the instances, however, are few; we only regret that there are any.

With respect to another matter, to which objection has been made, we must unequivocally take up the defence of Dr. Warton. "The libell'd person, and the pictur'd shape," might naturally and excusably irritate the self-love of the living poet; but since he is now no longer capable of such feelings, the curiosity of those who admire his writings, to know his real form, is the most innocent that can be imagined. We, for our parts, most heartily thank the editor for inserting the whole length sketch of his author: we agree with him, that as an unique, it is valuable and curious; and, as giving, probably, the real air of his person, is interesting in a great degree. We are thus introduced to him; we know him by sight. The figure is mean, indeed, but, for deformity, it is not so bad as many verbal descriptions had made him; and were it ten times more mis-shapen than it is, whom can it hurt to know, by this additional and striking instance, that we are not always to judge by appearances? Mr. Hoare, who risked the displeasure of the poet, by taking the sketch, did it certainly with no malicious design; but merely to preserve a memorial, of what is truly memorable, in how mean a body Providence had thought fit to lodge a soul of such high qualities. The curiosity to know such facts, deserves no kind of blame, and we doubt not that, to a great part of the public, there were few things more pleasing in the new edition, than this original sketch of the poet.

Dr. Warton has prefixed to his edition a new Life of Pope. This, perhaps, was not necessary, yet it is acceptable; and though the style has not been polished with the care bestowed on the *Essay*, it may be read with pleasure. Johnson says, that "the rank or station of the parents of Pope was never ascertained." Dr. W. tells us, expressly, that his father was a linen-draper. Even the life is occasionally indebted to the *Essay*. In the second page commences a passage, respecting Pope's early frequenting of the theatres, and making dramas from Ogilby, which is transplanted from the *Essay* (p. 81). We could wish that Dr. W. had not called him "our young bard."

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The following passage from this life of Pope we insert, not so much for its reference to him, as because it contains a general view of the critical points on which Dr. Warton differs from the opinions of Dr. Johnson.

“ When we consider the just taste, the strong sense, the knowledge of men, books, and opinions, that are so predominant in the *Essay on Criticism*, and at the same time, recollect that it was written before the author was twenty years old, we are naturally struck with astonishment; and must readily agree to place him among the first critics, though not, as Dr. Johnson says, “ among the first poets,” on this account alone. As a poet, he must rank much higher, for his *Eloisa*, and *Rape of the Lock*. This judgment reminds one of what the same critic has said of Dryden's *Religio Laici*; that one might have expected to have found in it the *effulgence* of his genius; though, as he adds, on an argumentative subject; and therefore improper for a display of genius. As much as I revere and respect the memory of my old acquaintance Dr. Johnson*, and as highly as I think of his abilities, integrity, and virtue, yet must I be pardoned for saying, that I cannot possibly subscribe to many of his critical decisions; particularly to what he has said of the *Lycidas*, *Il Penseroso*, and Latin poems of Milton; of the Sixth Book of *Paradise Lost*; of Tasso's *Aminta*; of the *Rhyming Tragedies*, *Ode to Killigrew*, and the *Fables of Dryden*; of Chaucer; of the *Rehearsal*; of *Prior*; of Congreve's *Mourning Bride*; of *Blackmore*; of *Yalden*; of *Pomfret*; of *Dyer*; of *Garth*; of *Lytelton*; of *Fielding*; of *Harris*; of *Hammond*; of *Beattie*; of *Shenstone*; of *Savage*; of *Hughes*; of *Spence*; of *Akenside*; of *Collins*; of *Pope's Essay on Man*; and imitations of *Horace*; and of the *Odes of Gray*.” Vol. i. p. xvi.

In a great part of these instances, perhaps, almost every reader who thinks for himself, and has a real taste for poetry, will agree with Dr. Warton. But we are sorry to see, after this comprehensive dissent, so many passages occurring in the notes to this work, wherein the editor seems to delight in setting himself against his departed friend. The very passage here cited from Cicero, in the note, is surely harsh—“ furere inter fanos, et quasi inter sobrios bacchari temulentus,” are extraordinary words to be applied to Johnson. That the style of his *Rambler* is too uniformly laboured, and sometimes injudiciously

* “ The perpetual *pompousness* and the uninterrupted *elaboration*, of the over-ornamented style of the *Rambler*, makes one wish that the excellent author had recollected the opinion of Cicero; “ Is enim est eloquens, qui et humilia subtiliter, et magna graviter, et mediocria temperate potest dicere. Nam qui nihil potest tranquille, nihil leniter, nihil definite, distincte potest dicere, is, cum non preparatis auribus inflammare remcepit, furere apud fanos, et quasi inter sobrios bacchari temulentus videtur.”

pompous, must be allowed; yet we contend that it has many excellencies; and the style of the Lives of the Poets, which is nowhere commended by Dr. W. appears to us a model of good writing. It ought also to be said, that with all the exception which must be made to the critical decisions of Johnson, there is more valuable remark, more acuteness, more amusement, and instruction, contained in the four volumes of those lives, than in twice the space of almost any other work. Most of the unsound opinions of Johnson may be traced to three or four unfortunate prejudices; where these do not operate, and his great mind exerts itself without any false bias, his decisions may be respected as oracular. Many other works of that writer might be mentioned, in which the style is admirable. We conceive the following anecdote, respecting the Essay on Criticism, to be new.

“ Old Mr. Lewis, the bookseller in Russel-street, who printed the first edition of this Essay in quarto, without Pope's name, informed me, that it lay many days in his shop, unnoticed and unread; and that, piqued with this neglect, the author came one day, and packed up and directed twenty copies, to several great men; among whom, he could recollect none but Lord Lansdowne and the Duke of Buckingham; and that, in consequence of these presents, and his name being known, the book began to be called for.” Vol. i. p. xviii.

We have not discovered, that there is much more, which can properly be called new, in this life of Pope; nor was it, perhaps, to be expected. The subject has been so frequently treated, that it must be almost, if not entirely exhausted. The following summary of his poetical character, though by no means written with the vigour, acuteness, or elegance of Johnson, where he touches the same subjects, deserves to be laid before our readers.

“ But whatever might be the imperfections of our great poet's person or temper, yet the vigour, force, and activity of his mind, were almost unparalleled. His whole life, and every hour of it, in sickness and in health, was devoted solely, and with unremitting diligence, to cultivate that one art, in which he had determined to excel. Many other poets have been unavoidably immersed in business, in wars, in politics, and diverted from their favourite bias and pursuits. Of Pope, it might truly and solely be said, *Versus amat, hoc studet unum*. His whole thoughts, time, and talents, were spent on his works alone; which works, if we dispassionately and carefully review, we shall find, that the largest portion of them, for he attempted nothing of the epic or dramatic, is of the didactic, moral, and satiric kind; and, consequently, not of the most poetic species of poetry. There is nothing in so sublime a style as the bard of Gray. This is a matter of fact, not of reasoning; and means to point out, what Pope has actually done, not what, if he had put out his full strength, he was capable of doing.

doing. No man can possibly think, or can hint, that the author of the *Rape of the Lock*, and the *Eloisa*, wanted *imagination*, or *sensibility*, or *pathetic*; but he certainly did not so often indulge and exert those talents, nor give so many proofs of them, as he did of strong sense and judgment. This turn of mind led him to admire French models; he studied *Boileau* attentively; formed himself upon *him*, as Milton formed himself upon the Grecian and Italian sons of *fancy*. He stuck to describing *modern manners*; but these *manners*, because they are *familiar*, *uniform*, *artificial*, and *polished*, are, for these *four* reasons, in their very nature very *unfit* for any lofty effort of the muse. He gradually became one of the most correct, even, and exact poets that ever wrote; but yet, with force and spirit, finishing his pieces with a patience, a care, and assiduity, that no business nor avocation ever interrupted; so that, if he does not frequently ravish and transport his reader, like his master *Dryden*, yet he does not so often disgust him, like *Dryden*, with unexpected inequalities, and absurd improprieties. He is never above or below his subject. Whatever poetical enthusiasm he actually possessed, he withheld and suppressed. The perusal of him, in most of his pieces, affects not our minds with such strong emotions as we feel from *Homer* and *Milton*; so that no man, of a true poetical spirit, is master of himself while he reads them. Hence he is a writer, fit for universal perusal, and of general utility; adapted to all ages and all stations; for the old and for the young; the man of business and the scholar. He who would think, and there are many such, the *Fairy Queen*, *Palamon and Arcite*, the *Tempest*, or *Comus*, childish and romantic, may relish Pope. Surely it is no narrow, nor invidious, nor niggardly encomium to say, he is the great poet of reason; the *first* of *ethical* authors in verse; which he was by choice, not necessity. And this species of writing is, after all, the surest road to an extensive and immediate reputation. It lies more level to the general capacities of men, than the higher flights of more exalted and genuine poetry. *Waller* was more applauded than the *Paradise Lost*; and we all remember, when *Churchill* was more in vogue than *Gray*." Vol. i. p. lxxvii.

It will not be expected, that we should thus go through the whole of this extensive edition, and criticize the critic, step by step: in general, we could cite the opinions of Dr. Warton, only to subscribe our assent to them. The reader will probably be pleased, to see a specimen or two of the new matter introduced in the notes. We shall give first, the account of Lord Lansdowne, subjoined to the opening of Windsor Forest, which Pope addressed to him.

“ Notwithstanding the many praises, lavished on this celebrated nobleman as a poet, by *Dryden*, by *Addison*, by *Bolingbroke*, by our author, and others; yet candid criticism must oblige us to confess, that he was but a feeble imitator of the feeblest parts of *Waller*. In his tragedy of *Heroic Love*, he seems not to have had a true relish for *Homer* whom he copied; and in the *British Enchanters*, very little fancy is to be found in a subject fruitful of romantic imagery. It was fortunate for him, says Mr. *Walpole* in his *Anecdotes*, that in an

age,

age, when persecution raged so fiercely against lukewarm authors, that he had an intimacy with the Inquisitor General; how else would such lines as these escape the bathos; they are in his Heroic Love;

— Why thy Gods

Eulighten thee to speak their *dark* decrees.

His Progress of Beauty, and his Essay on Unnatural Flights in Poetry, seem to be the best of his pieces; in the latter, are many good critical remarks and precepts, and it is accompanied with notes, that contain much agreeable instruction. For, it may be added, his prose is better than his verse. Witness a Letter to a Young Man on his taking Orders, his Observations on Burnet, and his Defence of his relation Sir Richard Grenville, and a Translation of some parts of Demosthenes, and a Letter to his Father on the Revolution, written in October 1688. After having been Secretary at War 1710, Controller and Treasurer to the Household, and of her Majesty's Privy Council, and created a Peer 1711, he was seized as a suspected person, at the accession of King George the First, and confined in the Tower, in the very chamber that had before been occupied by Sir Robert Walpole. But whatever may be thought of Lord Lansdowne as a poet, his character, as a man, was highly valuable. His conversation was most pleasing and polite; his affability, and universal benevolence and gentleness, captivating; he was a firm friend, and a sincere lover of his country. This is the character I received of him from his near relation and descendant, the late excellent Mrs. Delany; who was herself a true judge of merit and worth, of which she possessed so great a degree. Lord Lansdowne was frequently the subject of those entertaining conversations, at which I had the honour and advantage of being sometimes present, both in London and Windsor; in both which places, she was enabled to pass the remainder of a most well-spent life, with great ease and comfort, by the kindness of royal munificence, bestowed on her with equal delicacy and generosity." Vol. i. p. 109.

The following is one of the new additions, to the notes extracted from the essay. The lines which occasion the note, are these. Essay on Criticism, 141, &c.

"Some beauties, yet no precepts can declare,
For there's a happiness as well as care.
Music resembles poetry, in each
Are nameless graces, which no methods teach,
And which a master-hand alone can reach."

The original note only cites a similar passage from Lord Bacon. The addition is this.

"Non ratione aliquâ (says Quintilian finely) sed motû [quodam] nescio an inerrabili [enarrabili] judicatur. Neque hoc ab ullo satis explicari puto, licet multi tentaverint." Quintil. Inst. L. vi. [cap. 3] In short, in poetry, we must judge by taste and sentiment, not by rules and reasoning. Different theories of philosophy, and different systems of theology, are maintained and exploded in different ages; but true and genuine pictures of nature and passion,

passion, are not subject to such revolutions and changes. The doctrines of Plato, Epicurus, and Zeno; of Descartes, Hobbes, and Malebranche, and Gassendi, yield in succession to each other; but Homer, Sophocles, Terence, and Virgil, being felt and relished by all men, still retain and preserve, unaltered and undisputed, admiration and applause." Vol. i. p. 201.

This is one of the many passages, which will require to be inserted in the next edition of the Essay. To the admirers of Pope and of criticism, it is not easy to lay aside such a work as this edition. We must not, however, overwhelm our readers, even with what delights ourselves; but refer them to the source itself. Among these additions, which are numerous, that which stands at page 58, in vol. ii. beginning with the words, "It has been but lately proved," is peculiarly important. It is indeed, not only an addition, but a correction, and, therefore, particularly calls for a new edition of the Essay.

Of the new notes in the latter volumes, we shall give merely a single specimen, attended with a general commendation: liable only to a few exceptions, which we do not think it necessary to state. This note is on the subject of Glover's Leonidas; a poem formerly too much extolled, and now too much forgotten.

"Few poems, on their first appearance, have been received with greater applause than Leonidas. Lord Lyttelton, in the paper called Common Sense, gave it a very high encomium. Dr. Pemberton wrote a long and critical examination of its merits, equalling it to Homer and Milton. Nothing else was read or talked of at Leicesterhouse; and by all the members that were in opposition to Sir R. Walpole; and particularly by Lord Cobham and his friends, to whom the poem was dedicated. It at first it was too much admired, it certainly of late has been too much neglected. Many parts of it are commendable; such as the parting of Leonidas with his wife and family; the story of Ariana and Teribazus; the hymn of the Magi; the dream of Leonidas; the description of his shield; the exact description of the vast army of Xerxes, taken from Herodotus; the burning the camp of Xerxes; and the last conflict and death of the hero. Many of the characters are drawn with discrimination and truth. The style, which sometimes wants elevation, is remarkably pure and perspicuous; but the numbers want variety, and he has not enough availed himself of the great privilege of blank verse, to run his verses into one another, with different pauses. And I have often (as I had the pleasure of knowing him well) disputed with him on his favourite opinion, that only Iambic feet should be used in our heroic verses, without admitting any Trochaic. His Medea is still acted with applause. He was one of the best and most accurate Greek scholars of his time; and a man of great probity, integrity, and sweetness of manners. He has left behind him some curious memoirs, which, it is hoped, will be one day published." Vol. ix, p. 297.

The

The additional poems which appear in this edition, seem to be taken from two small volumes, published for Baldwin, in 1776, under the title of "Additions to the Works of Alexander Pope, Esq." This is the more marked, because, in some instances, the present editor has condescended to copy the very notes there inserted. See this edition, vol. ii. pp. 366, 381, &c. The poem to which the latter note is added, being by Gay, should, we think, have been subjoined to the poems of Pope, not mixed with them. On what principle the learned editor adopts some of these poems, and rejects others, he has not said. A part, indeed, of those omitted, as the "Essay on Human Life," sufficiently declare their spuriousness by their dulness. The verses to Dr. Bolton, vol. ii. p. 385, we cannot find in the publication of 1776. The fragment of an unpublished Satire, dated 1740, vol. iv. p. 351, is there said to have been communicated by Dr. Wilson, formerly of Trinity College, Dublin. To the collection of Letters, several additions have also been made, from various sources.

Towards the end of the ninth volume, Dr. Warton expresses his opinion, that the Latin verses there printed, as inserted in the Guardian, No. 173, were written by Pope himself. "He may, therefore," the commentator subjoins, "be added to those English poets that wrote also in Latin." This, however, if the conjecture be right, is not the only specimen extant of Pope's Latinity. We have seen a presentation copy of Pope's works, being the quarto edition of 1717, which he had given to his friend Mr. Bethel, in the first leaf of which is inscribed, in the poet's own hand, the following address to his friend:

" Viro antiqua probitate, et amicitia prædito
Hugoni Bethel
Munusculum Alexandri Pope.

Te mihi junxerunt nivei sine crimine mores,
Simplicitasque sagax, ingenuusque pudor,
Et bene nota fides, et candor frontis honestæ,
Et studia à studiis non aliena meis."

It is not our business to criticize the Latinity of the poet, which, in the main, is elegant; but only to produce a specimen of it, which, perhaps, has not been published before. The copy containing this inscription, is still preserved in the Bethel family. The last line has certainly a peculiar beauty and elegance. The most objectionable expression in the whole is "*nivei mores.*"

It is to be regretted, that whoever was employed to correct the press for this edition, was not apparently well skilled in
foreign

foreign or ancient languages. The English is reasonably correct; but the quotations of that kind, and, in many instances, the proper names, are very faulty. The general appearance of the edition is handsome; and whatever might further have been wished, there is little doubt that it will be, for a long time, the standard edition of Pope's works.

ART. IX. *Medical Facts and Observations. Volume VII.*
8vo. 389 pp. 6s. Johnson. 1797.

THE character of this work is too well established to require any recommendation from us, we shall only, therefore, observe, that the ingenious editor has shown the same judgment and care in selecting the articles that compose this volume, as have been so conspicuous in the former ones. As usual, the volume consists of original observations, observations taken from the London, Scotch, Irish, American, and some foreign medical or philosophical transactions, with a continuation of the list of medical publications.

The first paper is by Dr. William Wright, Physician to the forces in the West-Indies, and contains practical observations on the treatment of acute diseases, most prevalent in those parts. Against the most formidable of these, typhus, to which genus the doctor refers the yellow fever, which has been so fatal within these last three or four years, we find him bearing testimony in favour of mercury, particularly purges of calomel. As this is the medicine to which most of the late writers on the subject have attributed what success they could boast, against so formidable an enemy to the human species, we are pleased to find this intelligent writer joining in its praise. As the disease has unfortunately reappeared, and with considerable virulence at Philadelphia, opportunity will be given of ascertaining its real power. This is the rather desirable, suspicions having been suggested, that its efficacy has been overrated; because in the instances where it was said to have been most successful, it had not been resorted to, until the disease was on the decline. The remainder of the paper consists of short hints on the mode of treating other diseases in hot climates; but in these we see little variation from the usual practice.

“ 2. *Facts relative to the Origin of Intermittent Fevers.* By Thomas Beddoes, M. D.”—In this paper, Doctor Beddoes brings some well attested facts, to prove that intermittents may be produced or occasioned by simply taking cold, without the aid

aid of effluvia from stagnant pools, marshes, or fens, which have usually been thought necessary to its production.

“ 3. *Observations on the Nature of Corns, and the Means of removing them.* By Mr. Anthony Carlisle, Surgeon to the Westminster Hospital.—The author gives an ingenious account of the formation and texture of the cuticle, and thence proceeds to show the cause of corns. The cuticle, which is formed, he thinks, of coagulate lymph, is composed of laminæ of different degrees of thickness. When injured by pressure, the most usual cause of corns, it is thrust off by new layers of cuticle, formed underneath it; if the new layer be formed before the old one loses its hold, the two will be interwoven together; and if the pressure, which occasioned the injury, be continued, new layers will go on to be formed, and at length the true skin will be removed by absorption, thus allowing the diseased mass of cuticle to sink below the level of the living parts; hence a cone of cuticle is formed, with its apex protruded among sensible substances. Corns may be dissolved, by first soaking in warm water, and afterwards applying the liquid caustic alkali. The management of this process, he says, requires some address, and often considerable patience and perseverance. A more tedious method is by the application of adhesive plaster, spread on leather, having a hole in the centre; by this means, a pressure is made on the parts round the corn, by which the root will in time be protruded. This process is perfectly safe, but often requires five or six weeks for its accomplishment. A third method is by blister. The corn is to be cut close, and then a strong blistering plaster is to be applied, extending a little beyond its circumference. This is particularly used for soft corns. The author acknowledges his obligations to the late Mr. John Hunter, to whom he gives the merit of the doctrine contained in this paper.

“ 4. *Some Observations relative to the Angustura Bark.* By Thomas Wasterman Winterbottom, M. D. Physician to the Settlement of Sierra Leona.—The Doctor has found the Angustura an useful succedaneum for the Peruvian bark, and that it was frequently more friendly and agreeable to the stomach, particularly in convalescents. It was also frequently employed by him successfully in the cure of diarrhoea and dysentery.

“ 5. *An Account of a remarkable Affection of the Testes.* By Mr. Widdowes Golding, Surgeon at Wallingford, in Berkshire.—The author relates five cases of inflamed and enlarged testes, attended with fever, and totally independent of venereal affection, which occurred between the months of June and September, in the year 1793, and which he attributes to an epidemical

epidemical state of the air. But as he does not mention any similar case occurring to any of his brethren in the neighbourhood, it can hardly be attributed to that cause. None of the patients were affected with the cynanche parotidæa, neither does it appear that the disease was prevalent at the time. The patients were all cured by the medicines usually applied in hernia humoralis.

“ 6. *Case of a Man who castrated himself. By the same.*”—The patient, in a fit of religious enthusiasm, made an incision into his scrotum, and removed both his testicles. He intended to have kept the matter secret, but a profuse hæmorrhage occasioned the discovery. Mr. G. who was called in, opened the wound, which the patient had stitched up, tied the spermatic arteries, and the cure was effected in the usual manner.

“ 7. *Cases and Remarks on the external Application of Charcoal. By William Simmons, Surgeon to the Manchester Infirmary.*”—The author of this paper tried the charcoal in three cases, and the fetid stench of the discharge from the ulcerated parts, which had resisted every other application, was quickly subdued by it; but he did not find it possess the power of cleansing and healing the ulcers, as alledged in Dr. Beddoes’s publication on factitious airs. He was afterwards induced to try it in ulcers attended with caries; “and in these,” he says, “it fully answered his expectation. It never failed to correct the stench, a circumstance of great comfort to the patient, and to all around him.”

“ 8. *Case of Pins extracted from the Breast of a Woman, after remaining there Sixty Years. By Mr. Henry Fryer, Surgeon at Stamford, in Lincolnshire.*”—The patient, when a girl, being deranged in her mind, had thrust a vast number of pins into her breasts, where they had lain sixty years, without occasioning any uneasiness; but accidentally falling down on her face, the points of some of them stuck into the skin. The author made two punctures with a lancet, and took out five; but as none of the rest gave her pain, she would not consent to undergo any further operation. The surgeon could feel them lying in clusters, or lumps, in different parts of her breast.

“ 9. *Description of a new Key-Instrument, for the Extraction of Teeth. By Mr. J. Savigny, Surgical-Instrument Maker, in London.*”—This is an ingenious instrument, and appears to be an improvement of the key-instrument in common use; but the description of it would not be intelligible without the accompanying plate.

“ 10. *Some Account of the Effects of the Vapours of Vitriolic Æther, in Cases of Pthipsis Pulmonalis. By Richard Pearson, M. D. Physician to the General Hospital, near Birmingham.*”—
The

The writer of this paper has been accustomed to direct his pthifical patients, to inhale the vapour of æther, pure, or impregnated with the cicuta, for more than two years, and with considerable advantage to them. As he means to publish his observations on the subject, he here details his method of using it, with the view of exciting other practitioners to try its efficacy, and solicits their communications and remarks.

From the importance of many of the articles here noticed, our readers will, we doubt not, agree to the propriety of the character we have given of the volume. The papers which follow, extracted from other publications, are equally valuable.

ART. X. *Il Paradiso Perduto di Giovanni Milton Tradotto in verso Italiano da Felici Mariottini; parte prima, pp 209 parte seconda, pp.208. 8vo. Polidori, No. 12, Cockspur-Street. 1796.*

IN 1794, Signor Mariottini produced the first book of Paradise Lost, translated by himself, with so many annotations and other accompaniments, that it occupied an octavo volume of 307 pages. (See Brit. Crit. vol. iii. p. 172.) Not finding the public inclined to patronize the work on a scale so very extended, he has now republished the first book, with the rest of the poem, entirely free from notes. In taking this method, he has certainly listened to the admonitions of prudence. Should the translation, thus finished, be received with approbation, he may then subjoin remarks at pleasure; in the mean time, the risk is less; and a work complete in itself is put into the hands of the reader.

Having now the whole work before us, we have carefully reconsidered the opinion we formerly advanced concerning its merit. We have still no inclination to deny the author a considerable share of poetical talent; but he labours under a difficulty, from having been preceded by one, whose diction it was necessary to avoid, and who, having caught the spirit of his author, had, at the same time, all the treasures of his own language at his command. Had Rolli translated after S. Mariottini, he would, probably, have felt the same restraint, which we think we now perceive in the latter. It has also been frequently observed, that there is such an analogy between the English and Italian languages, that they admit of being reciprocally translated into each other, with greater facility and precision, than any other modern dialects. Hence we find
many

many translations of this kind almost verbal, and this is particularly the case, in an abundance of instances, in the translation of Milton by Rolli. Yet his lines betray no formal fervility or unbecoming restraint. This merit being thus anticipated, no successor could possibly claim the palm of a similar perfection. These remarks will be exemplified by the comparison of a few passages, which we have selected without any premeditated design of favouring either translation. They are taken from Eve's beautiful speech to Adam, in the fourth book.

My author, my disposer! what thou bid'st
Unargued I obey; so God ordains.

ROLLI.

Mia norma, e mio dispositor; tuoi cenni
Sieguo senz' arguir; Dio si commanda.

MARIOTTINI.

autore mio, Signore,

A ogni tuo cenno io d' ubbidir son presta
Quest' è il voler del Nume.

MILTON.

Sweet is the breath of Morn, her rising sweet
With charm of earliest birds.

ROLLI.

Dolce è sentir la mattutina aurette
Levarsi al canto de' canori augelli.

MARIOTTINI.

E dolce pur la delicata Aurette
Che all' alba nuova fuol mouvere i fiori,
Quando incomincia degli augelli il canto.

The following passage we transcribe entire from each version: observing, that here the version of Mariottini, though not so close to the original, is, at least, as melodious as that of Rolli.

ROLLI.

Ma nè l' Aurette mattutina, quando
De' solleciti augelli al canto ascende;
Nè in questo ameno fuol sorgente sole,
Non erbe, frutti, e fior che dolce brillano
Con la rugiada; nè soave odore
Dopo le piogge; ne tranquilla sera;
Nè cheta notte, e questo suo canoro
Melodioso augel; nè il passeggiare
A bel raggio di Luna, o a scintillante
Chiaror di stelle, senza Te, m' è dolce.

MARIOTTINI.

Ma non la dolce mattutina aurette
Che il canto alterno degli augelli allegra,

Non Sol, che forge a illuminar la terra,
 Non fior, non erbe di rugiada sparse,
 E non fragranza appo legiere piove,
 Non placidetta sera, o cheta notte,
 Che turba sol di Filomena il pianto,
 E non al raggio di crescente Luna,
 Non al chiaror delle tremanti stelle
 Errar d' intorno, senza te m' è caro.

The line " Quanto bello esser dei dunque tu stesso ?" will, we fear be thought a very tame representative of " Thyself how wondrous then !" Rolli's

or qual farai

Oggetto di stupor dunque tu stesso!

is certainly preferable. Upon the whole, however, we do not scruple to predict, that, if Signior Mariottini were to venture on ground not preoccupied, which he might find in other works of Milton, he would earn a wreath of the Parnassian laurel, which would distinguish him among the most successful poets of his own times.

ART. XI. *A Comprehensive View of some existing Cases of probable Misapplication in the Distribution of Contingent Allowances, particularly in the Militia of Great-Britain ; shewing the Wisdom and Propriety of a more general Consolidation than has hitherto taken place, and containing three different Estimates of Clothing for a Militia Regiment ; with occasional Remarks upon the ruinous, unjust, and unproductive System of Nett Off-Reckonings in the Army. To which are added, Cursory Observations on the Monopoly of Regimental Appointments, the Absurdity of granting additional Companies, and second Field-Officers, before the original Establishment is completed, and the Necessity of distinguishing civil from military Duties, &c. With a Glance at the late Increase of Pay, and the Remission of Arrears to Subalterns only. Addressed to Francis Earl of Moira. By Charles James, late Captain in the Western Regiment of Middlesex Militia, and now Captain in the North York, Author of several Political Tracts, &c. 8vo. Egerton. 1797.*

IN an establishment so extensive as that of the British army, it would be demanding a higher degree of perfection than human institutions ever attain, were we to expect that it should be free from all errors, or inaccessible to abuses. Much

less reasonable would it be to expect, that it should be completely guarded against the frauds and malversations of those who do not scruple to sacrifice both the welfare of the soldier, and the interests of the public, to their private emolument. Had not a recent instance, produced before a court of judicature, convinced us to the contrary, we should, indeed, have been unwilling to believe that such men existed in stations so elevated: we still believe their number very small; but as a slight disease may grow, by inattention, into a serious evil, the public is indebted to all those who temperately and dispassionately point out defects, and suggest remedies for them, provided their observations do not spring from private discontent, or political disgust. The author of the pamphlet now before us appears, in this work, to be perfectly free from these objections. He has stated the grievances, on which he professes to write with candour and moderation; and he pays a well-deserved tribute of applause to the exertions which the Commander in Chief has made to eradicate abuses, as well as to improve the situation, and increase the comforts, of the subalterns and private soldiers.

It would be a very bad argument, in defence of any abuses, to say they are too trifling to deserve notice; we should otherwise say, that Capt. James's objection to the mode of applying the allowances for brushes, pickers, oil, &c. (which is the first head of *probable* misapplication) is applied to an abuse which never could be seriously felt, either by the soldier or the public. We can by no means agree with the author in thinking that the Colonel of a regiment may not exercise a discretionary power, both in this article and in the small-mounting (which forms another ground of objection) "of giving that in specie which is ordered to be paid in kind." We know it to have been found, by experience, that it is much better for the service, that the average expenditure, for those articles which are not furnished at stated periods, should be estimated, and placed to each man's account, than that they should be furnished to each man when wanted. Soldiers are more careful of those things which they themselves purchase, than of what is occasionally furnished to them. It should be recollected too, that some of the articles in the small-mounting, have ceased to be regimental, and are now never used. It would certainly have been better, as this author suggests, that the allowance for brushes, &c. should have been consolidated with the other allowances, under the late regulation, which we have reason to think has given very general satisfaction; and we rather suppose it was omitted, only because it happened to escape notice. But we think it would have been
still

still better, if the allowance had been entirely abolished. The soldier could well have dispensed with it on the late very liberal increase of pay, and would not have felt or regarded the loss of it; and the sum of two and ninepence a man annually, throughout the British army, would have been a very considerable saving to the public.

His second objection is to the misapplication (not the amount) of the sum of one shilling per man annually for watch-coats: and here, we fear, his eye has been jaundiced by the misconduct of one or two corps raised in the neighbourhood of the metropolis; for, as far as our observation has gone, the charge appears to be unfounded. In all the regiments which we have seen during the present war, the watch-coats have been sufficient for the duty, and have been made of very good materials; and without a further aid from government, or very heavy stoppages to the men, it would not be possible to furnish a watch-coat for each individual.

We entirely concur with Captain J. in his remarks on the act of the 33d of the present King, for allowing parochial aids to the families of substitutes. The exclusion of volunteers from the benefit of it arose, we believe, merely from inadvertency in those who drew the act; and certainly ought to be, and, we have no doubt, will be amended in the present session. That the clothing ought to be issued to all regiments precisely of the same texture and value, and at fixed periods, there cannot be a doubt, nor do we conceive there can be a doubt, that the commanding officer (who is directed by the Act of Parliament, to apply the clothing at the end of the year, as he shall judge best, for the use of the militia-men) may oblige the soldier to continue to wear it occasionally for the preservation of his new clothing. For no soldier, who has only one suit, can ever appear clean and well dressed on the parade; and a change of raiment is absolutely necessary to his health and comfort.

The author's plan for equalizing all the corps of militia throughout the kingdom, is surely visionary. The inconvenience of mixing officers and men of different counties, in the same regiment of militia, would be much greater than any supposed advantage which could be derived from it; which advantage, however, Captain James forgets to explain.

The following remark is so just, that we transcribe it for the use of all officers throughout the British army, to every one of whom it is equally applicable.

“Independent of these reasons,” against deviating from established rules, “there is a ground of possible inconvenience, which even militia colonels ought warily to consider. They should recollect, that by deviating from the King's rules, they become hourly exposed

to an infraction of their own. - Whatever latitude may be allowed them in other respects, and under the particular circumstances of a monthly meeting, it is their duty, and, indeed, their interest, when in actual service, to adhere most religiously, to that system which has public authority for its basis."

We cannot discover the inconvenience which this author supposes to arise from commissioned officers acting as paymasters. Men, whose characters as gentlemen, and whose commissions as officers, are at stake, are less likely to commit frauds, either against the regiment or the public, than clerks hired for the purpose of keeping accounts, who, if they do not bear commissions, can at best associate only with the serjeants, and who, whenever their conduct may make it necessary for them to withdraw themselves, will sink into their former obscurity, and will pursue the trade of an accomptant in some other line, leaving the disgrace and the loss behind them, to be borne by the regiment.

We purposely avoid any observations on the subject of off- reckonings, because we know it is a topic on which opinions are divided, and it would lead us into a field of argument much too wide for us to allow to such a discussion. We shall, therefore, conclude our observations on this pamphlet, which is, in general, well written, (if we except some obscure periods) with the following recapitulation; in which few, perhaps, will be disposed to controvert the opinions of the author.

"It remains with the Commander * in Chief to continue in that laudable path of distributive justice, by which he has so deservedly got possession of the esteem and affection of every military man; it remains with him to digest, in common with others, a compendious system of reform in the line; to propose an entire annihilation of veteran customs that are no longer useful or beneficial, and to replace them by salutary regulations;—it remains with him, in a word, to co-operate with every intelligent character, for the wise purpose of absorbing into some regular and responsible channel, all the discretions, and if I may be allowed the term, all the legislative powers of Colonels of corps. I would make them, as observed above, mere executive points of general exertion, and render the situation of every officer so perfectly shielded from the very suspicion of embezzlement, that government alone should manage the distribution of national property, and the different component parts of regiments, obey and second its directions."

We have paid the more attention to this tract, because its subject, though confined to one profession, is of very extensive importance at the present moment.

* F. M. H. R. H. the Duke of York.

ART. XII. *A Cursory View of Government, chiefly in relation to Virtue and Happiness.* By Ely Bates, Esq. 8vo. 245 pp. 3s. Rivingtons. 1797.

THERE are few evils, however great, in the moral or political world, which have not a tendency, in their very nature, to create some degree of counterbalancing good. This remark has been verified in the convulsions which have fallen out among the governments and religions of Europe. In giving a new turn to opinions through various classes of mankind, they have excited a general spirit of enquiry; and produced, from the conflict of discussion, many valuable treatises upon subjects of the first importance.

To many of our readers it may seem, that the question of Government has been treated with sufficient repetition; and, indeed, it must be acknowledged, that the subject has been thrown into almost all the lights of which it admits: candidates, however, for a public hearing, must not be refused their legitimate due; and it will appear, in the sequel, that the treatise before us is of a complexion to which, if attention should be denied, the loss would lie rather on the side of the public, than on that of the author.

As Mr. Bates professes to give only a *cursory* view of civil government, it would be unjust to investigate his treatise upon the regular train of systematic principles. The object of his reasoning seems to be, to draw off the attention from speculations upon political consequence, wealth, or perfection; and to fix it upon those regulations which conduce to happiness and virtue. For this purpose, he commences with a sketch of human nature; agreeably to which picture, the love of pleasure, the love of consequence, and the love of wealth, constitute the prevailing features of mankind. The subsequent enquiries will, therefore, be directed to the most practicable mode of governing a being thus constituted and composed. The immediate ends of public union (says Mr. B.) are personal liberty, personal security, private property, and public decorum. The three first are distinctions of the most usual class; and the last is not treated sufficiently at large to require any particular notice. We shall, therefore, pass over these, only commending, as an admirable aphorism, our author's definition of the best state of society, in reference to property, viz. "when the bulk of a people can subsist comfortably with moderate labour, and cannot subsist without it."

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The connection of civil government with the moral improvement, and the happiness of man, opens a field of enquiry, in which this writer appears to great advantage : the regulations which it effects, are considered as they relate to the *Will*, the *Passions*, and the *Understanding* ; the impossibility of enjoying true liberty in each of these, consistently with our own safety, and that of society, determines the question, in the mind of this author, of government as a necessary expedient. As our natural tendencies also are to give the preference to Pleasure, Wealth, and Pride, over their opposite virtues ; this would necessarily lead to moral bondage. “ To relieve us, therefore, from this bondage, civil institutions,” says this writer, “ can no further avail, than as they serve to promote real religion, which is the only thing capable of recovering to our nature its true freedom.” The value of moral liberty, as it results from religion, is thus justly and beautifully described :

“ The pre-eminence of moral to every other species of liberty, needs little illustration. What could it avail a man to climb the Alps, or the Andes, to visit the pyramids of Egypt, or the great wall of China ; or more wisely sit perhaps at home, under the protection of equal laws, and quietly enjoy his portion of the good things of this life? What would it avail him to range through all the arts and sciences, and traverse the intellectual world, if he is held with invisible chains, fettered with guilt, and tyrannized by his passions.

“ As nothing so much dignifies our nature as moral liberty, we might chiefly expect to find it among those, who, by their rank in society, are taught to aspire after whatever is laudable and excellent. Yet such an expectation is not justified by fact ; neither the abodes of splendor, nor of greatness, neither courts nor senates, have hitherto been the favourite haunts of that freedom which implies an exemption from the power of sensuality, avarice, and ambition.

“ It is, however, the glory of Christianity, that it can liberate the mind in all exterior circumstances, in the highest elevation of power and fortune, and in the lowest condition of bondage. Paul and Silas, when thrust into the inner prison at Philippi, and fastened in the stocks, by singing praises to God at midnight, shewed the freedom of their spirits. And how superior to King Agrippa does the former appear, when pleading his cause before him, he uttered this fervent wish : *I would to God that not only thou, but all who hear me this day, were both almost and altogether such as I am, except these bonds.* And at this day, among those highly injured Africans, whose civil emancipation has of late been so nobly attempted, some we have reason to believe are the denizens of heaven, and enjoy an enfranchisement even under the scourge of oppression, to which it may be feared both their oppressors and advocates are commonly strangers.

“ So far as any man, whether he is a West-India planter, or in any other rank or station, acts the part of a tyrant, he forfeits all just claim to the dignity of moral freedom. Nor has a patriot much to

boast

boast of his superior character, if, while he promises liberty to others, he himself is a slave of depravity; such a patriot preaching political freedom in chains of moral bondage, is just the reverse of Paul the Apostle.

“ In the kingdom of God, a spirit of liberty runs through every rank of subordination; though he should be a slave in the order of this world, a subject of this kingdom is free in the noblest sense, by holding, as it were, *in capite*, under the great Lord of the universe.” P. 85.

Without depreciating the excellence of the fine arts, Mr. B. contends, that the moral improvement of man does not keep pace with his improvement in such knowledge. The reason for this is partly assigned in the following elegant passage :

“ If our minds were sound, and rightly constituted, all things would contribute to their improvement; every excellence of art, as well as every discovery of nature, would lead to the great source of truth and perfection; shadows would teach realities, and creation become a mirror of the Deity. At present our condition, as not unaptly conceived by an ancient philosopher, resembles that of men chained down from their infancy in a cavern, with their backs towards the light, and thus left to contemplate the figures projected upon the sides of their prison, mistaking them for the real objects.

“ Man in this shadowy state is fond of shadows, and turns his back upon the world of realities. He will dwell with rapture on the power of Raphael's pencil displaying the histories and characters of scripture, without any regard to the real nature of the things represented; and will speculate with wonder on the earth and visible heavens which shall soon pass away and be dissolved, while he remains insensible to that world which knows neither time nor change, and to which he stands so nearly related.” P. 94.

Hence he draws a conclusion in favour of a moderate patronage of the arts, which is thus expressed :

“ Though mediocrity is not the standard of true virtue, as Aristotle supposed, it seems best, however, in those endowments and advantages which relate merely to our present state. Man is not made for extremes; his body seldom arrives at its due expansion and vigour except in temperate climates; and moderate talents and circumstances are generally best suited to his mind.

“ Hence the care of government should be to place and secure a nation in that state, in which the fewest individuals possible are in extreme wealth or indigence; and in which the arts and sciences are no further encouraged than as they are calculated to increase or preserve useful knowledge, to furnish employment, and minister to the real wants or innocent satisfactions of life.” P. 110.

The difficulty of executing this theory is afterwards admitted; and, however just it may be in the shape of reason-

ing, it seems but little reducible to experiment and practice. The importance of governing man upon religious principles, is then maintained, against the sensualism of Helvetius, and the atheism of Bayle. On the last we meet with a stricture, the brevity and colouring of which, will sufficiently plead for its insertion.

“ It has indeed been urged by a famous writer, famous for his reading and subtlety, that even a society of atheists is as likely as any other to become great and prosperous. Now supposing this to be true; let us again reflect what a hideous spectacle would be exhibited by a number of immortal beings, immortal in spite of all their sottishness or their sophistry, occupying or amusing themselves during the short course of this life, without any concern for what may take place beyond it. The more such a society should be found at its ease, the more deeply it was intrenched in political security, and abounding in present gratifications, the more awful would be its situation; war, pestilence, or famine, or if there be any still sorer calamities that might serve to rouse it to a sense of futurity, would in the eye of reason be far less dreadful, than to be left to enjoy the present world without fear or disturbance, chanting the Syren song, *Let us eat and drink, for to-morrow we die!*” P. 123.

The following pages are taken up with practical observations upon the expediency of contentment with a government of moderate excellence. These are interspersed with remarks of much value, upon the universal administration of Providence; and the treatise is concluded by an eulogium upon religion, as a source of defence, above all that could be derived from “ human power and prudence, all the policy of government, and the wisdom of philosophy.”

The merits of this Essay are, upon the whole, greatly beyond the bulk of its volume, and the professions of its author. The view of government is, indeed, cursory, and the reasoning adopted is neither systematic nor profound; but the observations are characterized by sound sense and pure philanthropy; and the tendency of the whole is to establish, upon principles of the greatest security, private happiness and public order.

ART. XIII. *The Poetical Works of John Milton; with a Life of the Author. By William Hayley. Vol. III. 4l. 4s. Boydell and Nicol. 1797.*

THE first volume of this truly splendid work, was noticed in the fifth volume of the *British Critic*, p. 569. The second, in our sixth volume, p. 505. It is now brought to a successful

successful conclusion, and may vie in magnificence with any publication which has ever been produced in Europe. We observed of the second volume, that the engravings with which it was adorned, were superior, in merit and value, to those which accompanied the first: perhaps it is no more than simple justice to remark, that the plates of this concluding volume, are still superior to all which preceded. The figures of the *L'Allegro*, and *Le Penserofo*, are truly exquisite. This last volume contains the juvenile and miscellaneous compositions of Milton; and the whole, taken together, does equal credit to Mr. Westall, the artist, from whose drawings the plates are engraved; to Mr. Bulmer, the productions of whose press we have such frequent occasion to commend; and to the liberality of Messrs. Boydell and Nicol; who, under many inconvenient circumstances, and particularly of the times, have never once shrunk from an undertaking, where the risk was considerable, and the event precarious; the expence certain and immediate; the emolument both uncertain and remote. We trust, that the final accomplishment of their labours will be attended with adequate remuneration; and that it will not be in vain that they have erected this noble structure to the memory of a poet, who reflects so much honour on his country.

ART. XIV. *Memoirs relating to the French Revolution.* By the Marquis de Bouillé. Translated from the French Manuscript. 8vo. 564 pp. 8s. Cadell and Davies. 1797.

THIS volume is so full of interesting and important information, on a subject which still impresses every feeling mind with solemn and formidable suspense, that we have thought it entitled to immediate notice. It is the production of an illustrious character, who appears, to us at least, to have steered through the perils of the French Revolution with skill, magnanimity, and honour. The Marquis de Bouillé deserved, and obtained, the applauses of Englishmen, for his noble and disinterested conduct in a distinguished command in the West-Indies, in the late American war, and is one of the very few whose attachment and loyalty to his unfortunate Prince, remained unshaken in every difficulty. But we have another reason for being thus early in introducing this publication to notice: it perspicuously and forcibly develops the principles and conduct of a man, in whose cause, we know not why, certain persons in this country have made prodigious exertions.

The

The Marquis de la Fayette visited England on the eve of the American war. He was received with hospitality and kindness; in return for which, he exerted what talents he had to produce those flames of discord between this country and his own which still rage, and by which he himself has been scorched. On his return from America to France, his vanity taught him to presume, that he should there become a second Washington. This object he pursued, till, by intrigue, and a coincidence of circumstances, he arrived at a pinnacle of power, too lofty for his trembling nerves, and from whence he fell, as may be predicted, never to rise again. For our parts, therefore, we see no occasion for Englishmen to avow a warm and anxious interest about a man, who has been a bitter enemy to our country, who was treacherous to his Prince, and, after all, is possessed of no extraordinary talents or superior virtues. But we hasten to lay before our readers such extracts from the volume before us, as may both serve as testimonies of all we have asserted, and of the merits of the work. First, we insert the character of the late King of France, and the sketch of what he did for his ungrateful subjects.

“ Frenchmen! when I reflect on the crimes with which a great number of you are polluted, my pen drops from my hand! With what savage barbarity did you treat the most humane, the most benevolent of princes, and the best of men! What sacrifices did he not make, if not for your happiness, at least to comply with your wishes!

“ If these are effaced from your memory, I will remind you of them. On his accession to the throne, you earnestly desired the restoration of the Parliaments which Louis the Fifteenth had been obliged to abolish: this he granted. The ministers he chose appeared to him to be men of the greatest wisdom, integrity, and abilities; and such he always sought during the whole of his reign: if he sometimes erred, it was the public opinion which misled him. He abolished the *corvée*, and changed the ancient penal code, which still contained too many vestiges of the ignorance and barbarity of your forefathers. He first tried the experiment of provincial administrations, which he wished to establish over the whole kingdom, for the purpose of introducing œconomy into the collection of the public taxes, and to prevent partiality in levying and assessing them. He destroyed the abuse of *lettres de cachet*, a moderate use of which your prejudices rendered still necessary. He emptied the state prisons, which soon contained only men dangerous to society, confined from motives of humanity. Constantly studying the ease and happiness of his people, he assembled the Notables of the kingdom, to prepare the means of accomplishing his purpose. You have seen with what ardour he desired the abolition of the *gabelle*, and other taxes of a burthensome nature; if this was not effected, the fault must not be imputed to him.

“ In the midst of the most corrupt court he preserved the purest morals, a mild and enlightened piety in the midst of irreligion and atheism, and personal economy in the midst of unbounded luxury.

Every

Ever steady in the principles of goodness, and ever ready to comply with your requests, he freely consented again to assemble the States General, which the policy, or rather the wisdom and prudence of his predecessors, had long discontinued. He resigned into the hands of your representatives, intoxicated with the fumes of liberty, his sovereign authority, desiring only to reserve the portion necessary to secure your happiness; they stripped him even of that, whilst a licentious and ungovernable mob insulted him and threatened his palace. Witness the 14th of July, and the 5th of October, when, still more insolent and outrageous, they came to tear him from his residence by force. He was earnestly solicited to put himself at the head of his troops, to escape from and repress their fury. He could have done it, and he would then have disconcerted all the projects of those conspirators who have involved you in guilt; but from motives of humanity he refused. He was dragged like a criminal to your capital, where the palace of his ancestors became his prison; loaded with injuries and insults, his life and that of his family were continually in danger; the bitterest reproaches, and most indecent invectives, were heaped upon them. Eluding at last the vigilance of the villains who meditated his death, he escaped from their hands, wishing to save them from the commission of still greater crimes. Far from the walls of Paris he sought a place of refuge whence he might make you hear the voice of reason, and explain to you your real interest: but he was arrested as a fugitive, reconducted to his prison, and from thence, being first stripped of his sceptre and his crown, after a long and strict confinement, he was led to the scaffold. His august head fell under the hands of the executioner, and the same fate awaited that part of his family, which remained still exposed to the barbarity of his sanguinary judges. The Athenians, whom you formerly resembled in politeness, in the elegance of your manners, and in the delicacy and subtilty of your wit, but whom you now much more resemble in levity and cruelty, put to death Socrates, the wisest of men, and they repented of it; you have deprived of life the most virtuous of kings, and still celebrate the anniversary of a day, which fixed upon the French nation a stain that no time can efface, nor all the laurels of your conquering chiefs can cover from the eyes of astonished and terrified posterity. Prove at least, by your repentance, that the crime of a few was not that of all; show that, enchained by the tyrants who then governed, and whose crimes Divine vengeance has already punished, the French nation has not been the accomplice to their monstrous cruelties, but the passive instrument, or rather the victim, of their sanguinary ambition." P. 72.

The character of M. Neckar is well delineated; but, in our remarks on this gentleman's account of the revolution, we shall enter on that subject more fully; we proceed, therefore, to La Fayette, who is thus represented by one who well knew him.

"La Fayette was my near relation; I had known him from his infancy, and had observed his conduct since his entrance into life: I feared his suspicious, dissembling disposition, more than his ambition, which

which I should have been happy to see satisfied, had he been desirous of saving the king, the monarchy, and his country, by arresting the further progress of the revolution, and establishing the government upon principles suited to France, and to the genius of its inhabitants. This La Fayette could have done, and at that time he was the only man possessed of the power and means of accomplishing it: but his ambition was without genius or energy to direct it. His only desire was to be conspicuous on the theatre of the world, and to make himself the subject of conversation; he was neither an unprincipled man, nor a man of depraved morals; but he was not equal to the important situation to which he found himself raised. He did not love me; I had often spoken to him with great freedom; and a year or two before had reproached him with those revolutionary principles which he entertained, telling him they would inevitably involve him in ruin, after having probably brought many calamities upon his country." P. 103.

He is again thus mentioned at p. 127.

"La Fayette was at the head of this party, which then governed in consequence of the advantage that general had obtained over the duke of Orleans since the 5th of October. But La Fayette was incapable of executing what he had undertaken. He was a romantic hero, who, though principal in a conspiracy of the most criminal nature, wished to preserve the appearance of probity, honour, and disinterestedness; in short, he wished to pass for the mirror of chivalry. By a combination of fortunate circumstances, rather than by any talents of his own, he had attained a degree of elevation that might have enabled him to dictate laws, to give a government to France, and to have raised his fortune to the highest pitch an individual can aspire to: but instead of this he ruined himself like a madman, and in his fall implicated the king, the monarchy, and the whole nation."

See also p. 165.

"I now received no more letters from La Fayette, who, it is easy to perceive, wished to act the same part in France as Washington had done in America: but he possessed neither the character nor abilities of that great man; the two countries, likewise, would admit of no comparison."

As well as p. 497.

"La Fayette, who commanded on the Sambre, the Meuse, and the Moselle, met with no check, it is true, but obtained no success; the consequence of his great circumspection, both as a general and a politician. Wishing, however, when too late, to ward off the last blow aimed by the Jacobins against royalty, he fell, abandoned by his army, and narrowly escaped becoming the victim of that faction, whose projects he had favoured by his imprudence, and whose strength he had suffered to increase through the timidity of his policy. Accompanied by his staff, he came for refuge into a foreign country, but there, instead of an asylum, he found a prison. Thus La Fayette, one of the principals in the revolution, the defender of liberty, and the man who had succeeded me in the command of my army, like myself,

myself, and for the same reasons, the same exertions in favour of the king and monarchy, was obliged to desert and fly his country. Dumourier, who was appointed general in his stead, notwithstanding his successes, his distinguished abilities, and his services in the revolution, notwithstanding his attachment to the party of Orleans, and his constant co-operation with the Jacobins, the following year experienced a similar fortune. Such is the lot of leaders of parties in almost every revolution; alternately persecutors, persecuted, and proscribed."

We would gladly insert more of this interesting work, had we room; but the following anecdotes of the King's unfortunate attempt to escape, are too important to be omitted.

" Since my departure from France, I have learned from M. de Damas and other persons worthy of credit, that the king left the Thuilleries about midnight in a common coach; that madame Elizabeth and madame Royale, who arrived first, saw La Fayette pass across the Carouzel, where the carriage destined for the king was waiting; that at the moment the queen and dauphin, who followed the king, arrived, La Fayette was seen to pass a second time; he seems to have had suspicions, but not to have known any thing certain. I could never discover the reason why no couriers preceded the king's carriage, as he had three *gardes du corps* disguised as domestics, two of whom were constantly seated on the coach-box. The harness of his majesty's coach breaking near Montmirel, occasioned a delay of two hours. At several places on the road his majesty shewed himself, particularly at Châlons, where he was recognised by the post-master, who being an honest man kept silence. On his arrival at Pont du Somvele, the king found no detachment there, M. de N*** and M. de Goguilas having withdrawn it about half an hour before; the reason assigned for this conduct by the former (for I have never seen M. de Goguilas) was, that as there had a few days before been an insurrection of the people in this place, the presence of the hussars had given them uneasiness; and further, thinking the time elapsed at which the king should pass, they had thought it prudent to retire and return to Varennes. But he never explained to me his motives for informing the detachments at Clermont and St. Menchoud, that the king was no longer to be expected, or for taking an indirect road with his detachment to Varennes, which was the occasion of his not reaching that place till after the king's arrival there. Why did he not leave part of his troops upon the road to stop any couriers who might be passing that way? Why, on his arrival at Varennes, did he suffer himself to be known by the national guards, and deliver his detachment into their hands, instead of attacking and dispersing both them and the people who detained the king, at that time few in number? Lastly, why did he not instantly apprise me of the event?

" But to return to what personally concerns the king. At St. Menchoud he exposed himself much to view, and was recognised by the post-master, who dared not take any measures then to stop him, the horses being already put to the carriage and just setting off; but he dispatched his son to Varennes for the purpose of informing the municipality that the king was coming that way: at St. Menchoud he

was known too by the commander of the detachment placed there, who gave orders to his troop to mount their horses; but the national guards having likewise learned what was going forward, placed a detachment before the door of the stables, from whence they would not suffer them to take their horses. The only person who gained possession of his horse and escaped, was a *maréchal de Logis*, who discovering the post-master's son, the too famous Drouet, as he was setting off for Varennes, followed him some hours with the intention either to stop or kill him; but lost sight of him in a wood, and did not reach Varennes till long after him.

“ At Clermont, count Charles de Damas knowing the king, ordered his two squadrons to mount; but this order was countermanded by one from the municipality, which the soldiers obeyed, and M. de Damas with three others set off for Varennes, where they arrived after the king's arrest. His majesty reached the last-mentioned town about half past eleven at night: astonished at having never seen either M. de N*** or M. de Goguilas, and at not finding the horses of the former, which were to serve him as a relay, he stopped at the entrance of the town. The *gardes du corps* who were upon the box of the carriage, went from gate to gate inquiring after the relay, which M. de Goguilas had placed at the other extremity of the town: the queen herself alighted to gain information concerning it; at last, after many promises and intreaties, the postillion was persuaded to go onwards. The carriage was first stopped under an arch only by eight or nine ruffians, whom the *gardes du corps* were going to oppose, but were forbid by the king: his majesty was then conducted into a neighbouring house, where he was immediately known; the municipal officers came to the spot, the tocsin was sounded, the national guards collected, as well from the place, as from the whole country round. The king conversed with the mayor and municipal officers with great condescension and some firmness: he assured them that he had no intention to leave the kingdom; but only to go to Montmedi, there to be with his troops in hopes of enjoying quiet and liberty; and concluded by requesting they would permit him to continue his journey: this they declined, though in a respectful manner, telling him they were obliged to wait the orders of the assembly. The major part of them expressed regard for him, and some even sympathy, either real or pretended.

“ In the mean time couriers were dispatched to Metz, Verdun, and all the large garrison towns, announcing the event of his majesty's flight, and informing them that I was marching with troops to his rescue. The commander of the squadron of hussars at Varennes, a young man, being not yet acquainted by M. de Goguilas with the object for which he was stationed there, thought he was only intended to escort a sum of money; in consequence, he had not assembled his troop: his hussars were mingled with the people, and when he ordered them to form themselves, they refused to obey. The two officers whom I had sent to Varennes had, according to orders, remained close within the inn where the king's horses were, waiting for M. de Goguilas, and ignorant of what was passing in the town.

“ About three quarters of an hour after the king's arrest, M. de Goguilas and M. de N*** reached Varennes, and were recognised by the

the national guards, who obliged their detachment to diſmount, before they would permit them to enter the town. They now demanded to be admitted to the king, which was granted. His majeſty told them to remain quiet, and make no attempt to reſcue him from his ſituation by force; he obſerved, that I ſhould have time to come to his aſſiſtance; beſides, added he, from the manner in which the principal members of the municipality have ſpoke to me, I have reaſon to believe that I ſhall be ſuffered to continue my journey. Indeed, for a few moments, theſe men ſeemed undetermined; and the king ſtill had his doubts, whether they would wait for inſtructions from Paris. M. de Goguilas then went out, and addreſſing himſelf to the huſſars, aſked them, “ whom they were for?” upon which, they cried out unani- mouſly, “ The nation; for that we are, and ever will be.” Imme- diately, one of the national guards placed himſelf at the head of theſe huſſars, and the commander of them having joined the two officers whom I had ſent to Varennes, came to inform me of what had hap- pened. The latter two gentlemen had never been able to come near the perſon of the king, having been fired on in the attempt. About ſeven in the morning, an aide-de-camp arrived from M. de la Fayette, bringing an order to the municipality, by which they were enjoined to ſend the king back to Paris. On M. Deſlong's again demanding his majeſty's orders, he a ſecond time replied, “ I am a priſoner, con- ſequently incapable of giving any.” P. 349.

“ We think the impartial reader will allow, that the Marquis has fully vindicated himſelf from the looſe and unfounded aſ- perſions thrown upon his character, by artful, ill-deſigning, and diſappointed men. To us he appears a man of honour, and of talents; and we heartily wiſh that his days may termi- nate in ſome ſafe and undiſturbed aſylum. Beſides what we have particularly marked, his book will be found to contain much circumſtantial and important detail of various extraor- dinary incidents of the revolution, and many curious facts, illuſtrative of the characters of individuals, which, from the want of ſufficient documents, have not hitherto been perfectly underſtood.

ART. XV. *Muſei Oxoniensis Literarii Speciminum Faſciculus Secundus. Quo continentur Obſervationes in Hippocratem, Ariſtophanem, Herodotum, Platonem, Novi Fœderis ſcrip- tores, et Horatium; et Supplementum Tyrwhitti Etitiniſ Ariſtotelis libri de Poetica.* 8vo. 3s. Elmsly. 1797.

THE firſt part of this learned and intereſting publication appeared in the year 1792, before the commencement of our labours. It contained a *Conſpectus*, or plan of the work, with

with some valuable specimens of the intended contents. These were, some of the Emendations on Hippocrates, by Corayius, a French physician, which are continued in the present Fasciculus. Some inedited conjectures, on Aristotle's Poetics, by Casaubon, Vulcanius, Upton, Sanctumand, and Jortin. Various readings of Quintus Curtius, of Proclus on Euclid, with a supplement to the same; and an unpublished Epistle of John Tzetzes, chiefly from manuscripts in the Bodleian and other libraries at Oxford.

To the present Fasciculus is prefixed a dedication to Mr. R. Tyrwhitt, of Jesus College, Cambridge, (brother to the late eminent scholar of that name) with an address, of some length and importance, on the subject of its contents. The Fasciculus is divided into two parts, the contents of which, as there enumerated, are these. Part I. Emendations on Hippocrates, by Corayius. 2. Chilcott's Observations on the Greek Tenses, against Clarke: communicated by the Dean of Rochester. 3. Raper's *Notitia Literaria* of the Editions of Aristophanes: communicated by the Bishop of Rochester. 4. Observations, by Lord Monboddo, on the Pyramids of Egypt, as described by Herodotus. 5. Observations of Gray the Poet, on the Ion of Plato: communicated by the late Mr. Mason. 6. Observations, by Mr. Granville Sharp, tending to demonstrate the Divinity of our Saviour, by the Use of the Greek præpositive Article, in several Passages of the New Testament. 7. Extracts, by Broukhusius, from the *Lectiones Heratianæ* of Faber. 8. Conjectures of Bishop Zachariah Pearce, on the Epistles of Horace: communicated by Dr. Loveday. Part II. 1. Various Readings of a Vatican MS. of Aristotle's Poetics. 2. Other various Readings of the same, from a MS. in the Royal Library at Madrid. N. B. These two articles are blended into one. 3. Conjectures on the same Book, by Robertellus, Madius, and Castelvetro. 4. An Index of the Passages in which Tyrwhitt's Edition of Aristotle's Poetic differs from the common Editions, in reading or in pointing. 5. Various Readings of some MSS. by Paccius. 6. The Divisions of the Sections in Tyrwhitt's Edition, compared with the Pages and Chapters of that published by Mr. Winstanley. It will be obvious to every scholar who peruses this list, that several of the articles in it are interesting and important. The notes on Plato, by Gray, are only a specimen of a considerable treasure; the whole of which will, we hope, in due time, be communicated to the public. They are extracted, as Mr. Burgess informs us, from a large volume of unpublished observations, by that poet, on all the works of Plato, on Strabo, and the other ancient Geographers, on the
oldest

oldest English poets, on the cathedrals of England, &c. written with much erudition, great diligence, singular ingenuity, and acute judgment; so as justly to entitle that elegant writer to rank with Milton, among the learned poets. Such notes, and, indeed, every thing that comes from the pen of Gray, will, undoubtedly, be very eagerly desired by all the friends of literature. The observations of Mr. Granville Sharp, on the præpositive article, are of importance.

Among the things most worthy of notice, in the introductory address of the learned editor, is his singular discovery, that the edition of Aristotle's Poetic, by Goulston, so often cited, never in fact existed. Goulston published, in the year 1723, a latin version of that tract, with an analysis, and notes, which has been mentioned by Harwood, and others, as an edition of the original, but has no text with it. The title is this: "Aristotelis de Poetica Liber, Latinè conversus, et analyticâ Methodo illustratus. Londini: Typis Thomæ Snodhami. CIO. DCC. XXIII." It is dedicated to the King; and the name of Goulston is subscribed to the dedication. The version is adapted, and the emendations accommodated, to the edition of Sylburgius, to the very pages of which they are referred. The Cambridge edition of 1696, has been supposed, by some writers, both English and foreign, to have been published by Goulston; but this is now proved to be a mistake. It was published by James Upton, editor of Dionysius *περὶ Συνθεσεως*, and other books. There is a copy of that edition now in the Bodleian Library, presented by James Upton, a son of the editor, in which are two inscriptions, one from the son, and one from the father himself, both asserting the fact. The former runs thus: "Hunc librum, à Patre suo editum, Bib. Bod. D. D. Jac. Upton Col. Wadhamsi Soc. A. D. 1727." The latter is, "Jacob. Upton Coll. Regal Soc. This book I printed, when I was a Scholar at King's College, in Cambridge, in the year 1696." Thus does the edition of Goulston "vanish into thin air," and leave nothing but a version, analysis, and notes. For something further, on the subject of this edition of 1696, Mr. Burgess refers us to the preface to the second edition of John Upton's Remarks on Shakspeare; but there we have sought in vain. The diligence employed by Mr. B. in collating all the various readings and conjectures, on the Poetic of Aristotle, is highly commendable. There is no ancient tract, of the same length, which is of so great importance to literature; nor any, in which there is more reason to suspect corruptions and transpositions. From him, also, as editor of the octavo edition of Tyrwhitt, these collections come with peculiar propriety; and some of them have

have a direct reference to that volume, on points, wherein, as it appears, the learned curators of the Oxford press, and this editor, happened to differ in opinion. He particularly states, that, according to the opinions of Mr. Tyrwhitt himself, the book should have been printed without accents. This, however, was contrary to the established customs of the Oxford press, from which there have been very few deviations*. Among all the commentators on this tract, we cannot but wonder to find the name of Beni constantly omitted. He was a critic of some celebrity; and published both the Poetic and the Rhetoric. The former was printed at Venice, in 1624; and is a folio of more than 500 pages, exclusive of a tract on the Poetical Sentiments of Plato. A very little inspection proves, indeed, that the Greek text, in this edition, is printed without much care; but the comment is abundantly large, and contains proposals of new readings and interpretations, which, probably, deserve some attention. We are induced to mention this edition and Commentary, because, from the entire silence of all the modern commentators, it appears to have been overlooked. There was an edition also published at Padua, in 1613. Both these are mentioned in the Preface to Harles's Edition of 1780, but only with reference to catalogues in which they are found, so that he does not appear to have seen them. Harles marks the Venice edition, erroneously, 1623, instead of 1624; but into this error he was, perhaps, led by the Bodleian Catalogue. Beni professes, expressly, to discuss an hundred political controversies, in the course of his comment.

As the most important part of the contents of this valuable publication, in point of tendency, is that which contains the remarks of Mr. Gr. Sharp, on the Greek præpositive article, we shall lay his rules before our readers, leaving them to be applied to his examples or to others, by those whose duty or inclination may lead them to pursue the subject.

“ RULE I.—When the copulative *et* connects two nouns of the same case [viz. nouns (either substantive, or adjective, or participles)

* These were, Warton's Theocritus; Holwell's edition of the Rhetoric of Aristotle, 1759; the Poetic, by Chandler, in 12mo. 1760; and the Elegiaca Græca, by the same editor. We wish that the express sentiments of that elegant scholar, Mr. Tyrwhitt, on this subject, could be laid before the public. In a short preface to two fragments of Plutarch, edited by him, we find this passage: “ Accensus, qui nimiam scribenti allaturi erant molestiam, legentibus utilitatem nullam, omisi.”

of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill] if the article *ὁ* or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i. e. it denotes a further description of the first named person." P. 50.

"RULE II.—A repetition of the article before the second noun, if the copulative *καί* be omitted, will have the same effect and power: for it also denotes, a further description of the same person, property, or thing, that is expressed by the first noun." P. 53.

"RULE III.—And the omission of the copulative between two or more nouns (of the same case) of personal description or application, even without the article before the second noun, will have the same effect; viz. will denote a further description of the same person, property, or thing, that is expressed by the first noun." P. 55.

"RULE IV.—Yet it is otherwise when the nouns are not of personal description, or application; for then they denote distinct things or qualities." P. 56.

"RULE V.—And also when there is no article before the first noun, the insertion of the copulative *καί* before the next noun, or name, of the same case, denotes a different person or thing from the first." P. 57.

"RULE VI.—And as the insertion of the copulative *καί* between nouns of the same case without articles (according to the fifth rule) denotes that the second noun expresses a different person, thing, or quality, from the preceding noun, so likewise, the same effect attends the copulative, when each of the nouns are preceded by articles." P. 58.

Some exceptions are added by the learned author, with a great abundance of examples, and the whole affords a singular specimen of acute criticism, applied to the solution and almost demonstration of a very momentous question. It is much to be regretted, that the remainder of this letter is lost; but such memorandums are preserved, as will form a supplement to it, which is promised by the editor in the next number of his work. It will be very much to the discredit of the state of learning and criticism in this country, if a publication so respectable as the present, should not experience a warm support. On the continent, undoubtedly, it will be sought, where the name of Burgess is by no means unknown, or unesteemed.

ART. XVI. *An Inquiry into the present Condition of the lower Classes, and the Means of improving it; including some Remarks on Mr. Pitt's Bill, for the Support and Maintenance of the Poor. In the Course of which, the Policy of the Corn Laws is examined, and various other important Branches of Political Economy are illustrated. By Robert Acklom Ingram, B. D. Fellow of Queen's College, Cambridge. 8vo. 97 pp. 2s. 6d. Debrett. 1797.*

THIS treatise, though not extensive, is important, and deserves particular attention. Sect. I. contains "an Examination of the Condition of the labouring Classes, with Remarks on the present State of the Nation, and posture of Affairs." On this head we shall remark somewhat at large. The late great increase of chargeable poor, and the consequent increase of misery, are attributed to three causes—manufactures, the consolidation of farms, and the annihilation of commons. The wages of manufacturers, in general, are certainly high. That many of them are drunken and profligate, spending viciously in one day, what they earn hardly in several, cannot be contested. But the *proportion* of such persons, to the temperate and frugal, is, perhaps, usually overrated. One sot attracts more observation, than twenty of his sober neighbours. Probably, at least, as many *manufacturers* raise themselves from low beginnings, as men in any other station of life. If so, manufactories are not necessarily productive of poverty and misery; but only become so accidentally, and in common with all other occupations. With respect to the consolidation of farms, the degree in which this has taken place is very much unascertained; and we doubt, whether the conversion of small farmers into day-labourers, has been so general as it is here represented. The inclosure of commons has, doubtless, circumscribed the maintenance of many poor families; and so far as it has precluded the keeping of a cow, we think it has greatly diminished the comforts of the poor. But if this accommodation, and a small garden, were provided for, we think, that (exclusively of the national benefit from a ten-fold produce) the condition of the poor themselves would be amended, by a general inclosure. Their livelihood would certainly be less *precarious*.

As to a great *increase* of poverty and misery in the kingdom, *in proportion to our increased numbers*, we think, that representations of this matter are usually overcharged. A more general attention has lately been given to the poor, than at
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former periods; by means of which, every part of the kingdom now hears what is doing in every other. Their condition is, therefore, universally discussed, and understood. Every circumstance of misery in it is, consequently, more generally known; and, though Englishmen never wanted humanity towards their poor neighbours, yet that humanity was never, perhaps, so active in the investigation of the causes of, and the contrivance of remedies for, this species of suffering, as at the present day. Among these contrivances, we have seen much occasion for recommending the suppression of two-thirds of the *ale-houses* in the kingdom, and the more effectual regulation of the remainder. At present, they are, in general, places licensed, not to refresh and support, but to poison and destroy the people.

It is then considered, "how for any real diminution of the recompence of labour has contributed to increase the distresses of the lower classes." To this cause, much efficacy is ascribed; and here we find many useful suggestions, and some valuable information.

The main objects of this tract are now stated by the author; namely, to show, that to "increase the quantity of employment, and to lower the price of provisions, are apparently the appropriate means of improving the condition of the lower classes;" and, to set before the labouring part of the community, "sufficient *motives* for persevering in habits of industry and economy, notwithstanding the improved recompence of labour; otherwise, an increase of wages might prove an injury both to themselves and to the community." (p. 12) Some conjectures are then "advanced, on the manner, in which the prosperity of this kingdom may possibly be affected, by the events which have lately occurred upon the Continent." Here we find, even upon a return of peace, subjects of alarm, rather than of consolation.

Sect. II. treats of "the means of extending the national trade, and thereby increasing the quantity of employment for the poor." One of these means is, the reduction of the rate of interest. Another (after some financial statements and computations) is the discovery of some productive funds, or sources of revenue, for accelerating the discharge of the national debt. The first of these sources is, a redemption of the present land-tax, by the proprietors, at 30 years purchase, to be paid by half-yearly instalments, for the space of ten years; a measure lately much expected. The land-tax being about two millions, six millions would thus be annually raised for ten years. The deficiency of the two millions, which

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at present accrue, is proposed to be made good by an *equal land-tax* of one shilling in the pound, which "might be rendered *invariable* from this time." *What power* is to render it so, we are not told. The rental of Great Britain subject to this new tax, is computed at thirty millions; and the produce of the tax, after paying for collection, at more than one million and a quarter. To make up the two millions, a tax is recommended to be imposed on successions to *real* property; which, though lately opposed and given up, is asserted to be better than that which was adopted, on succession to *personal* property. In defence of these proposals, the author takes a transient view of the general principles of taxation, and the effects of particular taxes; and he labours strenuously to show, that the most proper source of revenue is realized property. The result is very flattering.

"If then, in conformity to the above proposals, an addition should be made of six millions annually to the present sinking fund, for the space of ten years, at the expiration of that term, it is probable above one hundred and forty millions will have been discharged; and the remainder of the debt might possibly be redeemed in the course of eighteen years more."

SECT. III. On reducing the price of provisions. Here Mr. Ingram proposes, as a substitute for tithes, an equal land-tax, varying only with the rent, or the real value of the land; to be fixed, from time to time, for a certain period of years. Whatever substitute for tithes may be devised, we would annex this condition to it; that, in every case, it shall be *optional* on both sides; otherwise a most alarming precedent would be set, and probably soon followed, for the invasion of property. It is not the clergy alone that are concerned in this question; *lay-impropriators*, and families without number, are interested in it to an immense amount. The policy of the corn-laws, and their effects upon prices, are next considered. Some very strong arguments are adduced against bounties; the conclusion from which is, that the bounty gives encouragement to farmers (or rather to landholders and corn-merchants) for the benefit of foreigners, and not of their own country.

At p. 63, the use of oxen, instead of horses, is strongly recommended. But we desire to ask the patrons of oxen, whether they are equally fit for all kinds of land? For those which are low and soft, as well as for the reverse? If not, "A tax on horses used in agriculture, repeatedly increased, and a part of it employed as *premiums* on oxen," might be very popular in some counties, to the detriment and ruin of others. "Let each farmer," says the author, "breed or buy (we add, and *employ*) cattle, as seems most for his interest:" and we further
add,

add, let *him* judge what that interest is, and not the Chancellor of the Exchequer for him. The tax on malt, which is not borne by some counties; and that on bricks, which is not borne by others; are more tolerable than this proposed *bounty* upon oxen.

SECT. IV. sets forth the proper *motives* for exciting, in the common people, a desire of accumulation. The chief of these is, an opportunity of rendering their situation more independent: and this opportunity is to be presented to them, by facilitating and encouraging a greater *distribution* of property. In order to this, the laws of *inheritance* are to be, according to this author, materially changed, and made to favour the division of landed estates equally among male children; provision being made for widows, and daughters having portions in money. To render the lower classes able, as well as willing, to accumulate, it is proposed (in remarking upon Mr. Pitt's Poor-Bill) that churchwardens, or others intrusted with the care of the poor, should receive their savings, and allow interest for them. The remarks upon this bill do not go deeply into the subject; but they contain some good suggestions: among which, the most useful is that respecting *medical assistance*. This is a matter deplorably neglected; and magistrates ought to have a power, in this respect, more expressly given to them than they at present possess. Nothing is more apt to perplex them, than ill-defined powers in cases of such importance.

Table I. of the Appendix shows, from the Eton audit-books, the highest prices; and Table II. the average prices, of wheat, from 1595 to 1792. Having thus given an analysis of the principal matters contained in this tract, and having added such remarks as appeared to us just, and perhaps serviceable; we conclude by recommending it to public notice, as a very respectable performance, on the important, and much-agitated, subject of political œconomy.

ART. XVII. *The Philanthrope; after the Manner of a Periodical Paper.* 8vo. 280 pp. Cadell and Davies. 1797.

“LETTERS have been sometimes written that never were dispatched, or intended to be dispatched; dramatic performances that were never exhibited on any theatre; speeches that were never spoken; and even sermons that were never preached.”

preached." Such is the apology offered by the Philanthrope, for presenting this volume of essays and views under that character, which always supposes a previous publication in separate papers, and at periodical intervals. The apology is quite sufficient to vindicate the mode, which might have been defended also by examples; and all that we shall have to consider is, the merit of the whole.

One of the first, and, as this writer remarks, not the least arduous duties in a periodical work, is the introduction of the author to the acquaintance of his readers. The Philanthrope has expressed his embarrassment, on this subject, with much pleasantry and truth.

"For my own part, I frankly confess, that I labour under the same difficulty with my predecessors or fellow-teachers: and that I have long studied, what appearance would be most likely to prepossess the public in *my* behalf. I have sometimes intended to recommend myself, by being old and grey-headed; but, though this might give me some weight with the venerable part of my audience, I gave up the idea, lest I should be considered, by my younger readers, as belonging to a former age, ignorant of the present, and unfit to instruct them. On the other hand, as I would not be thought too airy and frivolous, I am unwilling to seem a stripling; nor would I pretend to encounter fashion, the redoubted champion of folly, with no other weapons than a "sling and a smooth stone from the brook." So I must be excused, at present, from saying any thing about my old age, youth, or manhood.—My fortune too, and rank in life, are circumstances of some importance. I know very well, that should I announce myself as wealthy, or even independent; should I speak of my carriage and servants; or hint my intimacy with persons of high condition; it would confer on my Paper an air of consequence. Yet a declaration of this sort might expose me to some envy among my brother authors, with whom I wish to live upon decent terms. Nor am I altogether certain, that the estimate of genius and ability rises in a proportion, corresponding to the fortune or lineage of an author. Yet, as I would wish to have admission into respectable families, I will not represent myself as living in a garret, enjoying my chief happiness in a coffee-house, or coffee-house club, and my highest emolument from the bounty of booksellers. Concerning my fortune, therefore, I must also be silent.—But what of my mind? This question is of the utmost importance; and a great part of my anticipated reputation may depend on my answer. Am I learned? I must of course, in the opinion of many readers, whom I would not choose to disgust, be ignorant of the world, a book-worm, an illiberal. Am I unlearned? How presumptuous, then, to assume the function of a public instructor! In this dilemma, I have sometimes thought of assuming the character of a preternatural being. Yet, if I took the character of an angel, I might betray myself; or be held, at any rate, but an insipid visitant. If I took the shape of a goblin, all decent persons would shut their doors upon me: I should be plagued with exorcisms; and every public calamity, war, rain, tempests, and bad harvests,

vests, would be charged upon me. I might even suffer inconvenience, from the civilities or importunities of my friends; and be treated by them as a familiar spirit. With regard, therefore, to my learning and mental endowments, I must observe the same silence as concerning my age, person, and situation." P. 3.

The second paper, on the masquerade character of human life, has some remarks which merit the attention of our readers.

"All the world's a stage," according to Shakspeare, "and all the men and women merely players." But, with the utmost deference for an authority so very respectable, I would suggest another similitude; and compare all the men and women upon earth, to a masquerade. We assume likenesses and disguises; and, in the choice of our appearances, we are guided by different principles.

"Sometimes we assume the character of what we wish to be; and hence your Venuses, your sultanas, your Mahometan emperors, and gorgeous nabobs. Sometimes we affect the opposite of what we are; and so we have nuns, friars, and quakers; boisterous gentle shepherds, modest lawyers, and obliging devils. It is not unusual, for persons to affect the appearance of characters, which they conceive inadvertently to be the reverse of their own; but who, nevertheless, if I may use the expression, represent and display themselves. Hence you have the most natural quacks, merry-andrews, and monkeys; Bacchanalians, whose assumed turbulence costs them no sort of effort; clowns, whose rusticity has all the advantage of native ease; Thaisers, who have the utmost facility in suppressing their blushes; critics who snarl, and buffoons who asperse, as if their snarling and vilifying powers were not their own, but given them; not assumed, but inspired. It must also be acknowledged, that many in like manner, affecting appearances, as they apprehend, very different from the reality, and representing amiable or graceful characters, conduct themselves with so much propriety, as to convince every beholder, that they are even as they seem. A considerable part of the company take no characteristic dress; and, disguising themselves no otherwise than with a mask and a domino, seem to have no desire of drawing any attention to themselves; but of enjoying the pastime as it goes, or of observing the conduct of others. Of these, however, there are not a few, who, by humorous remark, judicious observation, and seasonable admonition, obtain undesired and unsolicited notice.

"You may also have observed, that for some time after the beginning of the entertainment, there is much shyness and reserve. Every one is as desirous of concealing himself as of detecting others. The company, by degrees, become more familiar; they grow weary of concealment; they tire of their feigned voices; they are less solicitous of remaining unknown; and they begin to unmask themselves to particular persons, or confidentially in remote rooms and corners. At length, the whole company, sitting down to the supper that concludes the entertainment, they appear just what they are. And is not all this a representation of human life? Do not all, or a considerable
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part of mankind, affect appearances? Desirous of detecting others, we are no less desirous of concealing ourselves. But do we not, on many occasions, mistake the characters we would assume? Sometimes, not intending it, we appear as we are; and sometimes the reverse. We become gradually more familiar with one another; some from constitutional boldness; many from the consciousness of having nothing to conceal; and many, reposing an amiable confidence in the urbanity and good will of the company. All of us, at last, sit down at one common table; laying aside our vizors, we no longer personate assumed characters; and the pleasure we shall derive from the remainder, as well as that which we have enjoyed in the preceding part of the entertainment, will depend, not more on the provision that is made for us, than on our own taste, temper, and consequent capacity of enjoyment." P. 8.

As these papers are written upon a supposition of detached publication, they turn upon various and unconnected subjects. Humanity and good morals, take the lead and predominate; but the gravity of these is often relieved by sallies of humour, and fictitious histories of life and manners. The treatment of inferior animals, and a parallel between the principles of taste and of ethics, are amongst the best written papers in the volume. From the former, we shall extract a few remarks, as they will demonstrate the union of sensibility and judgment in the character of the author.

"In the narrative of some late voyages into the Pacific Ocean, mention is made of the surprizing familiarity of the wild birds in some of the newly discovered and uninhabited islands. In Massafuero they sat in their nests till they were taken alive. Unaccustomed to molestation, and unacquainted with mankind, they were not alarmed at their approach; they had no suspicion of ill-design; and knew not that the wants or curiosity of the human species could be removed or gratified, by harming them. They soon learned a different lesson; and their erroneous confidence in the inoffensive nature of their invaders, was fully corrected.

"On this and some other occasions, I have regretted, that we live on such bad terms with so many living creatures, who, like ourselves, are the short-lived tenants of this little orb. Some, indeed, are so ferocious, or so troublesome, that we are compelled, in self-defence, to destroy them; and others, no doubt, are necessary to our subsistence. For the scruples of those persons, and their number is not very great, who carry their humanity so far as not to eat of animal food, on account of the havoc which this practice occasions among innocent cows and sheep; and who would rather travel on foot than gall the harmless sides of a horse; are whimsical and ridiculous. At the same time, could mankind have all their necessities supplied, and all their lawful inclinations and appetites gratified, without living in a state of hostility with animals of a different kind, or making them suffer considerable hardship, the situation would be desirable. At any rate, we need not carry our depredation and violence to unnecessary lengths; nor

nor can any thing be advanced to justify needless cruelty in our usage of the most noisome reptile, or of the meanest insect. It is particularly to be regretted, that on some occasions the war we wage with irrational animals proceeds not only from whim and caprice, but from principles of a more odious nature. A beautiful little bird with golden plumage lies unfortunately under the ill report, at least with the peasants in some parts of the country, of being akin to an evil spirit; and is therefore persecuted by many of the vulgar with all the rancour of superstition. Not its harmless look, elegant shape, or lively colours, can mitigate the rage of bigotry; nor is it to be doubted that much actual transgression is supposed to be expiated by the death of a yellow-hammer. The account is scarcely balanced by the hospitable shelter sometimes allowed to swallows, or the civilities often shewn to the red-breast.

“ Even in our treatment of such animals as are condemned by our actual wants and necessities to hardship and destruction, we should do well to proceed with caution, lest some evil to ourselves, and of which we are not sufficiently aware, may be the consequence. Let us fairly set down their necessary sufferings and destruction to the exigencies of our own situation. Let us also remember, that more happiness has been diffused through the world by the transient existence of those animals, that minister by their death, or the hardships they undergo, to our ease and welfare, than if they had never existed: that though in “ corporal suffering, the meanest insect we tread upon feels a pang as great, as when a giant dies;” yet the death of irrational animals is not embittered with the fears or disappointed hopes that afflict mankind: and, lastly, that they are the less entitled to compassion, that they seem to know no compassion. The trout that was deceived by an artificial fly, intended the destruction of a real one; and the lamb, whose innocent blood we bewail, had devoured myriads of those insects, no less innocent, that burrowed in the tender blade.”

P. 58.

Many other papers might be selected, as deserving at least the praise of mediocrity; a tribute which, small as it is, in this walk of composition, exhausted by so many previous writers, will not, perhaps, often be deserved. The author has placed himself, as in such a work became him, on the side of morality and order; and by his attention to the interests of virtue and humanity, has supported his claim to the honourable title of a Philanthrope, by which he has chosen to be distinguished.

BRITISH CATALOGUE.

POETRY.

ART. 18. *The Church, a Poem.* By the Rev. John Sharpe, B. A. Late Scholar of Trinity College, Oxford. 4to. 2s. 6d. Vernor and Hood. 1797.

As this author styles himself Reverend, we cannot suppose in him a design to depreciate the sacred profession at large; we must, nevertheless, assure him, that to put together all the most infamous abuses of it, and represent them as the regular road to preferment, is little likely, in the present day especially, either to serve the church, or do credit to himself as a clergyman. We would ask him also, whether a general vilifying of the character of his superiors is one of the methods by which he thinks it allowable for a divine to serve his own purposes of profit, or ambition? Mr. Sharpe does not write ill; as a proof of which, we shall insert his conclusion.

“ Learn then, ye faintly priests, ye Levites, learn,
When Misery summons, to obey the call;
Nor pass regardless on the other side.
Think not religion in the formal rite,
The floating vesture, or exact discharge
Of idle ceremonies, rests; far other arts
Her active spirit loves, enthron'd on high
She sits, inspective on the sons of earth,
Prompt to declare, with energetic zeal,
And ceaseless ardour, the celestial truth?
That heav'n's high meed and everlasting life,
With all the pleasures of Jehovah's love,
Are still reserv'd for those, who truly shew
Duty to God, and charity to man.”

The first line of this passage is strongly satirical. Where then is the charity to man, in this broad, illiberal, and we trust, in most instances, undeserved sneer? We wish Mr. Sharpe more discretion and decency in the choice of his subjects; and shall then be more happy to praise his poetry.

ART. 19. *Poems, Moral, Elegant, and Pathetic: viz. Essay on Man, by Pope; the Monk of La Trappe, by Ferringham; the Grave, by Blair; the Elegy in a Country Church-Yard, by Grey; the Hermit of Warkworth, by Percy; and original Sonnets, by Hellen Maria Williams.* 12mo. 209 pp. 6s. Newbery, &c. 1796.

Arbitrary selections of poems may be multiplied without end, and the few persons who do not already possess the whole, or the chief part of them, may be glad of the publication. A moderate degree of taste

is sufficient for forming such a collection. To those in the present volume we make no kind of objection; except that the *Grave*, by Blair, appears to us to have been extolled infinitely beyond its merits. The *sonnets*, by Miss Williams, have appeared before, in the translation of Paul et Virginie. Four prints are inserted, which we cannot praise for any merit, except neatness.

ART. 20. *The Loves of Troilus and Cressida, written by Chaucer; with a Commentary, by Sir Francis Kinaston, never before published.* Crown 8vo. 48 pp. 1s. Printed for F. Waldron, No. 4, Cross-Court, Drury-Lane. 1796.

The zeal and success with which Mr. Waldron has pursued the study of the ancient English poets, are very laudable, and have been manifested to the public by many proofs, from his edition and supplement of Johnson's *Sad Shepherd*, to his late remarks on Shakspeare. In the present instance, it appears, that he has become master of a treasure, which he is willing to communicate to his countrymen, should they be equally desirous of receiving it. The *Troilus and Cressida* of Chaucer, was translated by Sir Francis Kinaston, of Otely, in Shropshire, and the two first books were printed without notes, in 1635. The loss of the remainder, and of the whole commentary, has been lamented in the preface to Urry's *Chaucer*, and by Dr. Campbell, in a note on the life of that poet, in the *Biographia Britannica*. The complete MS. of Sir Francis Kinaston, was sold with the library of the Rev. J. H. Hindley, in March, 1793, and purchased by Mr. Waldron; who has here published, as a specimen, a few stanzas of the original poem, with the corresponding notes of the translator: proposing, as he informs the reader, to publish the Latin poem afterwards, should this be patronized by the learned. As we do not find that this desirable publication has yet proceeded beyond this first small specimen, we conceive, that it has not been sufficiently announced or made known; otherwise, we cannot but think, that the purchasers of every thing illustrative of our early poetry, are now sufficiently numerous to support such an undertaking, by their patronage. We are, therefore, the more anxious to bring it forward in this place, and to declare ourselves among the number of those, who wish that the ingenious editor may be encouraged to proceed. The introductory matter here prefixed by him, is interesting to those who are pleased by such studies; and whatever he advances of his own, is stated with a degree of modesty, which claims indulgence and approbation.

ART. 21. *A Looking Glass for the Royal Family; with Documents for British Ladies, and all Foreigners residing in London; being a Postscript to the New Brighton Guide.* By John Williams, whose public appellation is Anthony Pasquin. 8vo. 1s. 6d. Symonds. 1797.

We do not immediately see the drift of this writer; but, as far as we can discern, his motives are far from unquestionable. He is often obscure, and not unfrequently indelicate. We should be apt to conclude, that they whom he traduces will smile at his efforts; and

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that they, whom he professes to vindicate, will exclaim, non defensoribus istis, &c. &c.

ART. 22. *A Political Eclogue. Citizen H. T——e. Citizen T——ny.*
By R. B. Esq. 4to. 1s. 6d. Fry. 1797.

This is a satirical exultation, on the success of Mr. Tierney, over his antagonist, Mr. Theobald. It is by no means destitute of spirit; and will be acceptable to those, for whose perusal it was more immediately intended. The following is a specimen, which is put into the mouth of Mr. H. T——e.

“ In happier times, the free-born mind withstood
The pride of rank, and arrogance of blood;
And to no party-standard nearly chain'd,
The titled tyrants growing pow'r restrain'd:
Upheld by custom; by success allur'd;
By boundless wealth and patronage secur'd;
What efforts now shall curb th' encroaching peer?
What pow'r arrest him in his proud career?
In vain the nation's patriot strength has tried,
'To stem Corruption's all-involving tide.
When the strong pleas of right and reason fail,
'Tis *extirpation* can alone prevail.

Ex uno disce omnes.

ART. 23. *The Sea-Side, a Poem, in a Series of familiar Epistles from Mr. Simkin Slenderwit, summerising at Ramsgate, to his dear Mother in Town.* Folio. 52 pp. Thanet, printed for Mr. Burgefs, at Ramsgate; and sold at all the Circulating Libraries. 1797.

If Slenderwit be not the real name of the writer who has thus vainly attempted to imitate Anstey, it is exactly and strongly descriptive of his merits as a writer. Before we proceed ten lines, we encounter this elegant couplet:

We got jostled, and push'd from the wall, Lord deliver ye!
And taken, no doubt, for lackeys out of livery.

Mr. Slenderwit's poetry will, probably, occasion the same suspicion as his appearance; except that a lackey of such talents, would hardly rise to the dignity of being out of livery. We strenuously advise him to write no more *Poetry*. Not a spark of wit or genius appears in this attempt.

ART. 24. *Miss Kitty; a Parody on Lenora, a Ballad. Translated from the German, by several Hands.* 8vo. George Reid, Edinburgh. 1s. 1797.

The adventure of Miss Kitty, is a real elopement to Gretna Green. The parody is not ill conducted, though there is nothing in it so humorous as Mr. Colman's "exclaiming sweetly, *bob, bob, bob.*" To enable the reader to judge of the imitation, one of the best versions of the original is printed on the opposite page.

ART. 25. *The Negro Suicide, a Poem.* By John Gorton. 4to. 2s
Kemmish, No. 17, King-Street, Borough. 1797.

This poem is written in blank verse, with a wildness and irregularity, not altogether unsuited to the subject. The images, however, are not always selected with judgment. The two following lines are splendid, but very ill placed in the mouth of a negro :

What time heav'ns gay and glorious charioteer,
Had inn'd his steeds in foamy Neptune's bed.

What can the poor black know of Neptune? besides, that "to inn horses in a bed," is rather incongruous. Grammar is sometimes offended, as "to what state am fell," for fallen. The very frequent recurrence of unfinished lines is peculiar, but pardonable: and the whole, notwithstanding several minor faults, displays much poetic spirit.

DRAMATIC.

ART. 26. *The Minister, a Tragedy, in Five Acts.* Translated from the German of Schiller, Author of the Robbers, Don Carlos, &c. By M. G. Lewis, M. P. Author of the Monk. 8vo. 210 pp. 4s. 6d.
J. Bell. 1797.

As long ago as in the year 1795, a translation of the same German tragedy appeared, under the name of Cabal and Love, which is the literal title of the original, "Cabale und Liebe." It was briefly noticed by us in our seventh volume, p. 314. The present author censures that translation as "extremely ill executed, and in so mutilated a condition, as to leave scarce a shadow of resemblance between the original and the copy." We have no doubt that the present translation has been executed with more care and fidelity, and Mr. Lewis says, that he has changed the title, lest the present should be mistaken for the former. One thing, which surprises and offends us, is, that after the severe and most just reprehension he has met with for his pernicious novel, he should choose to make himself known specifically by that book as a previous title to notice. Rather ought he to wish that all memory of so disgraceful a production should be completely obliterated.

We have always thought the tragedies of Schiller coarse and overcharged, notwithstanding the fame they have obtained. Of these faults abundant instances might easily be selected, even from this *best* translation of the present drama. Without going far, we will take one from page 13. "So, so, he is gone in anger! Well, let him go. It is poison to me to look that villain in the face! Surely some daemon introduced him by stealth into the Almighty God's creation! His little hypocritical eyes—his firebrand hair—his sneering lips, fraught with bitterness, and swelling with spite and malice—No, no! ere I throw away my daughter on such a wretch. . .!" We cannot think that the English taste is likely to be improved by such importations.

ART. 27. *Utrum Horum: a Comedy of Two Acts, as it is now acting, with great Applause, at the respective Theatres of London and Amsterdam.* 8vo. 36 pp. 1s. Murray. 1797.

In the first act, two English sailors, at Amsterdam, are witnesses to the blessings of French fraternity; namely, shop-goods, meat, drink, wives, daughters, &c. all in requisition, for the use of the *deliverers* of their country. The second act places the sailors in England; where French fraternity is contrasted by that "true liberty and equality, by which no one is so high as with impunity to insult the laws, nor any one so low as to be beneath the claim of their protection." The tendency of this piece is good; and the entertainment to be found in it, though not exquisite, is perfectly unexceptionable.

NOVELS.

ART. 28. *Isabinda of Bellefield, a Sentimental Novel, in a Series of Letters.* By Mrs. Courtney. Three Vols. 12mo. 9s. Bagster. 1796.

The rapid increase which this class of publications has acquired, and is daily acquiring, renders this part of the critic's task a work of increased difficulty. Our shelves are groaning with the weight of novels which demand a hearing; and before we can disengage ourselves from the perusal of more important matter, in order to deliberate upon their respective merits, half the number have done their duty at the Circulating Libraries, and found a quiet repose in the records of the catalogue. So much we thought it necessary to premise, in order to account for our giving, as we purpose now to do, a sort of gaol-delivery to these trembling expectants; and making a general clearance of those novels whose dates are expiring.

Isabinda is evidently the production of a writer not unacquainted with the more familiar scenes of life and manners. It appears to aim, in some parts, at a resemblance with *Evelina*; but stands indisputably below the object of its imitation. The characters are such as to excite an interest in the event of the novel; and the tendency, so far as we can discover, both of the facts and sentiments, is such as to throw the balance of advantage into the scale of virtue.

ART. 29. *Family Secrets; Literary and Domestic.* By Mr. Pratt. In five Volumes. 12mo. 1l. 1s. Longman. 1797.

We have often commended the ingenuity of Mr. Pratt, and his diligence may be truly said to be indefatigable. They, who are partial to this kind of reading, will not be displeased at the protracted extent of these volumes, while they, who take up such publications, to amuse a few passing intervals of leisure, will regret, that they were not comprised in a smaller compass. Perhaps, in this observation, we have expressed the true character of the work, very amusing for ordinary readers, but not of adequate importance, to detain those engaged in superior pursuits. The title seems a misnomer; we looked in vain for the literary secrets, but literature is an indefinite expression, and

and of infinite gradation, from the Problems of Newton's Philosophy, to the Lessons of Mrs. Barbauld. The work also commences with an inaccuracy; we are told of the Honourable and Reverend Armine Fitzorton, who, in the next page, is denominated Sir Armine.—Yet the work abounds with a variety of characters, exceedingly well delineated, with many scenes and descriptions, happily imagined, and successfully introduced, and will considerably add to the fame which Mr. Pratt has already obtained in this species of writing.

ART. 30. *Laura; or, the Influence of a Kiss.* By A. H. Gezner. Translated from the German. 12mo. 3s. 6d. Vernor and Hood. London. 1797.

This is a whimsical publication, and does not add much to the stock, even of literary entertainment. If it can be read without injury, it is as much as we can say; and the plates which accompany it, some of them at least, are borrowed from the French Edition of the Translation from the Greek Romance of Daphnis and Chloe.

ART. 31. *The Neapolitan; or the Test of Integrity, a Novel, in Three Volumes.* By Ellen of Exeter. 12mo. Lanc. 1796.

These volumes present an agreeable and diversified history of events not altogether fictitious. For so much as belongs not to herself, the writer has made her acknowledgments to Mr. Cumberland, from whose narrative, in some periodical publication, the ground-work of the novel was derived. With this deduction, the author is entitled to much praise. Her scenes are painted with the useful colouring of chaste description, and rational sentiment. The mind is excited to attention, and kept alive, by the general thread of the narrative; and the affections occasionally impressed with much effect, by the energy and pathos which animate the style. If the novel be deficient in those important requisites which lead to the highest fame, it is by no means destitute of those lesser ornaments, which, by promoting the innocent amusement of the public, entitle the writer to an honourable reputation.

ART. 32. *The Abbey of Clugny. A Novel.* By Mrs. Mecke, Author of *Count St. Blanchard.* In Three Volumes. 12mo. Lanc. 1796.

The narrative part of this novel, comprehends the history and adventures of French personages, with manners nearly, if not altogether, English. The story is, however, varied by the usual and necessary expedients of novel writers, to render it amusing. There is nothing in the descriptions of scenery, or expressions of sentiment, which will attract the critic's notice, or extort the reader's praise. If the author's ambition be, indeed, limited to the view expressed at the close of the novel, we think she will not be disappointed in her hope, that this history "will amuse, for a few hours, those who may deign to peruse it."

ART. 33. *Days of Chivalry. A Romance. Two Volumes. 12mo. 6s. Lane. 1797.*

Amidst the unavoidable recurrence of similar tales and similar incidents, every writer attempts to give his performance some feature of novelty. That which is most remarkable in the present production, is the affixing of a motto from some English Poet to every Chapter; many of which are well selected. The story is told in sufficiently good language, and has its traits of interest.

ART. 34. *The Spoiled Child. A Novel. By Mrs. Howell. Author of Georgina, Anzoletta, Sadoski, &c. Two Volumes. 12mo. 6s. Lane. 1797.*

To the assiduous readers of novels, the merits of Mrs. Howell are perhaps as well known as those of any other writing lady, whose works are now in circulation. Her Spoiled Child, by his misfortunes and premature end, is intended to operate as a warning against the spoiling of children: which end, if it in any degree answers, she must be allowed to have "done the state some service."——

ART. 35. *The Inquisition. Two Volumes. 6s. Vernor and Hood. 1797.*

It was jocularly mentioned by Johnson, as the supposed consummation of misfortune, that he meant to throw his Hero and Heroine into the Spiritual Court. The Secret Tribunal, has also been tried; and now we have a step still further, the Inquisition. There is a kind of tragic rant in some parts of this novel, which does not particularly recommend it (as at p. 260. vol. 1, &c.) otherwise we see no reason why it should not pass muster very well with its innumerable cotemporaries.

MEDICINE.

ART. 36. *A few Remarks, on the Nature and Cure of Colds. By T. M. Kelson. 8vo. 36 pp. 1s. 6d. Murray and Co. Fleetstreet.*

This author thinks the common opinion erroneous, that the disease called a catarrh, is occasioned by exposure to a cold damp atmosphere, and is the consequence of impeded perspiration. The mere retention of a simple and harmless fluid, he argues, could never occasion inflammation of the fauces or lungs; neither is it probable, that nature would attempt to free herself of the redundance occasioned by such a suppression, by means so inadequate to the purpose.

Perspiration varies with the seasons; and its deficiency or redundancy is balanced by an increase or diminution in the quantity of urine secreted. In the summer, when the perspiration is abundant, the urine is scantily voided; in the winter, the reverse of this takes place; the perspiration is less, and the urine is secreted in greater plenty. "F. h. c. aca," he says, "of morbus sine materia." The uniformity

Uniformity of the symptoms in catarrh, differing only as more or less violent, determine him in thinking, it must proceed from some specific matter. "This matter," he says, p. 20, "I believe to be permanently existing, as much as that producing small-pox, or any other disease of a contagious nature; and, when applied to those parts of the human body, liable to be affected by it, will become the cause of a distemper, infectious in proportion to its virulence."

Doctor Heberden, * several years ago, suggested, that there are reasons for doubting, whether living in damp houses, or lying in cold or damp sheets, are actually productive of so much mischief, as they are accused of. These suggestions were thrown out as queries, and supported by a few observations in common life; as the facility, with which laundresses, fishermen, and many other persons bear a cold humid atmosphere, without injury to their healths. But these arguments were not thought convincing, as it is well known, that the human frame is so formed, as gradually and in time to adapt itself to almost every possible variation of climate; and that it is the sudden change of temperature that does the mischief.

The error into which the present author seems to have fallen arises from his confounding the influenza, or epidemical catarrh, which is known to be contagious, with a common cold. It is true, they have many symptoms in common; but there are marks, that sufficiently distinguish them. Doctor Heberden, † in describing the epidemic catarrhs, which prevailed in the year 1767, says, "The patients, of their own accord, observed it differed from a common cold, being attended with à greater languor, feverishness, and loss of appetite. It was usually ushered in," he adds, "with shiverings, which were followed by acute pains in the head, back, and abdomen." That a simple catarrh is not infectious, is evident, from its being so frequently solitary, even where the person affected is so situated, as to render it impossible to avoid communicating it. That it is often occasioned by cold and moisture, seems also probable, not only from its being most frequent in the winter, but from this circumstance, that there are many persons, who never fail to be affected with it, whenever exposed to a cold and damp atmosphere. The author proposes no alteration in the usual mode of treating a catarrh.

ART. 37. *A short Treatise on the Glanders and Farcy.* By a Lieutenant of the Dragoons. 8vo. 42 pp. Bridport.

The glanders is either native or communicated; the native, the author says, is produced by the farcy, which, he contends, is occasioned by an obstruction of the milary glands by cold. The matter of insensible perspiration being retained, becomes putrid; and occasions swellings and ulcers in the skin, which is called the farcy: if this be not cured, the putrid matter is absorbed, and carried to the glands of the throat and nostrils, where it produces similar swellings and ulcerations. The communicated glanders, is occasioned by the contact

* Medical Transactions, vol. ii. p. 521.

† Ibid. vol. i. p. 437.

of a glandered with a found horse. In this case, the glands of the throat and nostrils are affected in the first instance.

In the cure, the author proposes, first to correct the malignancy of the humour, and then to eliminate it, by the several emunctories. To answer these purposes, mercurial ointment is directed to be rubbed into the pasterns, night and morning, for several days; afterwards, a dose of James's powder, to be given every third or fourth night; and, between each dose, a purge, with calomel, soap, and rosin. Care is to be taken, to keep the horse warmly clothed; to give mashes, &c. This method was communicated to the author, he says, by a gentleman, who tried it upon three horses, one of which recovered; the other two, the author supposes, were in the last stage of the disease, when it becomes incurable. It does not appear, that the author has had an opportunity of making any experiments himself. In a disease so untractable, the solitary instance, here given of a cure, seems sufficient to justify a farther trial of the method here recommended. It is probable, therefore, that this little pamphlet may attract the notice of the professors of the veterinary college, to whom we should rather have expected to have seen it addressed, than to the society for the promotion of arts and commerce.

DIVINITY.

ART. 38. *An Historic Defence of experimental Religion: in which, the Doctrine of divine Influences is supported by the Authority of Scripture, and the Experience of the wisest and best Men in all Ages and Countries. Two Volumes. 8vo. 6s. Heptinstall, Button, M. Priestley, &c. 1795.*

Dr. Ogden, in his sermon *on the Assistance of the Holy Ghost*, (vol. i. serm. ix.) observes, that “the *experience* which has been alledged in several ages, and particularly in our own, seems to be attended with difficulties: the proofs not altogether unexceptionable; the circumstances, sometimes, suspicious: to the creating of doubt and uneasiness in believers; and to the scorn of infidels.”

This short passage contains no unapt account of the work before us; in which the author, taking for his text the 11th chapter of the Epistle to the Hebrews, endeavours to show, from the example of the believers there celebrated, and from the testimony of many eminent persons, in various ages and countries, that this *experience* is an *historical fact*. We must absolutely refuse our credit to many of the testimonies here produced, particularly those contained in vol. ii. pp. 210, 214, 218, 219, 223, &c. some of which are so extravagant, that they can hardly be admitted by any man, who does not possess a very high degree of enthusiastic credulity. We must also, expressly, disapprove of such passages as the following: “many of my readers, I hope, can recollect a time, when all the *passions* were fired with devotion, and their religious impressions nothing less than ecstasy and rapture.” (vol. i. p. 102.)

Many of the testimonies here urged, seem to us totally foreign to the purpose for which they are adduced; since they contain no more than

than an avowal, that the Holy Spirit prevents, (or goes before) directs and assists, all the good thoughts and desires, of all true disciples of Jesus Christ. We apprehend, that few Christians will contest this doctrine. Certainly, the Church of England will not; whose testimony is here brought forward, as supporting, in the whole of her articles, homilies, and services, the doctrine of “*divine influences.*” (vol. ii. p. 234) But here the question occurs, on which this whole controversy turns;—what is the nature of those influences? The author appears to think, that they are violent, compulsory, and irresistible. We contend, that they are gentle, monitory, and persuasive; powerful, indeed, and efficacious, when complied and concurred with; but liable to be resisted and rendered ineffectual. “*May we not add,*” says Dr. Ogden, in the sermon above quoted, “*that good men may be led by the Spirit of God, and yet they themselves not distinguish his holy influence? and be conducted safely in the way to heaven, without discerning the very hand that guides them?*” The remainder of this sermon (in which, mention is made of “*the sweet influences of heaven*”) is well worth perusing; and is much more likely to afford solid and lasting comfort to a humble Christian, than this desultory and undigested rhapsody, which we have before us.

Many sarcastic insinuations are to be found in these volumes, against crowned heads and churchmen. Such insinuations cannot be universally, and, perhaps, are rarely just. In our own country, at the present time, there seems to be little occasion for them. They are, surely, but an indifferent specimen of “*experimental religion, and divine influences.*”

ART. 39. *Two Sermons on, a Future State.* By the Rev. K. Shepherd, D. D. Archdeacon of Bedford. 8vo. 59 pp. 2s. Nicol. 1797.

In the first of these sermons, on 1 Cor. xv. 55. the preacher begins by noticing the inscription on the cœmety at Paris, “*Au sommeil eternal,*” as merely a revival of the “*domus eterna*” of the Epicureans. He deplors the miserable comfort of this vain philosophy; and proposes to seek for better comfort in the language of true philosophy, as it is written in the fair page of *Reason*. The reality of a future state is then proved by these arguments: 1. that the idea of a future state, if it be not just, would be a superfluous principle in the mind of man, foreign to his nature, and injurious to him. 2. that the appetites and passions of *men* (contrarily to those of *animals*) are never satisfied, but always desiring some further good. 3. by the conscience of men. 4. by the temporal inconveniences and miseries which many *individual* men suffer, in consequence of their resolute adherence to the divine will and commands; and by the opposite condition of the wicked; which dispensations can be reconciled with the divine justice, only by the acknowledgment of a future state. 5. by the prevalence of real misery, and the want of a single instance of unalloyed happiness, in the *world at large*; whence it is concluded, that God, being infinitely good and powerful, hath made other provision for men, and that they may be happy hereafter. 6. by the

the strong and seemingly innate propensity of men to wish that they may be remembered hereafter. 7. by the *universality* of this propensity, which shows it to be a principle referable only to the Creator, who formed *man* a social being, and impressed upon him such principles as contribute to support society. In the course of these arguments, several objections are stated and answered.

In sermon II. on 2 Sam, xii. 23. the preacher contends, that, although the doctrine of a future state may not be *directly* held out in the books of the law; yet, in the prophetic and historical parts of the Old Testament, there appears strong evidence of it, as having been the general belief of the people; and that the *singular*ity of the Sadducees, who denied it, confirms the general reception of the doctrine itself.

Two objections to this doctrine are then considered: 1. Why is it so faintly delineated by *reason*? 2. Why has even *christianity* given us no information concerning the *nature* of such a state?

We could, with much satisfaction, attend the author through his whole argument; and especially through that part of it, which answers the question,—"Shall we hereafter meet, and recognize each other?" But our limits admonish us, to content ourselves with saying, that in these discourses, arguments, used by former writers, are placed in strong points of view, and fresh light is occasionally thrown upon them; and that the work will add to the credit of a writer, who has long since distinguished himself, as combining the character of an ingenious poet, with that of a sound and learned theologian.

ART. 40. *On Indifference, with Respect to Religious Truth. A Sermon, preached before the Synod of Aberdeen, April 11, 1797. Published by Desire of the Synod. By Gilbert Gerard, D. D. Professor of Divinity in King's College. 8vo. 35 pp. Creech, Edinburgh: Robinsons, London. 1797.*

This preacher states, that he does not include those theological questions, which are matters of mere speculation, among the religious truths, with respect to which, indifference is unreasonable; but only the essentials of religion, articles of faith, which may affect our sentiments of duty, and influence our practice: and he undertakes, "First, to point out the causes, from which indifference, with respect to such religious truths, takes its rise; secondly, to show its unreasonableness; and, lastly, to offer some observations, on the manner in which these essential truths may be most judiciously maintained." This is, by no means, such a discourse, as we should expect to be preached before, and published by the desire of, such an audience. The topics of it are trite; the remarks, neither ingenious nor profound; and the style inelegant.

ART. 41. *National Sins the cause of National Sufferings. A Sermon delivered on March 8, 1797. By Robert Miln, A. M. 8vo. 32 pp. 1s. Mitchell, Carlisle; Chalmers, Dumfries; and Johnson, London. 1797.*

From Isaiah ix. 12, 13, the preacher takes occasion to make some general reflections, concerning the moral government of God; he
gives

gives the substance of the history to which the text refers*; and he shows, "what is the nature of anger among men, and how far allowable; and then, in what sense this passion is, in scripture, ascribed to the Supreme Being." These things being premised, in a very instructive and unexceptionable manner, the preacher applies himself to the peculiar business of the day. Here he quickly becomes a mere party-politician, extolling "the Sons of Peace; for, from the beginning of it, they have foreseen the ruinous consequences of the present cruel and bloody war; and developed all the intricate and involved measures, by which it has been conducted." Now, *supposing* this to be exactly true, the main question remains to be answered, How could the war have been avoided? We conceive, by no means consistent with our safety, or even with our existence, as an independent nation. Our enemies *forced* the war upon us; and they have not yet shown any willingness to discontinue it. Probably, nothing will produce in them such an inclination; but a conviction, that their hopes of *fraternally embracing us*, are vain and delusive. "*Cunctantem amplexu molli fovet.*" *Æn.* viii. 388.

From the atrocious acts, lately committed by the French, it is prognosticated, that the happiest and most salutary consequences, *may* flow to succeeding generations, to many millions yet unborn. (p. 22.) This is mere conjecture, unwarranted by any present appearances. As to "abolishing slavery;" they have excited, indeed, slaves, without number, to massacre their masters, and destroy their property. As to "unlimited liberty of conscience," in religious worship, they have given a licence to revile, and deny the existence of, God; but, we apprehend, it is yet very unsafe to worship him, "according to the dictates of a man's own heart;" especially if it should be "according to the way of his fathers." And, finally, as to "allowing every state they have conquered, to erect such constitutions, and make such laws *for themselves*, as they judge most conducive to their peace, liberty, and prosperity;" we need only ask, whether the preacher would choose to fetch his proofs of this from *Holland* or from *Italy*; where every one knows, that the laws and constitutions are dictated by French generals, under the five men of the directory. Are these fit topics of gratulation for a Christian pulpit?

In the enumeration, which follows, of "the various sins of the land;" we trust, that the account is greatly overcharged; in our particular case, we can affirm that it is so. "Patriotism, or public spirit, has become a name, without a meaning. Formerly, our fathers voluntarily risked their lives and fortunes, for the sake of their country; now, if their children do so, it is only for the sake of present gain, and future prospects." Our country never stood in greater need of defence, than at this day; and the true friends of it, see, with exultation, the public spirit, awakened, and prepared to encounter the

* At p. 5, "twelve hundred thousand men" are slain, instead of one hundred and twenty thousand. Probably the author expressed the number in figures, and the printer added a cypher at the right hand.

danger. It may suit the purposes of some men, to declaim against "exasperating different parties;" but this is not a time for *neutrality*; the kingdom is actually divided into two great parties; (very unequal ones, we hope,) those who would maintain our constitution, and those who would destroy it; and every man is ranging himself on the one side or the other. Let us reject, then, the counsels of those, who seek to lull our loyalty into supineness; while the zeal of our adversaries (should a little success attend it) would be exalted into fury.

We have remarked upon this sermon; and reprehended it, at some length, because it is written with acuteness and ability; and is thereby calculated, in our opinion, to work a degree of mischief, that ought to be counteracted, rather than despised.

ART. 42 *A Sermon, preached before the Epping Troop of West Essex Yeoman Cavalry, on Monday, June 12, 1797; by the Rev. T. A. Abdy, M. A. Rector of Theydon Garnon, alias Coopersale, in the County of Essex.* 8vo. 18 pp. 6d. London. No Printer. 1797.

In times like these, when our country is menaced and endangered, within and from without; every effort to serve and save it, whether by the sword, the tongue, or the pen, is truly patriotic and praiseworthy. Exhortations, therefore, like this before us, published by urgent request (which is a sort of compulsion) ought to be judged with peculiar candour and indulgence; and to be praised for their tendency, if they cannot be extolled for the excellence of their composition. Mr. Abdy, however, has no reason to be ashamed of his endeavours in the public cause, though he would, probably, have produced something of greater importance, in respect to matter and argument, had he been aware that he was to encounter the judgment of the public at large.

ART. 43 *A Discourse preached before the Corps of Hampshire Fawley Volunteers, at the Church of St. Thomas, in the City of Winchester, on Sunday, March 19, 1797. By George Isaac Huntingford, D. D. Warden of St. Mary's College near Winchester.* 8vo. 20 pp. 1s. Cadell and Davies, London; Burden, Winchester. 1797.

The Preacher exhorts his hearers,—to concur with him in following the general sentiments of this scriptural admonition, "Remember the Lord, which is great and terrible; and fight for your brethren, your sons, and your daughters, your wives and your houses." Nehem. iv. 14.—"and deeply to imprint on their memories the conceptions they form of the Supreme Being, and the comforts they derive from their social condition." The remarks proposed to be offered "apply themselves to the double capacity in which we all stand, as rational agents created by God, and as members united in the same community." These topics are insisted upon, with much just argument and sound eloquence. The purposes of the enemy, against whom we are exhorted to fight, in this *defensive* war, are thus briefly and truly enumerated: "To violate innocence; to plunder property; to confound all ranks; to abolish our laws; to subvert our constitution;

constitution; first to desolate, and then subjugate our country as a province dependent on their own nation;—these are the purposes for which our enemies would come against us; these are the purposes for which they would bring into the bosom of our country all the horrors of war. The ruinous degradation of *Britain* is the object they most earnestly desire to accomplish. If, then, they persist in their endeavours to effect our overthrow, we can have no other choice than either with cowardly and wicked submission to surrender our possessions, or to be in readiness for the protection of our religious and civil blessings.”

Exhortations, like this, are now peculiarly seasonable, and ought to be resounded throughout the kingdom.

ART. 44. *A Sermon preached in the Parish-Church of St. Peter, at Mancroft, in the City of Norwich, on Good-Friday, April 14, 1797; for the Benefit of the Charity Schools in that City. By Robert Forby, M. A. Rector of Horningliff. 4to. White. 1s. 1797.*

Mr. Forby is doubtless a sensible man, though probably not much accustomed to exercise his pen. His sentences are often abrupt, and not unfrequently obscure. We give an example, page 9, “I do not, indeed, by any means, recommend to any individual, the indulgence of any such visionary hopes; for hopes of success, which so rarely happens, must be deemed so, and not rational wishes, and sober expectations.” Yet we see much to be pleased with in this Discourse, and commend both the zeal and ability, with which it is evidently composed.

ART. 45. *A Vindication of the Lord Bishop of Landaff's Apology for the Bible; in a Series of Letters; addressed to Mr. A. Macleod. By John Jones, Author of “A Defence of the Mosaic Creation. Svo. 58 pp. Griffiths, and Chapman. 1797.*

This is rather a reprimand of Mr. Macleod, than a vindication of the Apology for the Bible. It exposes, in several instances, his misrepresentations, and his want of knowledge; and, amidst many singularities, particularly of style, contains proofs of extensive reading and just argumentation.

ART. 46. *The Beauties of Henry: a Selection of the most striking Passages in the Expositions of that celebrated Commentator. To which is prefixed, a brief Account of the Life, Character, Labours, and Death of the Author. Vol. I. Extracted from the historical Part of the Old Testament. By John Guard. 12mo. 429 pp. 4s. 6d. Button, Paternoster-Row. 1797.*

Matthew Henry is so much admired as a divine, and commentator on the Scriptures, that many persons will doubtless regard it as an essential service rendered to religion, to present the best of his observations in a form which may render him accessible to every class of readers. Mr. Henry's Exposition of the Bible forms five large volumes in folio, and extends from Genesis as far as the end of the Acts of the Apostles. A sixth volume was intended, to comprise the remainder

mainder of the New Testament, had his life been longer spared; but he died soon after he had completed his fifty-first year. He was author of several other works; among the rest, a life of his father, Mr. Philip Henry, who was also a very eminent dissenting teacher. From the voluminous Commentary above-mentioned, the present volume contains extracts, continued as far as the end of the book of Esther: the remainder is promised to be speedily completed, in another and similar volume, should this be received with approbation: We have little doubt that sufficient encouragement will be given to this specimen, to enable the editor to proceed. We think, indeed, that it deserves no less. Nevertheless, as tastes differ, there are passages here inserted, which we should not have extracted as beauties. For instance, "God is a great housekeeper, a very rich and bountiful one," &c. (p. 4.)—"Sin is a brat that nobody is willing to own, a sign it is a scandalous thing." (p. 13.)—"Thus is the plaister as wide as the wound." (p. 14.) speaking of our redemption! There are, however, many valuable observations also, and such as well deserve to be circulated for general use.

ART. 47. *Consolatory Views of Christianity. A Sermon, preached in the Chapel in Princes-street, Westminster, on Sunday, November 27; 1796, upon Occasion of the Death of Mrs. Elizabeth Kippis, who departed this Life, on the 17th. Day of the same Month, in the 72d. Year of her Age. By Thomas Jervis. Published at the Request of the Executors. 8vo. 42 pp. 1s. Robinsons. 1796.*

Mrs. Kippis considered the words of Jeremiah, "It is good, that a man should both hope and quietly wait for the salvation of the Lord;" (Lamentations iii. 26.) as applicable, though not peculiar; to her own situation. She had, therefore, repeatedly expressed a wish, that her husband, at her decease, would address a discourse to his congregation, upon this passage of scripture. His own death, which first happened, lamented by good and learned men, having precluded the accomplishment of this wish, Mr. Jervis, his successor, endeavours to comply with it. He begins, by some general remarks on the book of Lamentations; and then proceeds to consider the words of the text, "as expressive of the sentiments of virtuous men, either amidst scenes of *public* calamity, or in situations of *private* distress." The former of these topics, is treated very briefly; the other, much at large. An exhortation is subjoined, to the "assiduous exercise of this hope and patient expectation." And the discourse is concluded, by a short account of the deceased, which (without being panegyric) fills us with compassion for her bodily sufferings, and with admiration of her religious fortitude, and her mental endowments. The discourse contains much wholesome instruction; but it is rather declamatory than argumentative; and unexceptionable, than highly commendable.

ART 48. *The Excellence of the Liturgy, and the Advantages of being educated in the Doctrine and Principles of the Church of England. A Sermon, preached in the Parish Church of St. Mary le Bow, London, April 25, 1797, according to the last Will of Mr. John Hutchins, Citizen and Goldsmith. By the Rev. W. Van-Mildred, M. A. Rector of St. Mary le Bow, London. Published at the Request of the Trustees of Hutchins's Charity. 8vo. 18 pp. 1s. Dilly. 1797.*

From 1 Cor. xiv. 15, the preacher represents the extremes into which men are apt to run, in the matter of *prayer*; namely, enthusiasm and lukewarmness. "The former, is the error of those, who do not pray "with the understanding;" but in vehement effusions, dictated by feelings, and a heated imagination; the latter, is the error of those, who, calling themselves *rational* worshippers, suppress all emotions of the heart. He then shows, from the history of our own country, the bad effects of these extremes; of enthusiasm, in the times of popery, and (under a different form) in the time of our *commonwealth*, (as it usually, but very unaptly, named;) and of lukewarmness, from the licentious reign which succeeded. Hence is inferred, the necessity of using great care and judgment, in selecting devotions for ourselves and others; and a transition is aptly made to the liturgy of the Church of England, the compilers of which are justly praised, for their moderation, prudence, and sound piety.

Having shown, in several respects, the excellency of our liturgy, and the danger of reforming it, under the auspices of those persons, who mean to destroy the Church itself; the preacher urges the necessity of being instructed in the ritual of our Church, on the part of those young persons, who are baptised into it, in order to their becoming worthy members of it, and of society at large. This is a sound, a sufficiently learned, and a judicious discourse.

ART. 49. *An Address, delivered to the Royal Westminster Volunteers, on the Consecration of their Colours, May 25th, 1797. By the Rev. Joseph Jefferson, A. M. and F. A. S. Chaplain to the Corps. 8vo. pp. 1s. Stockdale, 1797.*

A very spirited harangue, calculated to animate, without inflaming the minds of those to whom it was addressed.

ART. 50. *Catechetical Lectures; or the Church Catechism explained. By the Rev. William Armstrong. 8vo. 110 pp. 2s. Low. 1795.*

The importance of understanding whatever is proposed as a matter of belief, requires only to be stated, in order to be felt and admitted. The baptismal engagement binds the sponsors, to see, that the infant shall be taught the Creed, the Lord's Prayer, and the Ten Commandments; and be further instructed in the Church Catechism. The instruction ordinarily communicated on these subjects, is very insufficient for the purposes designed in this direction. The words of the Catechism are committed to memory, with little more attention to their sense, than will enable the Catechumen to repeat the responses with distinctness and propriety. Mr. Armstrong has furnished in the little tract

tract before us, which has for sometime escaped our notice, a very useful help to those who engage in the task of expounding this Catechism to young minds. His Lectures are drawn up with much clearness and brevity, and expressed in plain and familiar terms. In Lecture IV, indeed he has allowed himself too wide a range in animadverting upon the doctrines of Free-Will, Election, &c. This part requires abridgement or even omission, in order to render it conformable to the general plan. With this single exception, which affects not materially the merits of the whole, we consider the Lectures as calculated to serve the cause of religious instruction; and we would recommend them to the attention of those who are preparing for Confirmation, as well as to those of a more mature age, who may wish to understand the principles in which they were initiated in their earlier years.

ART. 51. *The Utility of Learning for establishing the Truth of Christianity.* A Sermon, preached at a General Ordination held at Fulham Palace, August 14, 1796. By Wilfrid Clarke, A. M. of St. Peter's College. 4to. 12 pp. Cadell. 1796.

The insufficiency of internal evidence alone to demonstrate the divine origin of the Scriptures, is insisted upon with great judgment and propriety by Mr. Clarke, against the theories of Jenyns and Rousseau. The importance of ascertaining the authenticity of those Records, in which the doctrines of Christianity are taught, is the refore a natural inference from this statement; and the necessity of ancient learning to such investigation, must of course be as readily admitted. Such is the train of argument taken up in this Sermon: but the brevity of the composition has given it rather the air of a panegyric upon learning, than an argumentative defence of its uses.

POLITICS.

ART. 52. *National Danger, and the Means of safety.* By the Editor of the *Annals of Agriculture*. 8vo. 73 pp. 1s. 6d. Richardson. 1797.

This tract consists chiefly of a collection of letters inserted successively in the public prints. The four first articles are Letters addressed to the Yeomanry of England, published at various times, from July 1, 1796, to May 1, 1797. The fifth, at p. 33, is announced as never before printed, and its subject is one which is now more than ever important, that of the necessity for men of property to be armed. The author, Mr. Arthur Young, whose patriotic zeal is well known to many of our readers, and the object of great disgust to many, who neither read us, nor wish well to the country, has drawn out his plan for such a preparation, into great detail and exactness. The conclusion, after stating, very strongly, the example of Italy, and the causes of its fall, is very animating.

“ The very feeling, in the minds of a nation, that they have made great exertions, that rising in a mass is not a novelty, and that they have a reputation for bravery, exerted in the defence of all that is dear
to

to them; this generous sentiment, the nobly infectious flame of which catches from soul to soul, is the most valuable inheritance that can be derived from ancestry. It is this that makes the British Navy irresistible, that weaves the flag of triumph in the very heart-strings of a British sailor. It is the enthusiasm of this spirit that should be encouraged by land, not in wars of ambition or commerce; the present contest is of a far different complexion; but in the just defence of every thing dear to man, honour, life, property, and national independence! We have it not while a ray of despondency contaminates the inhabitants of this isle. Why despond? There can be but one cause: we are not armed. Let the nation then, be placed in a situation to vindicate itself: that under the eye and banners of an illustrious family, whose firmness is the common topic of Europe, it may be ready, should the moment come, to fight with confidence and ardour in the fields of Britain."

ART. 53. *The call of the House; or, a new way to get into Place: in which the Beauties of French Composition and Elocution are critically discussed, and fraternally addressed, as Models of Imitation to the Members of Opposition in the House of Commons. By Scriblesus Republicanus.* 8vo. 1s. 6d. Owen. 1796.

There is considerable humour in this pamphlet, and the author, we have no doubt, is adequate to undertakings of more serious importance. His examples of oratory are divided into three classes; the concise and nervous, the copious and sweet, the vehement and sublime. His specimen of the first, is the famous speech of Gaston to the Convention, who was appointed as a commissioner to the French army, on the frontiers of Spain. "I accept your mission and promise to bring the tyrant of Spain to your bar." But who can rule the uncertain chance of war? Gaston has been guillotined, and the tyrant still riots unmolested at Madrid.

The examples of the other branches of French eloquence, are no less apposite and happy.

ART. 54. *Remarks Preparatory to the Issue of the Renewed Negotiation for Peace.* 8vo. pp. 1s. 6d. Becket. 1797.

This is a very sensible and well written pamphlet, in which the serious question of a probable peace with France, is soberly and temperately discussed. The writer seems well acquainted with the vulgar prejudices of the day, and among others has the following impressive remark—"The antiquated cry of tyranny in the present state of society is like that of raw-head and bloody-bones to children. Among the perfectly ignorant, such a word may produce a transient effect; but to present such a ground for serious alarm to the great body of the nation in the present state of its experience, is the highest effrontery of impudence." If negotiations should again be resumed, this pamphlet may well be recommended to the attention of all, who from present circumstances may presume its object passed away.

ART. 55. *A Short Argument, on the Administration of Oaths; endeavouring to shew, that it is an essential and unalterable Prerogative of the Sovereignty.* 8vo. 1s. 6d. Becket. 1797.

This is written by the same pen as the preceding article; and is no less entitled to attention. The subject is important in itself; and the rapid succession of oaths in France, the succeeding one generally contradicting that which went before, has made it a matter of very curious investigation: it is in this pamphlet treated with force and precision.

ART. 56. *A Letter to John Gifford, Esq. containing strictures on the Tendency of his Writings in General; and of his Letter to the Hon. Thomas Erskine in particular.* 8vo. 1s. 6d. Crosby. 1797.

This writer commences by reprobating the presumed severity of Mr. Gifford, in his political animadversions; but we had not proceeded very far, before the old proverb of Clodius accusat Mœchos, unavoidably presented itself to our minds. More acrimony, and less argument, bolder assertions, and greater paucity of proof, will not easily be found in any party publication. It is, however, not ill written, though it bears evident marks of haste, and in p. 13, there is a grammatical error, “expose,” should be “exposes.”

ART. 57. *Thoughts on different Subjects; chiefly Moral and Political. By R. M. C. Part the First.* 8vo. 87 pp. 1s. 6d. Robinsons. 1797.

The profession of entire freedom from prejudice in party matters, is seldom to be trusted; nor is it in the case of Mr. R. M. C. who ever he may be. Yet not only his preface, but the first of three Essays contained in this tract, holds out this pretence. Their respective subjects are these: 1. On Prejudice, and Spirit of Party. 2. On the Dangers which have lately *been supposed* to threaten Religion. 3. On War. To the leading observation in the first of these essays, we can have no objection: that to be free from prejudice, a man should consider both sides of a question: but to his next plan of estimating “all actions by an arithmetical calculation of the happiness or misery which they produce,” we by no means assent. In the first place, the calculation is impossible; in the second, it leads directly to the pernicious maxim, “of doing evil that good may come.” The meaning of the author, who seems studious to write it very obscurely, appears in the next sentences. “Such a man holds the crimes of his own rank, of his own party, or of his own nation, in equal detestation with those of his enemies. He is not more moved by a horrid transaction in the present year, than by a similar one a thousand years ago,” &c. (p. 18). The connection of these assertions is not easily discerned, unless we refer them to the French Revolution: and then it appears that the author would have us make arithmetical calculations of the good to be expected from its atrocities, and think of them as coolly as we would of the horrors of ancient times. But if the fact is, that we feel too little for ancient atrocities, and but justly for those which are recent, what are

are we to think of the man who, by his cold speculations, thus endeavours to extinguish that virtuous indignation against crimes, which tends to prevent the imitation of them? He would resist "the outcry that is raised, when low-born demagogues quarrel among themselves, and butcher some thousands, and confiscate property." P. 21. This writer tells us soon after, that it is prejudice to blame kings individually, when the evil "ought to be ascribed to the form of government;" (p. 24) and he endeavours to prove, that a king must almost inevitably be corrupted by the very nature of his situation. It is certain, however, that they have not always been so corrupted. But on the transcendent praise of those who have resisted that corruption (an example of which he might have found very near at hand) he is profoundly silent. We confess ourselves more indignant at the sly insinuations of this author, than if he had in a manly manner professed his sentiments. Who would suppose that loyalty, and the love of our country, were sentiments which a wise and virtuous man would think it necessary, at this moment, to restrain?

In his second essay, he takes for granted, that we went to war with France for the defence of religion, and enquires whether that was the best method. We went to war because we were attacked both secretly and openly; and though, as he most sophistically urges, "historical evidence is not to be overset by strength of arm," yet who can say that, if the most virulent enemies of religion gain the ascendancy every where, religion will not be in danger? But the care of religion is another feeling, which this writer would have moderated and restrained. In the third essay, he argues that there is no justifiable pretext for war, except self-defence; which, though true, is so handled here, as to endeavour to make that allegation always suspicious, and war always odious. He concludes with a declamation against the modern invention of funding debts. This pamphlet would not require so much notice as we have paid to it, were not its designs so studiously concealed as to be likely to deceive many readers. The real drift of the Essays is this: 1. That we are prejudiced against France. 2. That we have had no reason to be at all alarmed for the cause of religion. 3. That since we are fighting (as the author thinks he has proved) without any sufficient cause, we are doing very wickedly.

ART. 58. *A fair Statement of the real Grievances experienced by the Officers and Sailors in the Navy of Great-Britain; with a Plan of Reform, which is calculated to benefit and satisfy all those Parties: at the same Time, it would occasion a considerable Saving to the Country, and obviate the Necessity of the Impress Service in future. In a Letter to the Right Hon. Henry Dundas, Treasurer of the Navy, &c. &c. &c. By a Naval Officer.* 8vo. 60 pp. 1s. 6d. Bell. 1797.

The writer of this pamphlet (who appears to be actuated by no unworthy motives) investigates the whole class of naval appointments, from the Lords of the Admiralty down to the ordinary seaman. The grievances of which he complains, relate, in many instances, to the disproportion of payment, prize-money, and rank, to the respective services of each class. Many of these appear entitled to respect

ful consideration; but, as they form a series of changes, and apply to the whole system of things, as they now exist; we must refer our readers to the pamphlet itself, and *that* to the attention of those who are officially concerned in the management of naval officers.

ART. 59. *Rights of Nature against the Usurpations of Establishments! A Series of Letters to the People, in Reply to the false Principles of Burke. Part the Second, containing First Principles, or Elements of Natural and Social Rights; the Origin and Distribution of Property, and the Feudal System. By John Thelwall. 8vo. 121 pp. 2s. 6d. Symonds. 1796.*

If the rights of nature have not been made out to the satisfaction of Mr. Thelwall's readers in the first part of his work, they will find the subject resumed in this second part, with the same hostility to established institutions, and the same respect for the fanciful principles of primeval barbarity. Another part is yet to succeed, which will (if no after-thought cross his purpose) complete Mr. Thelwall's system of legislation. From an advertisement at the close, it should seem that this orator's labours have not been crowned with the expected recompence. What impression this may make upon the minds of others, we know not. For our own parts, we are willing to take it as a species of evidence, that the public have not exactly agreed with Mr. T. in connecting *his exertions* with *their interests*.

ART. 60. *A Letter to William Roswille, Esq. on the Partiality of Mr. Tierney's Petition to the House of Commons, considered in Mr. Tierney's own Sense of a Rational Reform in Parliament. By a Member of the Whig Club. 8vo. 16 pp. 6d. Johnson. 1796.*

An angry remonstrance of an offended son of Faction. The fate of Mr. Thelwall should, in his judgment, have included Mr. Thornton; and the deference Mr. Tierney has paid to the private worth of the former, is treated as the motive which diverted him from carrying those attempts, by which he disqualified one, against the legitimacy of both.

ART. 61. *Conciliation; or Considerations on the Origin and Termination of the present War; with an Appendix, containing Remarks on Mr. Erskine's View of the Causes and Consequences of the present War. By Hewling Luson, of Sheerness. Second Edition. 8vo. 2s. 1797.*

A very sensible and well written pamphlet, in which many new arguments are ingeniously enforced, on the much litigated subject, upon whom does the conclusion of *peace* depend. The circumstance, that France, in every attempt to negociation with this country, has never offered to present proposals of her own, is, in our opinion, an unanswerable proof, that the desire for peace, on the part of the Directory, has been affected and insincere.

ART. 62. *Thoughts on the late Negotiation at Paris; the Causes of its Failure; the Principles on which it ought to have been conducted; and the Means of its Renewal.* 8vo. 1s. Debrett. 1797.

The writer temperately divides the blame of the rupture of the first attempt at negotiation, between the directors of France, and the administrators of this country. But the subject of this pamphlet is now become obsolete; and, as the views of the French are become more avowed and apparent, the question is, whether we are without reserve; or modification of any kind, to submit to the terms dictated by our antagonists.

ART. 63. *Proceedings in the House of Commons, on the Slave Trade, and State of the Negroes, in the West India Islands; with an Appendix.* By Philip Francis, Esq. 8vo. 2s. 6d. Ridgway. 1796.

This is a faithful account of the proceedings of the House of Commons, on a subject, which must be interesting to all friends of humanity, without distinction of sects or parties. Sorry we are, that the resolutions on this subject have been rendered inefficient; and that parliament has, in effect, for the present at least, rescinded its own acts.

ART. 64. *An Address to both Houses of Parliament, respecting the present State of public Affairs; in which the true Cause of our national Distresses is pointed out, and the proper Means for the Removal of them is recommended; with a particular Address to the Bench of Bishops.* Second Edition enlarged. 8vo. 1s. 6d. Edwards, Bond-street. 1797.

This pamphlet seems to have proceeded to a second edition, before the first came before us. It is dictated by a warm zeal; and evidently with the most pious intentions; and, if we doubt its efficacy, we will by no means deny it the portion of praise, which will probably satisfy the author.

MISCELLANIES.

ART. 65. *A Descriptive Catalogue of the Works of Rembrandt, and of his Scholars, Bol, Livens, and Van Vliet, compiled from the original Etchings, and from the Catalogues of De Burgy, Gersaint, Helle, and Glomy, Marcus, and Yver.* By Daniel Daulby. 4to. 15s. 8vo. 8s. Liverpool, printed; sold by Edwards, &c. London. 1796.

Splendid printing is properly bestowed on works of mere taste or luxury, such as the present. This catalogue must be desirable to collectors of prints, and artists who are curious; and to few besides. By the number of authorities cited, it seems likely to be complete; on the fact, we cannot undertake to pronounce; the descriptions are minute and copious.

- ART. 66. *Some Account of the Life and Writings of the Reverend Dr. George Stanhope, Vicar of Lewisham and Deptford, and Dean of Canterbury.* 8vo. 80 pp. 2s. 6d. London, printed for the joint Benefit of the Sea-Bathing Infirmary at Margate, and the Literary Fund, for the Relief of Authors in Distress. 1797.

As this tract is printed for charitable purposes, it is a pity that it is not stated in the title-page where it may be purchased. It was printed, however, by Mr. John Nichols, from whom, doubtless, any book-feller may procure it. The writings of the worthy Dean, particularly his Commentary on the Epistles and Gospels, are held in just estimation by the pious members of our Church; and a more full account of his life than hitherto has been produced, must undoubtedly be thought desirable. If the present publication does not offer many new facts, it has, at least, the merit of expanding the account of the works of Dr. Stanhope, and digesting the narrative of his Life, in a more regular form. Of such documents as he found attainable, the writer has made a very proper use, we regret only, that they were not more copious, and we hope that they are not yet exhausted. To record the virtues of men, eminent for learning and piety, is a public service of great importance, by means of which, if only one instance of zeal and successful imitation should be produced, the whole country, and posterity at large may be materially benefited.

- ART. 67. *The Source of Virtue and Vice, or a few Remarks as well on the Impropriety of great Part of the Bishop of Landaff's Reasoning in his Apology for the Bible, as in Favour of the Age of Reason.* 8vo. 1s. 6d. Crosby. 1796.

This whimsical performance was communicated to us with the signature of John Michael Baloudoufrouiskou, which is equally ridiculous with the contents. It can hardly be necessary to do more with regard to this book, than to quote the following passage. "I have found that eating and drinking of certain things, with a few other circumstances in the way of living, are the *only* causes of virtuous and vicious inclinations within us." Yet, whatever the reader may think to the contrary, the writer is certainly very serious.

- ART. 68. *Truth for the Seekers; or a fair and full Statement of the Facts which gave Rise to the Imprisonment of the Quakers now in York Castle.* 8vo. 24 pp. 6d. Jordan. 1797.

- ART. 69. *A Defence of the Prisoners in York Castle, for not paying Tithes, against the Charges of George Markham, Vicar of Carlton, in Yorkshire, contained in his Book, entitled Truth for the Seekers.* 8vo. 32 pp. 4d. Phillips, George-Yard. 1797.

These pamphlets form the sequel to one which was noticed in our ninth volume, p. 691. Mr. Markham, in defending his own severity in the prosecution for tithes, takes upon him to reprobate tithes at large. This is neither consistent, wise, nor just. He says they are hostile to agriculture; an allegation often made, but sufficiently refuted by

by the flourishing state of agriculture under the payment of them. The rejoinder of the Quakers is modest, yet strong. We repeat, because the contrary has been asserted, for malicious purposes, that the person here concerned is not the Rev. George Markham, son to the Archbishop of York, but another clergyman of the same name.

ART. 70. *The Study of Astronomy, adapted to the Capacities of Youth, in Twelve familiar Dialogues, betwixen a Tutor and his Pupil; explaining the general Phenomena of the Heavenly Bodies, the Theory of the Tides, &c. Illustrated with Copper-Plates. By John Stedman.* 12mo. 152 pp. 3s. 6d. Dilly. 1796.

The value of astronomy, in a system of education, is sufficiently obvious to every considerate mind. We are not perfectly of Mr. Stedman's mind in thinking, that helps to this species of knowledge are deficient; Bonnycastle, and others, have furnished treatises in a manner sufficiently popular and familiar to answer the ends of general instruction. We do not, however, by this remark intend to depreciate this treatise of Mr. Stedman. It presents a clear and faithful analysis of what is most important in the science. We cannot, at the same time, with Mr. S. consider its value increased by the dialogue-form under which it appears; a form which, in our judgment, always multiplies useless words, diminishes the interest of the subject discussed, and, in some cases, destroys their effect.

ART. 71. *The Juvenile Speaker; or, Dialogues and Miscellaneous Pieces; in Prose and Verse; for the Improvement of Youth, in the Art of Reading. The Second Edition; corrected and enlarged: to which is added, a List of Books, for the Instruction and Amusement of Youth.* 12mo. 2s. Bent. 1797.

The first edition of this work, was prior to our Review; we are happy, in an opportunity of commending the second; and think it well deserves to pass to a third. The subjoined list of books, is judiciously made, and cannot fail of being highly useful.

ART. 72. *The Turkish Refugee; being a Translation of the Life, Sufferings, Deliverance, and Conversion of Ishmael Bashaw, a Mahometan Merchant from Constantinople, who was taken Prisoner by the Spaniards, and made a wonderful Escape to England; where, having become a Convert to the Christian Faith, he was publicly baptized, with the Approbation of the Lord Bishop of Lincoln.* 12mo. 1s. Conder. 1797.

The object of this publication, seems to be to assist a distressed Foreigner; far be it from us, therefore, to say any thing which may impede its operation.

ART. 73. *Fragments; in the Manner of Sterne.* 12mo. 5s. Debrett. 1797.

Some pathetic tales are here introduced to the reader, in the form of dialogue, between the Dramatis Personæ of Tristram Shandy. The volume is decorated with neat engravings; and is, on the whole, an elegant publication, not badly imitating Sterne,

- ART. 74. *Some Account of the Life and Writings of the Rev. John Martin, Pastor of the Church Meeting, in Stone-street, Bedford-square.* 12mo. 1s. 6d. Martin, Ruffel-street. 1797.

The reader is here presented with the more material incidents in the life of a pious and deserving man, written by himself. This effusion of his feelings upon paper, was, beyond a doubt, highly satisfactory to himself, and will probably contribute to the gratification of the circle of his immediate friends. Far beyond this it will not, perhaps, be expected or desired to circulate.

- ART. 75. *The Life of Zimmerman, Counsellor of State, and first Physician to his Majesty, the King of Great-Britain, at Hanover, &c. &c. &c. Translated from the French of M. Tissot, lately published at Lausanne.* 8vo. 2s. Dilly. 1797.

A very partial friend of the celebrated Zimmerman, has paid this honourable tribute to his memory. Those readers, who are fond of the famous Treatise upon Solitude, have here an opportunity of binding this tract with it. We confess, that the name of Zimmerman, has lost with us a part of its present fame, since we find that he was one of the wretched crew of the Illuminati.

- ART. 76. *Pastoral Lessons, and Parental Conversations, intended as a Companion to Mrs. Barbauld's Hymns, in Prose.* 12mo. 1s. Darton and Harvey.

An agreeable addition to the numerous books which have lately been published for the use and benefit of children.

- ART. 77. *Letters for literary Ladies; to which is added, an Essay on the noble Science of Self-Justification.* 8vo. 5s. Johnson. 1795.

Our notice of this book, has by accident been too long neglected, and yet it can hardly be spoken of with too much praise. The Letters of Julia and Caroline, contain a pathetic tale, which we seriously recommend to the attention of our female readers. The Essay on Self-Justification, is written with much spirit and humour, and in a strain of refined and delicate satire, inculcates maxims of the greatest importance to connubial happiness.

- ART. 78. *The Distilleries considered, in their Connection with the Agriculture, Commerce, and Revenue of Great Britain; also in their Effects upon the Health, Tranquillity, and Morals of the People.* 8vo. 88 pp. 1s. Munde, Edinburgh, and Murray, London.

This is a warm and strenuous defence of the distilleries in Scotland; and took its rise, from a suggestion in the House of Commons, during the last session; that the late disorderly conduct of the Scotch peasants, arose from the increasing prevalence, of the custom of drinking spirits, and an intimation from the minister, that higher duties

ties would be laid upon them. This the author deprecates; and endeavours to show, that instead of depressing, it would be of the highest advantage to the country, to encourage the extension of the distillers of malt, so as to supersede the use of brandy and rum, which, he contends, are less pure and salutary, than spirits extracted from grain.

That the late assemblies, which were fomented by party, and had for their object some change in the administration of government, were not produced, or set on foot by tipplers, he attempts to prove, by showing it to be necessary that men, engaged in objects of such magnitude, should keep their heads cool and clear. This is, without doubt, the fact, as to the leaders; but he must admit, that persons, inflamed by drinking spirits, are more likely, on that account, to become the dupes of artful and designing men. Spirits, he says, are now become an article of necessity; and the Scotch, accustomed to their use, will procure them by some means or other; and if, by advancing the duties, the price should be so increased, as to place them beyond their power of purchasing them, in the regular way, they would have recourse to private stills, or smuggling, for either of which, the country is wonderfully adapted, which would tend still more to corrupt their morals. The author states the advantage of distilleries to agriculture; and observes, in proof of this, that the farms, in the neighbourhood of them, are generally found to be in a high state of cultivation: this he attributes to the quantity of manure, made by the cattle, that are fed on the refuse of the still. To this it may be answered, that if the grain, instead of being malted and distilled, were used as aliment in its natural state, it would afford nourishment, to a great number of men, as well as animals, and produce a still greater proportion of manure. Nothing, we presume, but the necessity of supporting the revenue, could justify government, in allowing spirits to be made from grain. Brandy and rum may be produced from the refuse of the grape and sugar cane, after the most valuable parts have been separated; and may thence be obtained, without wasting or diminishing any of the necessary articles of food. On that account, therefore, the permission of them is less mischievous to the community. The author not only thinks malt spirits less injurious to health than brandy or rum; but contends, they may be indulged, in more safety, than wine, beer, or cyder; but the tendency of spirits, to produce visceral obstructions, terminating in jaundice, dropsy, &c. is too well known, to allow them any such preference. On the whole, the author has shown himself an acute and ingenious advocate for the distilleries; but, even from his own statement, it seems too probable, that the Scotch peasants are losing the habits of oeconomy, industry, and sobriety, for which they have been long noted; and that this change has, in part at least, been effected, by the facility of getting ardent spirits.

- ART. 79. *Practical Observations on Agriculture, Drainage, &c. interspersed with Remarks on the high Price of Provisions. In Two Letters; addressed to Sir John Sinclair, President of the Agricultural Society. By Christopher Morley, of Brant Broughton, Lincolnshire, Farmer.* 8vo. 26 pp. 1s. 6d. Ridge, Newark; Robinsons, London. 1797.

These twenty-six pages offer to us, at an extravagant price, a very crude project for a new and general act of parliament, in addition to the laws of sewers, for the improvement of internal drainage; and a few trite agricultural hints, expressed with much parade, and little accuracy of language.

FOREIGN CATALOGUE.

ITALY.

- ART. 80. 1. *L'Ecclesiaste di Salomone, volgarizzato secondo la lettera e lo spirito dall' Abate Franc. Boaretti.* Venice, 91 and xi pp. 8vo.

GERMANY.

- ART. 81. 2. *Salomo's Prediger und hohes Lied. Neu übersetzt, mit kurzen erläuternden Anmerk. von D. Joh. Chst. Döderlein. II. verbesserte Ausgabe—Ecclesiastes, and the Song of Solomon. Newly translated, with short explanatory Remarks, by Dr. J. C. Döderlein. Second improved Edition.* Jena XXIV. and 166 pp. 8vo.

- ART. 82. 3. *Salomo's Prediger, oder Koheleths Lehren. Versuch einer neuen Uebersetzung und richtigern Erklärung von Joh. Ernst Christian Schmidt—Ecclesiastes, or the Instructions of Koheleth. Essay towards a new Version, and more just Explanation, by J. E. Ch. Schmidt.* Gießen XII. and 340 pp. 8vo.

According to the author of the *first* of these articles, the Book of *Ecclesiastes* contains *Massime morali del Maestro del popolo*. He speaks very respectfully of the Abbé Galluccioli, as his predecessor in a translation of the same book, under the title: *Ecclesiaste recato dall' Ebraico testo nell' Italiana favella*; Venice, 1783. The present version is not servilely literal, nor merely a representation of the Latin text. For example, in l. 5, instead of the Latin *revertitur*, the Hebrew verb *שָׁבַח* is here very aptly rendered *anelando ritorna*. The first line of v. 6, is by the author made also to relate to the sun. On the words *ללכת שוב*, he observes, very properly, that the verb *שוב* does not always denote

denote a *repeated*, but likewise a *continued* coming; not merely *iterum*, but also *de novo*, as in Gen. viii. 3; and that, therefore, the right translation of this passage would be *tutti i fiumi seguono continuamente a scorrere in mare*. In v. 14, the expression רעות רוח, is translated *rodimento di spirito*, or *cosa che divorava l'anima*. In regard to the *whole*, the author conceives that, with the second verse of the seventh chapter the *second part* of this book begins. *Questo primo versetto*, says he, *è evidentemente la clausola del capo antecedente (vi.), e questo capo (vii.) comincia realmente, rapporto al sentimento, dal versetto secondo*. *Perche in esso si passa ad altro argomento e si contrassegna la seconda parte di questo libro*. The *Paraphrase* is often more concise than the text; to which, though the sense is, in general, well expressed, meanings are often assigned, which are not authorized by the words of the original; as, for instance, where in II. 12, in explanation of the passage, *Quid homo? Talis ut iturus sit post Regem quemcuque sibi jam fecit*, he remarks that, by this *Rex* is to be understood every one's ruling passion: *Già ogni uomo hà la sua passione predominante*. So again, IV. 15, according to the *Paraphrase*; *Così pure è da preferirsi un giovine prudente, che stassene a sua casa ed usa del suo piccolo patrimonio conservandolo, a tutte quelle torme di mercatanti, che intraprendono lunghissimi viaggi*; all which he considers to be comprized in the Hebrew: *Comparavi multos viventes ambulantes sub sole cum juvene altero qui manet pro se*. In the *Notes*, the author sometimes appeals to the LXX. and to the Syriac version. In one instance only he proposes an alteration of the received text, namely, in IX. 2, where, for *haccol*, he would substitute *hebel*, according to the LXX., the Syriac, St. Jerom, &c. On this occasion he observes, in conformity to the opinion of the more liberal Catholics, that, by the well-known Canon of the Council of Trent, respecting the authenticity of the Vulgate, it is only declared to have *la preferenza d'ogni altra latina versione*.

The Translation, by *Döderlein*, (No. 2) remains, as to its leading traits, nearly the same as in the *first* edition of 1784. The attention which had, antecedently to that period, been paid to the illustration of this book, by *Datke*, *Spohn*, *Friedlander*, and *Paulus*, had already supplied the translator with abundant matter for his discussion. In regard to the whole, he still, and we think with sufficient reason, retains his doubts whether it was originally intended to be written in the form of a dialogue, in which objections are urged by the scholar, that are afterwards solved by the teacher; (see *Eichborn's Einleitung*.) For some changes in the sense of certain difficult passages the philological grounds are stated in the preface.

In the *Song of Solomon*, scarcely any alteration has been made, because, as we are informed by Mr. D. in the preface, he had not, except in a very few instances, seen any reason for changing his opinion, in regard to the explanation of it. The observations on the *Koheleth*, by Mr. D. present a treasure of maxims for the conduct of life, which are equally well conceived, and expressed.

Mr. *Schmidt* has, in his Translation, (No. 3) attended more to exactness, than to embellishment. It is, however, not only sufficiently perspicuous, but may likewise be read with pleasure, even by those persons who are not acquainted with the Hebrew idiom. In the *Notes*, the
meaning

meaning of particular passages is investigated, and others, parallel to them, cited from ancient writers, which abundantly evince the extent of the author's philological erudition. We perfectly agree with him in the opinion, that ch. iv. 17, is not here in its proper place, and that viii. 11—13, may be an interpolation. Compare, with respect to the former of these passages, the *N. Repertorium für biblische und morgenländische Litteratur.* 1 Th.

ART. 83. Ἀθηνῶν Δειπνοσοφιστῶν Βιβλία πεντεκαίδεκα. Athenæi *Deipnosophistarum libri quindecim. Ad editionem Lugdunensem postremam emendatius expressi. Accedunt Villebrunii Interpretatio Gallica et notæ, itemque H. Casauboni animadversiones integræ. Curavit, virorum doctorum emendationes, adnotationes vel editas, vel ineditas adjecit, indices novos confecit G. H. Schäfer, AA. LL. M. Pars II. Villebrunii interpretationem Gallicam et Notas continens; Tomus I., XVI. et 540 pp. Pars III. H. Casauboni animadversiones virorumque doctorum emendationes, adnotationes vel editas, vel ineditas continens, Tomus I. XVI. et 490 pp. 8vo. Leipzig. 1796.*

We are happy to announce the progress of a work so important to the classical student, and which unquestionably does much credit in the execution to the person who has undertaken it. This *second part*, which is now before us, contains an accurate, and, in many instances, improved, re-impression of the whole of the *first*, and the greater half of the *second volume* of the original Paris edition, the pages of which are here likewise given in the margin. In *Villebrune's*, otherwise excellent and useful notes, the passages quoted from German and Swedish writers had, in particular, been very incorrectly cited.

The *third part* exhibits the first *five books* of *Casaubon's Commentary*, published, with an equal attention to correctness, from the edition of Lyons, the pages of which are also noted in the margin. We are glad to take this opportunity of bearing testimony to the merit of *Casaubon*, as an editor; though in opposition to the assertions of *Reiske*, (*Præf. in Dion. Chrysostom. Vol. I. p. 18. Præf. ad Polybiana; Tom. VIII. P. II. p. 67, ed. Schwæbigh.*) and even of *Villebrune* himself. *Hemsterhuys, Valckenaer, Reiz, &c.* agree with us on this subject.

ART. 84. Wilh. Friedr. Hezels, Fürstl. Hess. Geb. Reg. Raths und Professors zu Gießen, auffübliche griechische Sprachlehre nebst Paradigmen der griechischen Declinationen und Conjugationen in 35 Tabellen. — W. F. Hezel's complete Greek Grammar, together with Paradigms of the Greek Declensions and Conjugations, in 35 Tables. Weissenfels and Leipzig; 506 pp. in 1. 8vo.

This work is intended for the use of learners in the higher classes of public schools and academies, and comprehends most of the late improvements, whether real or imaginary, made by other writers on Greek Grammar, as well as some by the author himself, which we do not recollect that we have before seen. On these latter, at least, we think it incumbent on us to make some observations, which we trust will not be unsatisfactory to our readers.

In p. 15, Mr. H. excludes the ζ from the number of double letters. And if we consider it, as may, perhaps, have generally been the case, to have had among the Greeks the same sound with the Hebrew ז, from which it appears to have been formed, namely, that of a soft s, he is undoubtedly right. But that it was never employed as an abbreviation, (like the ξ, for γs, κs, χs,) cannot, we think, be admitted. Ἀθήναζε, Θήβαζε, for Ἀθήνασδε, Θηβασδε, evidently show that ζ is here substituted for σδ, which is likewise further confirmed by the use of σδ for ζ, in the Doric dialect. Again, in p. 36, we have the following, apparently very just, observation, that σσ often stands for γs, κs, χs, &c. as in ἀνασσα, φοίνισσα, from ἀνασσα, φοίνισσα; and, according to the same analogy, πράσσω from πράγσω, ἥσων from ἥκων, δάσων from τάχων, and βράσων from βράδων. The instances where the verbs ζῶ, πεινῶ, διψῶ, χράομαι, contract the α before ε into η, and which, in the Grammars, are regarded as an exception to the general rule, the author, in p. 61, accounts for by assigning to them another form, namely, ζῆω, πεινῶ, διψῶ, χρήομαι, in the same manner as we have λάβω and λήβω, τάκω and τήκω, λάθω and λήθω. From p. 115 to p. 129, Mr. H. enters into an ingenious disquisition on the terminations of the third declension, which he reduces to the three letters ν, ρ, and σ. To this statement we shall, in general, subscribe, if the final σ be considered as originally belonging to these words. For to such words as φλογ, κερυκ, βαχ, ἄραβ, γῆπ, κατῆλιφ, λαμπαδ, γῆρατ, κέρυθ, it is, in reality, only suffixed for the sake of euphony, the Grecian ear not suffering these letters at the end of a word. If these words, therefore, are brought back to their most ancient and original form, and deprived, as must then be the case, of their final σ, the number of terminations will not only not be found less, but it will even be greater than what it is in the common Grammars. Should we, however, be unwilling to go further back than to the period at which the language was so far formed, that the final σ must necessarily be assumed, this might, perhaps, be sufficient, and the number of terminations would thus be considerably reduced. But what authority can there be for supposing that, in instances where the sound does not require a final sigma, and where, indeed, it is never found, it must, notwithstanding, have formerly existed? Why are we to imagine, for example, that γόνω and ἤχω, were originally written γόνως and ἤχως? Upon the whole, we are of opinion that, in regard to the nominative of the third declension, no mention should be made in Grammars of its terminations, since there are, in fact, no appropriate endings of that case, as in the genitive, dative, &c., and, in the first and second declensions, in the nominative case also, belonging to that declension. For the termination of the nominative is not here changed in the other cases (as from λόγος we have in the genitive λόγου) but to the entire word, as it stands in the nominative, the terminations of the remaining cases are suffixed; as, for instance, in the word ῥιν, ῥιν-ός, ῥιν-ι, ῥιν-α, &c. If, in words of the third declension, certain terminations are found annexed to the radical term, as in σωτήρ, βραδύτης, they are not to be regarded as casual endings, but as significative particles, which are still to be retained through the other cases. The dative plural of this declension the author conceives to be

be formed from the singular, by adding *σι*, and suppressing the former *ς*, as from *σὰρξ* (*σάρκς*) we have first *σαρκί*, and then *σαρκισί*, which may have been contracted into *σάρξι* (*σαρκισι*). We should, however, be rather inclined to look upon it as a simple termination added to the radical word *σὰρξ*, as *ες* and *ων* are in the nominative and genitive cases. In p. 152. Mr. H. considers the comparative termination *τερος* to have been derived from obsolete adjectives in *γς*, as *σωφρονής*, *τερεής*, for which *σώφρων* and *τέρην* were afterwards used; as he likewise deduces comparatives in *ίων* from similar positives in *ις*. That the pronoun *αὐτός*, *αὐτή*, *τοῦτο*, is compounded of *ὁ*, *ἡ*, *τὸ*, and *αὐτός*, *αὐτή*, *αὐτό*, as the author maintains, in p. 171, is what we cannot readily admit, since these words, in their uncontracted form, *ὁ αὐτός*, *ἡ αὐτή*, *τὸ αὐτό*, have certainly a very different import. Nor can we allow the rule, that *δ* is usually dropt after *ν*, the only instance of which, adduced by the author, is in the word *ἀνὴρ*, which he conceives to be put for *ἀνδὴρ*: in effect, the letters *δ*, *τ*, *θ*, are those with which the *ν* is most naturally and most frequently combined; and it is for this reason that in the oblique cases, where the words would otherwise be *ἀνδός*, *ἀνρί*, &c. the *δ* has introduced itself in the pronunciation, just as from the Latin *gener* is formed the French word *gendre*. The observation, in p. 33, that the privative *α* is derived from *ἀνευ*, is probably right, though the example given by the author in confirmation of this opinion, namely, that *ἀρητος* stands for *αρητος*, is, we think, ill-chosen, since the reduplication in this word arises merely from the circumstance of the next word beginning with an *ρ*, as is the case likewise in regard to the *ἀπορήτος*. Perhaps the compound word *ἀμβροτος*, which was afterwards formed into *ἄβροτος*, would have been a better instance. With respect to the conjugation of verbs, Mr. H. pursues a middle path between the ancient and modern grammarians. He does not look upon it as necessary to admit a distinct middle verb, and is indeed convinced that the Greeks had originally no such verb, but that they, like the Hebrews and Latins, assigned likewise to their active and passive voices a reciprocal signification; he owns too, that the tenses of the middle verb have nothing very characteristic, but that there is, however, some difference. If it is allowed that this may be deduced from other forms of the verb, it would still be difficult to show why there should be such forms here only. He would not, therefore, expunge the middle verb from the grammars, but he thinks it would still be useful to consider its forms, as belonging strictly to the active and passive voices. As to what is generally called the second aorist, the author conceives that it ought to be placed immediately under the common imperfect, as a second imperfect, though it should, at the same time, be observed, that it is seldom employed as a real imperfect, but more usually as an aorist. It seems as if the grammarians who adopt different opinions on this subject, did not perfectly understand one another. *Hemsterhuis*, *Lenep*, and their followers, do not, indeed, admit of any middle verb, nor, in the active and passive voices, of some tenses, which are considered as such by other grammarians, but then they add *according to the form*. They do not, therefore, deny that the language is provided with modes of expressing the reciprocal signification,

tion, and all those discriminations of time, which they will not, however, in point of form, allow to be distinct tenses, inasmuch as in that respect they properly belong to the active or passive voices. They are to be understood, therefore, nearly in the same manner, as when an English grammarian says, that in our own language, there are only two tenses, the present, *I love*, and the imperfect, *I loved*; and two participles, *loving* and *loved*; but, at the same time, it is allowed, that we have other modes of expressing the perfect, the plusquam-perfect, the future, &c. which he who knows those two tenses, together with the participles, and the infinitive, will be able to form for himself. Just in the same manner do the Greek middle verbs belong, in regard to their external form, to the active or passive verbs, though they may often have appropriate significations. These they did not, indeed, originally possess, but rather acquired them by degrees; it having been found convenient to have recourse to the variety of forms, presented by the different dialects, for the purpose of expressing those accessory ideas, which would otherwise have required a periphrasis. It is generally known, that the author deduces the verbal terminations, as also the whole flexion of the verb, from εἶμι or ἔω. To this, as a mere hypothesis, we should not object. But what, in p. 351, was represented in this light, is, in p. 424, taken for granted, and the derivation of the adjectives and substantives likewise accounted for, with little probability, on the same ground.

Besides the list of defective verbs (in which the obsolete, but original present is always added to the tenses still in use) we have here also three other very useful lists of those verbs, which are, 1. used in the active; 2. in the passive form only; and 3. of those whose present and imperfect tenses are become obsolete. This last is so arranged, that the antiquated verb is made to take the lead, which is followed by that in common use, and will, therefore, be found exceedingly convenient for those who have studied the verbs, according to the Hemsterhusian system.

The doctrine of the derivation and etymology of words after the method of *Valkenauer* and *Lennepe*, is likewise very well explained here, and accompanied with valuable observations, intended to illustrate, limit, and correct it.

SWEDEN.

ART. 85. *Allgemeines Schwedisches Gelehrsamkeits-Archiv, unter Gustafs des dretten Regierung. Siebenter und letzter Theil für die Jahre 1787 bis zum Todes Jahre. Mit Zusätzen und Register, von Christoph Wilhelm Lüdeke, Doctor der Gottesgelehrsamkeit, und Ass. des Stockholm. Consistoriums. General literary Archives of Sweden, under the Reign of Gustavus III. Seventh and last part, for the Year 1787, being that of his Death. With Additions, and an Index. By C. W. Lüdeke, &c. 1796. 8vo.*

To a former number of this work we have already paid some attention in the *British Critic*. It commences with the year 1781, and gives a concise, but not unsatisfactory, account of the state of general literature in Sweden for six years,

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We very thankfully receive the friendly suggestion of D. L. of Oxford; and will, undoubtedly, take into consideration the means of putting his plan into execution.

We are far from desiring to injure *Mr. Salmon*, whose indefatigable and useful diligence we have commended strongly, and sincerely admire. Yet his tale from Montesquieu, certainly has the tendency we ascribed to it; and his own note, repeating so unnecessarily, the invidiously misrepresented words of *Mr. Burke*, undoubtedly led us to suppose, that he wished to convey such sentiments. It is but just, however, to say that this writer, in a letter to us, strongly disclaims the idea of publishing any thing hostile to any government; and even undertakes to cancel the note in question. We could wish him to cancel the whole tale. Let him particularly consider the tendency of the first paragraphs in p. 19.

LITERARY INTELLIGENCE.

Mr. Corder, of Ipswich, is preparing for publication an arrangement of Provincial Coins, Tokens, &c. which will contain two thousand varieties.

There may be also expected a Topographical Description of Lancashire, Westmoreland, and part of the West-Riding of Yorkshire, with all the Lakes of Cumberland, by *Mr. Housman*.

We hear, with pleasure, that a translation of *Strabo*, by a member of the University of Oxford, is in considerable forwardness. This translation will have the advantage of the late *Mr. Falconer's* notes, and will contain much original matter.

At the University press, at Cambridge, *Stanley's Æschylus* is now reprinting, in a splendid quarto form, and in octavo. It will contain, besides the Commentary before published, very copious and valuable notes, from inedited MSS. of Stanley, Is. Casaubon, and others.

Mr. Glasse's Sermons will appear soon after Christmas.

T H E

BRITISH CRITIC,

For DECEMBER, 1797.

Οὐκ ἔν κεφαλαίῳ λέγομεν, ὡς ὁ αὐτὸς γινώσκει αἰεὶ περὶ τῶν αὐτῶν, πολλῶν λεγόντων, ὅσις τε εὖ λέγει, καὶ ὅσις κακῶς ἢ, εἰ μὴ γινώσεται τὸν κακῶς λέγοντα, δῆλον ὅτι ἐδὲ τὸν εὖ. PLATO.

We will conclude then generally, that, when many speak on similar subjects, it will be the talent of the same person to know who speaks well, and who ill; and that he who cannot discover those who do it ill, will not do justice to those who do well.

ART. I. *The Works of Sir Joshua Reynolds, late President of the Royal Academy: containing his Discourses, Idlers, a Journey to Flanders and Holland (now first published) and his Commentary on Du Fresnoy's Art of Painting; printed from his revised Copies (with his last Corrections and Additions) in Two Volumes. To which is prefixed, an Account of the Life and Writings of the Author. By Edward Malone, Esq. one of his Executors. 4to. 362 and 392 pp. 1l. 16s. Cadell and Davies. 1797.*

THOUGH there are not, in these volumes, many productions of the excellent author, which have not before, in some form or other, been laid before the public, yet by every friend of the arts, and admirer of original genius, the works of Sir Joshua Reynolds, in a collective form, with his life, written by one of the most intimate of his friends, must be esteemed a valuable acquisition: It may be observed also, that the part

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which is now first published, his *Journey to Flanders and Holland*, is of a nature peculiarly interesting; as it contains not the trivial remarks of an ordinary traveller; nor, what is not unusual, a collection from various common books, but the original criticisms of a great painter, upon some of the most capital works of very celebrated artists. From this part of these volumes, we shall, therefore, make our chief selections, but shall first premise a short account of the author, from the narrative of Mr. Malone.

Sir Joshua was the son of a clergyman, of Plympton, in Devonshire, where he was born, on July 16, 1723. He was instructed by his father in classical learning, and very early displayed a genius for drawing. Even at eight years old he made himself master of the *Jesuit's* perspective, and was able to apply the principles of it to practice. The next book that encouraged and confirmed his natural propensity, was Richardson's *Treatise on Painting*. At seventeen, this bent of his genius was so decisively manifested, that his father placed him under Hudson, to study the art in a regular manner. With this painter he remained only three years. At the end of the year 1746, he lost his father, and, being left to pursue his own fortune, practised his art partly in London, and partly in his native county. An intimacy with Captain, afterwards Lord Keppel, offered him an opportunity, in 1749, of visiting the Mediterranean, where, after touching at several places, he landed in Italy, and proceeded to Rome, the great academy for his art. He returned to London in 1752, much improved in taste and skill, and soon became distinguished; about the same time, his intimacy with Dr. Johnson commenced. Of the advantage which he derived from this friendship, we shall presently lay before our readers his own conviction, in his own words. The outline of the remainder of his life, is not unknown to his countrymen. On the new establishment of the Royal Academy, in 1769, he was nominated President, and soon after received the honour of Knighthood. Between 1769 and 1790, he exhibited, at the Royal Academy, 244 pictures. His fame was raised, with justice, to a much greater height, than that of any native painter ever had attained in this country, and the prices paid for his productions were proportionably high. In 1789, his eyes began to fail, and he was obliged to decline painting: and, on the 23d of February, 1792, he died. His character is summed up by his biographer in the words of Mr. Burke, by whom it was written not many hours after the melancholy event, which it commemorates.

“ His illness was long, but borne with a mild and cheerful fortitude, without the least mixture of any thing irritable, or querulous, agreeably to the placid and even renour of his whole life. He had, from the beginning of his malady, a distinct view of his dissolution; and he contemplated it with that entire composure, which nothing but the innocence, integrity, and usefulness of his life, and an unaffected submission to the will of Providence, could bestow. In this situation he had every consolation from family tenderness which his own kindness had indeed well deserved.

“ Sir Joshua Reynolds was, on very many accounts, one of the most memorable men of his time. He was the first Englishman, who added the praise of the elegant arts to the other glories of his country. In taste, in grace, in facility, in happy invention, and in the richness and harmony of colouring, he was equal to the great masters of the renowned ages. In portrait he went beyond them; for he communicated to that description of the art, in which English artists are the most engaged, a variety, a fancy, and a dignity derived from the higher branches, which even those who professed them in a superior manner, did not always preserve, when they delineated individual nature. His portraits remind the spectator of the invention of history, and the amenity of landscape. In painting portraits, he appeared not to be raised upon that platform, but to descend to it from a higher sphere. His paintings illustrate his lessons, and his lessons seem to be derived from his paintings.

“ He possessed the theory as perfectly as the practice of his art. To be such a painter, he was a profound and penetrating philosopher.

“ In full affluence of foreign and domestick fame, admired by the expert in art, and by the learned in science, courted by the great, caressed by Sovereign Powers, and celebrated by distinguished poets, his native humility, modesty, and candour, never forsook him, even on surprize or provocation; nor was the least degree of arrogance or assumption visible to the most scrutinizing eye, in any part of his conduct or discourse.

“ His talents of every kind, powerful from nature, and not meanly cultivated by letters, his social virtues in all the relations and all the habitudes of life, rendered him the centre of a very great and unparalleled variety of agreeable societies, which will be dissipated by his death. He had too much merit not to excite some jealousy, too much innocence to provoke any enmity. The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow.

“ HAIL! AND FAREWELL!”

P. lxviii.

It is mentioned by Mr. Malone, that, among the papers of Sir Joshua, were found some hints for a Discourse, on a new and singular plan, intended to be delivered to the Royal Academy. The plan was, to give a history of his mind, so far as concerned his art; of his progress, studies, and practice; with a view of the advantages he had enjoyed, and of the disadvantages under which he had laboured. It is certainly much to be regretted, that this sketch of a design, so very useful

to students in painting, and to the philosopher so interesting and curious, was never filled up. Some specimens from these papers, given by Mr. Malone, increase our regret. The first of these passages contains a very curious account of his feelings on first contemplating the works of Raphael, in which he describes himself as disappointed in not experiencing the strong effect which he expected. His mind was, he says, relieved, by finding afterwards, on enquiry, "that those persons only, who, from natural imbecility, appeared to be incapable of ever relishing those divine performances, made pretensions to instantaneous raptures on first beholding them." The works of Raphael are to be studied before they can be truly relished. "The excellence of his style," says this admirable judge of it, "is not on the surface, but lies deep; and, at the first view, is seen but mistily. It is the florid style which strikes at once, and captivates the eye for a time, without ever satisfying the judgment." The whole of this passage is curious and valuable; but we have promised our readers a sight of the second specimen of these hints, which contains his acknowledgment of the benefits he derived from the society of the great Johnson. This we shall give at large.

"I remember," says he, "Mr. Burke, speaking of the *Essays* of Sir Francis Bacon, said, he thought them the best of his works. Dr. Johnson was of opinion, 'that their excellence and their value consisted in being the observations of a strong mind operating upon life; and in consequence you find there what you seldom find in other books.'—It is this kind of excellence which gives a value to the performances of artists also. It is the thoughts expressed in the works of Michael Angelo, Coreggio, Raffaello, Parmegiano, and perhaps some of the old Gothick masters, and not the inventions of Pietro da Cortona, Carlo Marati, Luca Giordano, and others that I might mention, which we seek after with avidity. From the former we learn to think originally. May I presume to introduce myself on this occasion, and even to mention, as an instance of the truth of what I have remarked, the very *Discourses* which I have had the honour of delivering from this place. Whatever merit they have, must be imputed, in a great measure, to the education which I may be said to have had under Dr. Johnson. I do not mean to say, though it certainly would be to the credit of these *Discourses*, if I could say it with truth, that he contributed even a single sentiment to them; but he qualified my mind to think justly. No man had, like him, the faculty of teaching inferior minds the art of thinking. Perhaps other men might have equal knowledge; but few were so communicative. His great pleasure was to talk to those who looked up to him. It was here he exhibited his wonderful powers. In mixed company, and frequently in company that *ought* to have looked up to him, many, thinking they had a character for learning to support, considered it as beneath them to enlist in the train of his auditors; and to such persons

sons he certainly did not appear to advantage, being often impetuous and overbearing. The desire of shining in conversation was in him indeed a predominant passion; and if it must be attributed to vanity, let it at the same time be recollected, that it produced that loquaciousness from which his more intimate friends derived considerable advantage. The observations which he made on poetry, on life, and on every thing about us, I applied to our art; with what success others must judge. Perhaps an artist in his studies should pursue the same conduct; and instead of patching up a particular work on the narrow plan of imitation, rather endeavour to acquire the art and power of thinking. On this subject I have often spoken; but it cannot be too often repeated, that the general power of composition may be acquired; and when acquired, the artist may then lawfully take hints from his predecessors. In reality indeed it appears to me, that a man must begin by the study of others. Thus Bacon became a great thinker, by first entering into and making himself master of the thoughts of other men." P. xix.

On the Academical Discourses of Sir Joshua Reynolds, it is unnecessary to expatiate. The greater part of them have not only been published here, but translated into foreign languages, and admired wherever they have been seen. They contain the indelible proofs of those advantages which we have just seen explained by himself. We hasten to his journey into Flanders, which took place in the summer of the year 1781; at a period of his life when his judgment was fully matured by time, by study, and by practice. The remarks are wholly confined to painting, and include criticisms on all the pictures of any value, exhibited in those countries: and among the names of the artists appear some which are very little known to the connoisseurs of England. Rubens, however, prevails, and with his character, given at large, the performance concludes. Mr. Philip Metcalf was the companion of Sir Joshua in this journey. When he quits Flanders, he takes leave of history-painting, and there he subjoins a few observations on the disadvantages of the Arts in our own country. The exclusion of pictures from churches, after the Reformation, is the cause he assigns for the deficiency of historical painters among us. "How far this circumstance may be the cause that no Protestant country has ever produced a history-painter, may be," he says, "worthy of consideration." After arguing in favour of such ornaments to churches, he adds,

"Many other causes have been assigned, why history [painting] has never flourished in this country; but with such a reason at hand we need not look farther. Let there be buyers, who are the true Mæcenases, and we shall soon see sellers, vying with each other in the variety and excellence of their works. To those who think that wherever genius is, it must, like fire, blaze out, this argument is not addressed; but

but those who consider it not as a gift, but a power acquired by long labour and study, should reflect that no man is likely to undergo the fatigue required to carry any art to any degree of excellence, to which after he has done, the world is likely to pay no attention." Vol. ii. p. 65.

He then sketches out a plan in behalf of Sculpture, of which the commencement has already taken place; but which, to have its proper effect, must be always pursued with the care and circumspection here recommended.

"Sculpture languishes for the same reason, being not with us made subservient to our religion, as it is with the Roman Catholics. Almost the only demand for considerable works of sculpture arises from the monuments erected to eminent men. It is to be regretted that this circumstance does not produce such an advantage to the art as it might do, if, instead of Westminster-Abbey, the custom were once begun of having monuments to departed worth erected in St. Paul's Cathedral. Westminster-Abbey is already full; and if the House of Commons should vote another monument at the publick expence, there is no place, no proper place certainly, in the Abbey, in which it can be placed. Those which have been lately erected, are so stuck up in odd holes and corners, that it begins to appear truly ridiculous: the principal places have been long occupied, and the difficulty of finding a new nook or corner every year increases. While this Gothick structure is encumbered and overloaded with ornaments which have no agreement or correspondence with the taste and style of the building, St. Paul's looks forlorn and desolate, or at least destitute of ornaments suited to the magnificence of the fabrick. There are places designed by Sir Christopher Wren for monuments, which might become a noble ornament to the building, if properly adapted to their situations. Some parts might contain busts, some single figures, some groups of figures, some bas-reliefs, and some tablets with inscriptions only, according to the expence intended by him who should cause the monument to be erected. All this might be done under the direction of the Royal Academy, who should determine the size of the figures, and where they should be placed, so as to be ornamental to the building." Vol. ii. p. 66.

His character of Rubens is so admirably drawn, that, though it is rather long, we shall here insert it, without any omission.

CHARACTER OF RUBENS.

"The works of men of genius alone, where great faults are united with great beauties, afford proper matter for criticism.—Genius is always eccentric, bold, and daring; which, at the same time that it commands attention, is sure to provoke criticism. It is the regular, cold, and timid composer, who escapes censure, and deserves no praise.

"The elevated situation on which Rubens stands in the esteem of the world, is alone a sufficient reason for some examination of his pretensions.

"His fame is extended over a great part of the Continent, without a rival; and it may be justly said that he has enriched his country,

not in a figurative sense only, by the great examples of art which he left, but by what some would think a more solid advantage, the wealth arising from the concourse of strangers whom his works continually invite to Antwerp, which would otherwise have little to reward the visit of a connoisseur.

“ To the city of Dusseldorp he has been an equal benefactor. The gallery of that city is considered as containing one of the greatest collections of pictures in the world; but if the works of Rubens were taken from it, I will venture to assert, that this great repository would be reduced to at least half its value.

“ To extend his glory still further, he gives to Paris one of its most striking features, the Luxembourg Gallery; and if to these we add the many towns, churches, and private cabinets, where a single picture of Rubens confers eminence, we cannot hesitate to place him in the first rank of illustrious painters.

“ Though I still entertain the same general opinion both in regard to his excellencies and his defects, yet having now seen his greatest compositions, where he had more means of displaying those parts of his art in which he particularly excelled, my estimation of his genius is of course raised. It is only in large compositions that his powers seem to have room to expand themselves. They really increase in proportion to the size of the canvas on which they are to be displayed. His superiority is not seen in easel-pictures, nor even in detached parts of his greater works; which are seldom eminently beautiful. It does not lie in an attitude, or in any peculiar expression, but in the general effect, in the genius which pervades and illuminates the whole.

“ I remember to have observed, in a picture of Diatrece, which I saw in a private cabinet at Brussels, the contrary effect. In that performance there appeared to be a total absence of this pervading genius; though every individual figure was correctly drawn, and to the action of each as careful an attention was paid, as if it were a set Academy figure. Here seemed to be nothing left to chance; all the nymphs (the subject was the Bath of Diana) were what the ladies call in attitudes; yet, without being able to censure it for incorrectness, or any other defect, I thought it one of the coldest and most insipid pictures I ever beheld.

“ The works of Rubens have that peculiar property always attendant on genius, to attract attention, and enforce admiration, in spite of all their faults. It is owing to this fascinating power, that the performances of those painters with which he is surrounded, though they have perhaps fewer defects, yet appear spiritless, tame, and insipid; such as the altar-pieces of Crayer, Schutz, Segers, Heyfens, Tyfens, Van Bulen, and the rest. They are done by men whose hands, and indeed all their faculties, appear to have been cramped and confined; and it is evident that every thing they did was the effect of great labour and pains. The productions of Rubens, on the contrary, seem to flow with a freedom and prodigality, as if they cost him nothing; and to the general animation of the composition, there is always a correspondent spirit in the execution of the work. The striking brilliancy of his colours, and their lively opposition to each other, the flowing liberty and freedom of his outline, the animated
pencil!

pencil with which every object is touched, all contribute to awaken and keep alive the attention of the spectator; awaken in him, in some measure, correspondent sensations, and make him feel a degree of that enthusiasm with which the painter was carried away. To this we may add the complete uniformity in all the parts of the work, so that the whole seems to be conducted, and grow out of one mind; every thing is of a piece, and fits its place. Even his taste of drawing, and of form, appears to correspond better with his colouring and composition, than if he had adopted any other manner, though that manner, simply considered, might be better: it is here as in personal attractions; there is frequently found a certain agreement and correspondence in the whole together, which is often more captivating than mere regular beauty.

“ Rubens appears to have had that confidence in himself, which it is necessary for every artist to assume, when he has finished his studies, and may venture in some measure to throw aside the fetters of authority; to consider the rules as subject to his controul, and not himself subject to the rules; to risk and to dare extraordinary attempts without a guide, abandoning himself to his own sensations, and depending upon them. To this confidence must be imputed that originality of manner by which he may be truly said to have extended the limits of the art. After Rubens had made up his manner, he never looked out of himself for assistance: there is consequently very little in his works, that appears to be taken from other masters. If he has borrowed any thing, he has had the address to change and adapt it so well to the rest of his work, that the theft is not discoverable.

“ Beside the excellency of Rubens in these general powers, he possessed the true art of imitating. He saw the objects of nature with a painter’s eye; he saw at once the predominant feature by which every object is known and distinguished; and as soon as seen, it was executed with a facility that is astonishing: and let me add, this facility is to a painter, when he closely examines a picture, a source of great pleasure. How far this excellence may be perceived or felt, by those who are not painters, I know not: to them certainly it is not enough that objects be truly represented; they must likewise be represented with grace; which means here, that the work is done with facility, and without effort. Rubens was, perhaps, the greatest master in the mechanical part of the art, the best workman with his tools, that ever exercised a pencil.

“ This part of the art, though it does not hold a rank with the powers of invention, of giving character and expression, has yet in it what may be called genius. It is certainly something that cannot be taught by words, though it may be learned by a frequent examination of those pictures which possess this excellence. It is felt by very few painters; and it is as rare at this time among the living painters, as any of the higher excellencies of the art.

“ This power, which Rubens possessed in the highest degree, enabled him to represent whatever he undertook better than any other painter. His animals, particularly lions and horses, are so admirable, that it may be said they were never properly represented but by him. His portraits rank with the best works of the painters who have made that

branch of the art the sole business of their lives; and of those he has left a great variety of specimens. The same may be said of his landscapes; and though Claude Lorrain finished more minutely, as becomes a professor in any particular branch, yet there is such an airiness and facility in the landscapes of Rubens, that a painter would as soon wish to be the author of them, as those of Claude, or any other artist whatever.

“ The pictures of Rubens have this effect on the spectator, that he feels himself in no wise disposed to pick out and dwell on his defects. The criticisms which are made on him are, indeed, often unreasonable. His style ought no more to be blamed for not having the sublimity of Michael Angelo, than Ovid should be censured because he is not like Virgil.

However, it must be acknowledged that he wanted many excellencies, which would have perfectly united with his style. Among those we may reckon beauty in his female characters: sometimes indeed they make approaches to it; they are healthy and comely women, but seldom, if ever, possess any degree of elegance: the same may be said of his young men and children: his old men have that sort of dignity which a bushy beard will confer; but he never possessed a poetical conception of character. In his representations of the highest characters in the Christian or the fabulous world, instead of something above humanity, which might fill the idea which is conceived of such beings, the spectator finds little more than mere mortals, such as he meets with every day.

“ The incorrectness of Rubens, in regard to his outline, oftener proceeds from haste and carelessness, than from inability: there are, in his great works, to which he seems to have paid more particular attention, naked figures as eminent for their drawing as for their colouring. He appears to have entertained a great abhorrence of the meagre dry manner of his predecessors, the old German and Flemish painters; to avoid which, he kept his outline large and flowing: this, carried to an extreme, produced that heaviness which is so frequently found in his figures. Another defect of this great painter is, his inattention to the foldings of his drapery, especially that of his women: it is scarcely ever cast with any choice or skill.

Carlo Maratti and Rubens are, in this respect, in opposite extremes; one discovers too much art in the dispositions of drapery, and the other too little. Rubens's drapery, besides, is not properly historical; the quality of the stuff of which it is composed, is too accurately distinguished; resembling the manner of Paul Veronese. This drapery is less offensive in Rubens than it would be in many other painters, as it partly contributes to that richness which is the peculiar character of his style, which we do not pretend to set forth as of the most simple and sublime kind.

“ The difference of the manner of Rubens, from that of any other painter before him, is in nothing more distinguishable than in his colouring, which is totally different from that of Titian, Coreggio, or any of the great colourists. The effect of his pictures may be not improperly compared to clusters of flowers; all his colours appear as clear and as beautiful: at the same time he has avoided that tawdry effect

effect which one would expect such gay colours to produce; in this respect resembling Barocci more than any other painter. What was said of an ancient painter, may be applied to those two artists—that their figures look as if they fed upon roses.

“ It would be a curious and a profitable study for a painter, to examine the difference, and the cause of that difference of effect in the works of Coreggio and Rubens, both excellent in different ways. The preference probably would be given according to the different habits of the connoisseur: those who had received their first impressions from the works of Rubens, would censure Coreggio as heavy; and the admirers of Coreggio would say Rubens wanted solidity of effect. There is lightness, airiness, and facility in Rubens, his advocates will urge, and comparatively a laborious heaviness in Coreggio; whose admirers will complain of Rubens’s manner being careless and unfinished, whilst the works of Coreggio are wrought to the highest degree of delicacy: and what may be advanced in favour of Coreggio’s breadth of light will by his censurers be called affected and pedantick. It must be observed that we are speaking solely of the manner, the effect of the picture; and we may conclude, according to the custom in pastoral poetry, by bestowing on each of these illustrious painters a garland, without attributing superiority to either.

“ To conclude, I will venture to repeat in favour of Rubens, what I have before said in regard to the Dutch school,—that those who cannot see the extraordinary merit of this great painter, either have a narrow conception of the variety of art, or are led away by the affectation of approving nothing but what comes from the Italian School.” P. 115.

Since these volumes came into our hands, we have received, from the editor, some additional corrections of Errata, in the Life of Reynolds. Of these, the most important is that of “ apathy,” p. li. l. 8, which ought to be “ antipathy.” We have not discovered that the publication is, in general, at all defective in point of typographical correctness; but we highly commend the care of the editor, in pointing out such errors as he has himself perceived.

ART. II. *Philosophical Transactions of the Royal Society of London, for the Year 1797. Part I.* 4to. pp. 218, besides 26 of the Appendix. 8s. Elmsly.

TEN papers, besides the Meteorological Journal of the year 1796, form the contents of this part of the Philosophical Transactions; of which we shall endeavour to give a concise idea in the following paragraphs:

I. *The*

I. *The Croonian Lecture. In which some of the Morbid Actions of the straight Muscles and Cornea of the Eye are explained, and their Treatment considered.* By Everard Home, Esq. F. R. S.

This is the third annual lecture which the same author has delivered to the Royal Society, on the subject of vision. The various modes of adjusting the eye for seeing objects at different distances, were described and examined in the two former lectures. The present is divided into two parts; in the first of which, the author considers the effects which arise from a diseased state of the muscles, and other parts that are subservient to the motions necessary for the above-mentioned adjustment. In the second, he treats of the nature of the cornea, of some of its diseases, and of the mode of treatment.

In the first part, Mr. Home says,

“ That I may be understood, in giving an account of the diseases that arise from morbid actions of the straight muscles of the eye, it will be necessary to explain the effects which their natural actions are intended to produce; for these are not confined to the separate, or combined actions of the muscles, but also vary according to the degrees of their contraction.

“ The first and most simple of these effects, is that of moving the eye-balls in different directions.

“ The second is that of making the motions of the two eyes correspond, with such a degree of accuracy, that when an object is viewed with both eyes, the impressions from the object shall be made on corresponding parts of the retina of each eye.

“ The third is that of depressing the eye-balls laterally, which renders the cornea more convex, and pushes forwards the crystalline lens, to adjust the eye to near distances.

“ Distinct vision with two eyes depends upon these different actions of the straight muscles; an imperfection in any one of them, as it renders the organ unfit to perform its functions, must be considered as a disease.

“ Three different diseases occur in practice, which appear to arise from morbid actions of the straight muscles. These are an inability to see near objects distinctly; double vision; and squinting.”

With respect to the first of those diseases, he observes, that as the action of the muscles which adjust the eye for viewing near objects, consists in the greatest degree of contraction, and as this utmost contraction of muscles in general, cannot be easily exerted in a state of disease; therefore, in that diseased state, the viewing of near objects distinctly cannot be accomplished without pain, and sometimes not at all. In confirmation of this observation, he relates some cases, in which muscles that belong to other parts of the body, having been diseased by extraordinary exertions, were rendered incapable of performing such actions as require the greatest exertion; though they

they remained capable of performing all others. And, to the account of those cases, he subjoins the following paragraph :

“ If then we consider the disease which causes the inability to see objects as a strain upon the muscles, and compare it with the same disease in other muscles, there will be no difficulty in accounting for the bad effects produced by every thing that irritates, or weakens the parts themselves, or the general habit : it will follow, that such a mode of practice should be laid aside, and those means adopted, by which the parts can be soothed in their sensations, and quieted and strengthened in their actions, since in that way only the muscular fibres can possibly recover their tone.”

The second disease of the eyes ; namely, that of double vision, depends upon two distinct circumstances ; it takes place, either when the muscles of the eyes do not correspond in their action, or when some change has happened in the refracting media of the eye ; and in either case the images of objects do not fall on corresponding parts of the retina of both eyes. When the disorder arises from the non-corresponding action of the muscles, and, of course, not from an imperfection of the organ itself ; the application must be directed to that end ; namely, to the strengthening of the muscles.

With respect to the third disease, that of squinting, this author observes, that the directions of the two eyes deviate from the proper axis of vision so much, as to render the object visible to one eye only, and not to both at the same time : and he has observed, that, in such persons as have a confirmed squint, one eye is always too imperfect to see distinctly ; hence the image formed in one eye being imperfect,

“ It is in the effort to get rid of the confused image, that the muscles acquire the habit of neglecting to use the imperfect eye. It may also happen, when the eye is so imperfect as not to receive a correct image of any object, that it may have been neglected from the beginning. Distinct vision being at once obtained by the perfect eye, the end is answered, and the mind is never afterwards led to employ the other.”

After a concise review of the different degrees of squinting, this author remarks, that “ where squinting arises from an absolute imperfection in the eye, there can be no cure.”

“ Where it arises from weakness only in the sight of one eye, it may, in some instances, be got the better of ; but, to effect the cure, there is only one mode, which is, that of confining the person to the use of the weak eye, by covering the other ; in this way the muscles, from constant use, will become perfect in the habit of directing the eye upon the object, gain strength in that action, and acquire a power of adjusting the eye ; when these are established in a sufficient degree, the other eye may be set at liberty. The time that will be necessary for the

the cure, must depend upon the degree of weakness of the sight, and the length of time the muscles have been left to themselves; for it is with difficulty they acquire an increased degree of action, after having been long habituated to a more limited contraction."

In the second part, which treats of the nature of the cornea, &c. Mr. H. in agreement with many of the present teachers of anatomy, reckons the cornea amongst the living parts of the human body, and he adduces reasons sufficient to prove the assertion, "In structure and use, the cornea bears great analogy to the elastic ligaments. "It has all the common properties of ligaments, those of elasticity and transparency being super-added."

The rest of the lecture is employed in showing, that, besides the structure and the use, the similarity between the cornea and the elastic ligaments extends likewise to the diseases to which they are alike subject; which, of course, suggests a similar treatment; namely, that of stimulating applications; a practice which, he observes, has been known, and has proved efficacious, during many centuries; that is, from the age of Tobias, who, as is related in the Apocrypha, removed the whiteness from his father's eyes, by applying the stimulating gall of a fish, to the present time.

II. *Observations on Horizontal Refractions, which affect the Appearance of Terrestrial Objects, and the Dip, or Depression of the Horizon of the Sea.* By Joseph Huddart, Esq. F. R. S. p. 29.

In observing the altitude of celestial objects at sea, an allowance must be made for what is called the *dip*, which means the difference between the real and the apparent horizon, and this varies in quantity according as the eye of the observer happens to be situated nearer or further from the surface of the water. But it has been likewise observed, that the Dip varies at different times, though the eye of the observer be always situated at the same height; and this variation has been justly attributed to the changeable refraction of the air in different states of the atmosphere. Now the object of the present paper is to show, that certain appearances at sea cannot be explained upon a uniform variation of refraction; but that they must depend upon some particular law of nature. The author, therefore, supposes that the density of the atmosphere, instead of increasing as far down as the surface of the sea, must decrease from some distance above it; and that the evaporation is the principal cause which prevents that uniform increment of density according to the general law of gravitation.

“ I am inclined,” says he, “ to believe, though I mention it here as a conjecture, that the difference of specific gravity, in the particles of the atmosphere, may be a principal agent in evaporation; for the corpuscles of air, from their affinity with water, being combined at the surface of the fluid from expansion, form air specifically lighter than the drier atmosphere; and, therefore, float or rise from that principle, as steam from water; and, in their rising (the surrounding corpuscles from the same cause imbibing a part of the moisture) become continually drier as they ascend, yet continue ascending until they become equally dense with the air.”

The author relates various observations made by himself at sea, and subjoins the necessary explanations. But, with respect to the peculiar nature of those observations, as also for his manner of reconciling them to the above-stated theory, we must refer our readers to the paper itself; where both the appearances, and the explanations, are illustrated by a plate, with suitable diagrams.

The conclusion of this investigation is by no means flattering; for the author, considering the various and uncertain causes which affect the terrestrial refraction, is led to suspect that an adequate correction for it cannot be obtained.

“ The effect,” says he, “ indicated by the barometer and thermometer is insufficient: and should the hygrometer be improved to fix a standard for moisture in the atmosphere, and show the variations near the surface of the ocean, which certainly must be taken into the account (evaporation going on quicker in a dry than a moist atmosphere) the theory might still be incomplete for correcting the tables of the Dip. I shall, therefore, conclude this paper, by shewing a method I used in practice, in order to obviate this error, in low latitudes.

“ When I was desirous to attain more accurately the latitude of any head-land, &c. in sight, I frequently observed the angular distances of the sun’s nearest limb from the horizons, upon the meridian both north and south, beginning a few minutes before noon, and taking alternately the observations each way, from the poop, or some convenient part of the ship, where the sun and the horizon, both north and south, were not interrupted; and having found the greatest and least distances from the respective horizons, which was at the sun’s passing the meridian, and corrected both for refraction, by subtracting from the least, and adding to the greatest altitude the quantity given by the table; and also having corrected for the error of the instrument, and the sun’s semi-diameter; the sum of these two angular distances, reduced as above— 180° , is equal to double the Dip.”

III. *Recherches sur les principaux Problemes de l’Astronomie Nautique.* Par Don Josef de Mendoza y Rios, F. R. S. p. 43.

This long paper, which is in the French language, is divided into two parts, the first of which contains the problems that relate to the determination of the latitude of a vessel at sea, by means

means of two altitudes of the sun ; and likewise the computation of the horary angle of a star from its observed altitude, together with that of the height, from the horary angle. And the second part treats of the method of determining the true, from the observed apparent distance of the moon from the sun, or from a star, for the purpose of calculating the longitude of a ship at sea.

The author examines those problems in a general manner, and gives not only the direct solutions ; but also the methods of approximation, under such general formulas as may be applicable to all the variety of cases ; and to this, he adds an appendix, containing six examples illustrative of the above-mentioned problems.

This elaborate paper is followed by an extract of a letter from Henry Cavendish, Esq. to the author, containing an improvement on the method of reducing the lunar distances.

IV. *On the Nature of the Diamond.* By Smithson Tennant, Esq. P. 123.

The combustible nature of the diamond, which, from two very different properties, was suspected, by Boetius, and by Newton, was not many years ago proved by actual experiment ; and it was found, that though the diamond is capable of resisting the most intense heat, which human art ever applied to it, when the air is actually excluded from it ; yet that, with a sufficient quantity of respirable air, the heat of no extraordinary furnace would burn and consume a diamond, as if it were a piece of charcoal. Mr. Lavoisier, by means of a large burning glass, consumed a diamond in a quantity of air that was confined in a glass vessel ; and he found, that the confined air had thereby been partly converted into fixed air, which indicated a strong resemblance of the diamond to charcoal. The author of the paper now under our consideration, advances one step further, and asserts, that the diamond is nothing more than crystallized charcoal, and he establishes his assertion, on the result of the following experiment. Two grains and a half of small diamonds, and a quarter of an ounce of nitre, were put in a tube of gold, having one end closed, and having a glass tube fitted to its other extremity. The tube was then kept in a degree of heat sufficient to burn the diamonds, which, when nitre is used, needs not be very great, for about an hour and a half. The residuum was found to consist of nitre partly decomposed, and of aerated alkali ; the alkali of the decomposed nitre having imbibed the fixed air of the diamonds, which had themselves disappeared.

Our

The author then endeavoured, by means of a circuitous chemical process, to ascertain the quantity of fixed air, which had thus been separated from the diamonds, and imbibed by the alkali; and found this quantity to be nearly equal to that which a piece of charcoal, equal in weight to the diamonds that were consumed, would yield by combustion in respirable air.

Without meaning to detract from the author's ingenuity in this investigation, we could wish that the produce of the combustion of diamonds might be tried and ascertained in a simpler, larger, and, of course, a more conclusive way.

V. *A Supplement to the Measures of Trees, printed in the Philosophical Transactions for 1759.* By Robert Marsham, Esq. F. R. S. P. 128.

This short paper contains some remarks concerning the growth of trees; the principal of which is, that transplanted trees grow larger in the same length of time, than those which grow from the seed in the same place; "hence it is better to plant a grove, than to raise one from the seed. The expence of planting is inconsiderable, and the planted trees are full as good and handsome; and many years are saved, besides the extra growth of planted trees."

The paper ends with a table of the aggregate increase in circumference of different trees, divided into tenths of inches of their annual growth.

VI. *On the periodical Changes of Brightness of two fixed Stars.* By Edward Pigott, Esq. P. 133.

Mr. Pigott adds two more stars to the number of those, whose brightness changes periodically. The first of those stars is in *Sobieſki's Shield*, about one degree distant from the star marked with the letter *l*, in that constellation. Its mean right ascension in time, is 18h 36' 38" 5, and its declination is 5° 56' south. Its brightness varies from that of the 5th magnitude, to that of about the 7th; and the period of its variation is, from a mean of four observed periods, 62 $\frac{3}{4}$ days, as nearly as can be determined.

"For," says the author, "while I am now writing, in the month of August, its changes seem different from those of the four preceding periods; and how these perturbations will terminate, cannot be settled in the present account, as I mean here to conclude it."

The other variable star is in the *Northern Crown*. Its mean right ascension in time is 15h 40' 11" 4, and its declination 28° 49' 30" north.

“ In six weeks it had increased to its full brightness, the middle time of which was August 11, 1795. At its full brightness it was of the 6-7th magnitude, and remained the same without any perceptible alteration for about three weeks and a half in decreasing to the 9-10th magnitude, and disappeared a few days after. Having reappeared in the following April, 1796, it was, on the 7th of May, again of the 9-10th magnitude, and increasing nearly in a similar manner as on the 20th of June the preceding year; which completes all its changes, and gives a period of ten months and a half.”

But this period is subject to great unsteadiness; more so, this writer thinks, than any of the other variable stars, whose periods have been ascertained;

“ For,” says he, “ having increased as before with tolerable regularity, till it attained the 7-8th magnitude, it then kept wavering between those magnitudes, and is still so at the present time (August) that I am closing my account of it.”

This paper is accompanied with a plate, in which the stars contiguous to the above-mentioned variable stars, are accurately delineated for the assistance of future observers.

VII. *Experiments and Observations, made with the View of ascertaining the Nature of the Gaz, produced by passing Electric Discharges through Water.* By George Pearson, M. D. F. R. S. P. 142.

A letter of Messrs. Paets Van Troostwyk, and Deiman, containing some remarkable experiments concerning the conversion of water into an explosive aerial fluid, by means of electrical discharges, and, *vice versa*, the conversion of this aerial fluid into water, was originally published in the *Journal de Physique*, for Nov. 1789; and an English translation of it was afterwards published in London.

Dr. Pearson having repeated, varied, and analyzed these experiments, gives an account of this investigation in the present paper. After enumerating the difficulties which attend the performance of those experiments, and such particulars as may ensure success, he proceeds to describe the principal experiments out of a great number, which he had performed in the course of about two years; and this description is illustrated by a delineation of the apparatus, in one plate.

The limits of our publication not admitting the insertion of an abstract of those experiments, which could not be done with sufficient conciseness and perspicuity, we shall only subjoin the author's fair and judicious conclusions, which are as follows:

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“ The mere concussion by the electric discharges, seems to extricate not only the air dissolved in water, which can be separated from it by boiling and the air-pump, but also that which remains in water, notwithstanding these means of extricating it have been employed.

“ The quantity of this air varies in the same, and in different waters, according to circumstances. New-River water, from the cistern, yielded one fifth of its bulk of air, when placed under the receiver of Mr. Cuthbertson's most powerful air-pump; but, in the same situation, New-River water taken from a tub, exposed to the atmosphere for a long time, yielded its own bulk of air. Hence the gaz produced by the first one, two, or even three hundred explosions in water, containing its natural quantity of air, is diminished very little by an electric spark.

“ The gaz or air, thus separable from water, like atmospherical air, consists of oxygen and nitrogen, or azotic gaz; which may be in exactly the same proportions as in atmospherical air, for the water may retain one kind of gaz more tenaciously than the other; and, on this account, the air separated may be better or worse than atmospherical air, in different periods of the process for extricating it.

“ The nature of the gaz, which instantly disappears on passing through it an electric spark, is shewn by

“ (a) This very property of thus diminishing; and by the following properties:

“ (b) A certain quantity of nitrous gaz instantly disappeared, apparently composing nitrous acid, on being added to the gaz (a); oxygen gaz being added to the residue after saturation with nitrous gaz, and an electric spark being applied to the mixture of gazes, well dried, a considerable diminution immediately took place, and water was produced.

“ (c) Combustion from hydrogen and oxygen gaz took place, when the tube was about three fourths full of gaz; which was confirmed by passing an electrical discharge, under the same circumstances, through a mixture of hydrogen and oxygen gaz.

“ (d) Combustion from hydrogen and oxygen gaz took place, when the points of the compasses were accidentally applied to the part of the tube containing gaz; which was confirmed by passing a discharge, under the same circumstances, through a mixture of hydrogen and oxygen gaz, while the points of the compasses were applied to the tube.

“ (e) The observations made of the kindling of gaz in small quantities, from time to time, during the process of obtaining it, particularly while it was ascending in chains of bubbles, or was adhering to the funnel of the tube, confirm the evidence in favour of this gaz being hydrogen and oxygen gaz.

“ The evidence contained under the heads (a) (e), considered singly and conjunctively, I apprehend, must be admitted by the most rigorous reasoner, to be demonstrative that hydrogen and oxygen gaz, were produced by passing electric discharges through water.

“ With regard to the origin and mode of production of these two gazes, our present observations and experiments do not afford complete demonstrative evidence; but, although some hypotheses must be admitted

admitted, I conceive, that the body of evidence we possess, can afford a satisfactory interpretation of the phænomena."

VIII. *An experimental Inquiry concerning Animal Impregnation.* By John Haighton, M. D. P. 159.

After taking notice of the difficulties which have always obstructed the investigation of this obscure subject, Dr. Haighton lays down the facts, which the experiments of other physiologists, and especially those of De Graaf, have ascertained concerning animal impregnation. He then proceeds to relate his own experiments and observations, which were made for the purpose of investigating the proximate cause of impregnation, and divides the paper into three sections; viz. "1st, What are the evidences of impregnation? 2ndly, What is the proximate cause of impregnation? And, 3dly, Under what form do the rudiments of the fœtus pass from the ovary to the uterus?"

In the first section, after the recital of some experiments made upon rabbits, he concludes with the following observation:

"Which is, that in the great variety of experiments on brute animals, which my physiological inquiries have led me to conduct, as well as in the extensive opportunities I have had of observing the ovaries in the human subject, I have never seen a recently formed corpus luteum, unattended with some circumstance or other, connecting it very evidently with impregnation. I have more than once seen a recently formed corpus luteum in the human subject, without a fœtus. Nay, even in a subject, where there has been a kind of hymen; but the uterus, in these cases, has borne the marks of an early and recent abortion."

In the second section, the author examines the opinions of the principal physiologists, such as Morgagni, Roese, Swammerdam, Spalanzani, &c. and then relates some of his own experiments, which enable him to make the following deductions:

"1. The semen, by its presence, stimulates either the vagina, or uteri, cavity of the uterus, or all of them.

"2. The impression made on these, is propagated to the ovaries, by consent of parts.

"3. One or more of the ovarian vesicles enlarges, projects, bursts, and discharges its contents.

"4. During this process in the ovary, the tube is undergoing a state of preparation, for the purpose of embracing the ovary, and receiving the rudiments of the fœtus.

"5. This preparation consists in part of an increased turgescence of its vessels, and a consequent enlargement of its fimbriated extremity. When thus prepared, it approaches the ovary,

“ 6. After the tube has performed its office, by a peristaltic motion, commencing at the fimbriæ, and terminating at the uterus, it gradually returns to its former situation and condition.

“ 7. While these different actions are going on in the appendages of the uterus, others, not less important to the design of nature, are instituted in the uterus itself: for the tunica decidua, where it is obvious, is formed ready to secure firmness of connexion, between the tender ovum and internal surface of the uterus, until a proper attachment, by means of placenta, can be effected.

“ 8. By way of guarding, with additional security, against a premature escape of the ovum, an apparatus, seated in the neck and mouth of the womb, now begins to develope its real structure, and perform its proper action, consisting in the secretion of a mucus-like substance, sufficient in quantity to fill completely the whole length of the neck, and by that means, to seal up the communication between the cavity of the uterus and vagina.

“ 9. Nor does the care of nature, for the preservation of the new animal, terminate here; for while she is, by various means, forming and perfecting her work, at least, as far as comes within the province of the uterine system, she is, at the same time, making preparation for its nourishment after birth, by instituting the proper secretion of the breasts.”

In the last section, the author briefly examines the opinions of De Graaf, Valisneri, and Haller, to which he subjoins the result of his own observations; which is, that before the sixth day, no distinction of parts is to be observed in the ovum of the rabbit;

“ But,” says he, “ after this time, the substance has firmness sufficient to admit of preservation in spirits.

“ This acquisition of figure, does not depend so much on a difference of consistence, as on the formation of membranes inclosing this substance. These membranes, when in a more advanced state of formation, are known by the names of *chorion* and *amnios*. The product of conception being arrived at this stage, may, with some propriety, be called an ovum, as it has acquired a determined figure; but the different constituent parts of it are not apparent at this early period; on the tenth day, in the rabbit, an opaque spot is seen in this ovum, which increasing daily in its bulk, progressively manifests the formation of the fœtus.”

Upon the whole, it may be observed, that the light which this paper throws on the subject, extends no farther than an enumeration of appearances in the various states of impregnation: but that the immediate cause of conception, the nature of the dim speck, which is afterwards unfolded into a perfect animal, and the mechanism of its successive changes, are, notwithstanding this author's strenuous exertions, still to be reckoned amongst the *arcana* of nature.

IX. *Experiments, in which, on the Third Day after Impregnation, the Ova of Rabbits were found in the Fallopian Tubes; and, on the Fourth Day after Impregnation, in the Uterus itself: with the First Appearances of the Fœtus.* By William Cruikshank, Esq. P. 197.

This paper contains an account of twenty-nine experiments, made by the author, on rabbits; the result of which, warrants the following general conclusions:

“ 1. The ovum is formed in, and comes out of the ovarium after conception.

“ 2. It passes down the fallopian tube, and is some days in coming through it.

“ 3. It is sometimes detained in the fallopian tube, and prevented from getting into the uterus.

“ 4. De Graaf saw one ovum only in the fallopian tube. I saw thirteen in one instance, five in another, seven in another, and three in another, in all twenty-eight.

“ 5. The ovum comes into the uterus on the fourth day.

“ 6. De Graaf did not see the fœtus 'till the tenth day; I saw it on the eighth.

“ 7. These experiments explain what is seen in the human female.”

A plate is annexed to this paper, which exhibits the ova in different states and situations; the fœtus when it first becomes visible, as also in a more advanced state; a fallopian tube, with the ovarium, and a corpus luteum.

X. *Letter from Sir Benjamin Thompson, Knt. Count of Rumford, F. R. S. to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S. announcing a Donation to the Royal Society, for the Purpose of instituting a Prize Medal.* P. 215.

Though this letter cannot be reckoned among the philosophical papers, it may, nevertheless, be with propriety called a valuable communication. It announces the donation of one thousand pounds in the three *per cent.* Consolidated Bank Annuities, from Count Rumford to the Royal Society, for the purpose of instituting a biennial prize medal; viz. that the collected interest of it be given once, every second year, as a premium to the author of the most important discovery made during the two preceding years, on heat, or on light. The Count leaves it to the President and Council of the R. S. to settle the formalities, and to judge of the merits of the candidates; but with respect to the prize itself, he requests that the premium be given in two medals, struck in the same die, the one of gold, and the other of silver; and of such dimensions, that both of them together, may be just equal in intrinsic value, to sixty pounds, which is the amount of the interest of one thousand pounds

pounds for two years. The Society accepted the donation and acceded to the conditions.

Meteorological Journal, kept at the Apartments of the Royal Society, by Order of the President and Council.

This meteorological journal is placed as an appendix, at the end of the volume. It consists, as usual, of eleven columns; viz. 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, viz. at seven or eight o'clock in the morning, and at two in the afternoon; the 4th, is 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 weather.

From this journal it appears; that, during the year 1796, the mean height of the thermometer, without doors, was $50^{\circ} 5$; the mean height of the barometer was 29,89 inches; the mean height of the hygrometer was $74^{\circ} 6$; and the quantity of rain which fell through the whole year, was 14,779 inches, which is less than that of the preceding year. But the greatest height of the thermometer, was observed at two o'clock on the 22d of August; it amounted to 80° : its least height was observed on the 25th of December, at 8 o'clock in the morning, and it was 5° . The least height of the barometer was 28,94 inches, which took place on the 30th of May; and its greatest height, 30,55 inches, was observed on the 25th and 26th of October.

ART. III. *Poems, by Thomas Hoccleve, never before printed; selected from a MS. in the Possession of George Mason. With a Preface, Notes, and Glossary.* 4to. 114 pp. 6s. 6d. Leigh and Sotheby. 1796.

THE present age, distinguished by a fondness for the productions of our early poets, has given the highest encouragement to every attempt for recovering and restoring whatever remains of ancient genius. Of this fondness, a very unfair advantage has been taken; and we need not remind our readers of the spurious compositions, which, under ancient names, real or fictitious, have been palmed upon the public. It gave us, therefore, peculiar pleasure to see a volume published, containing

taining antique poems never before printed, not of an imaginary, but real bard.

THOMAS HOCCLEVE* (or, as he has been more usually named, OCCLEVE) has been called the scholar or disciple of Chaucer; for, having attained the age of thirty†, at the death of that great poet, he lamented his loss in some very pathetic lines, introduced into the Prologue to a long poem of his, *De Regimine Principum*, wherein he calls him his "mayster," whom, however, it must be confessed, he follows "*Haud passibus æquis*. For, after the earnest and excusable attempts of the editor, to vindicate and defend his favourite, an impartial judgment must subscribe to the sentence passed upon him by Warton‡, that, considered as a poet, Hoccleve is, upon the whole, but a feeble writer§. Nor will the present publication afford much reason to alter this opinion; although the Invocation of Health, which stands first in the volume, is rather spirited. We have here only *six* poems, "selected out of seventeen, which make the whole of a MS. in the editor's possession;" that came "into his hands at the well-known auction of Dr. Askew's MSS. in 1785."

Of the whole seventeen, the editor gives a short account, in his Preface. The six poems here printed have most of them French titles, to the following purport:

I. The Misrule of T. Hoccleve; in stanzas of eight lines, 448 verses.

II. The Balad and Song to Mayster H. Somer, when he was Under-Treasurer. The balad is in stanzas of eight lines, and is followed by a song, or rowndel, of fourteen lines; in all 46 verses.

III. A Balad, sent by the Court of Good Company to his Honour Sir Henry Somer, Chancelor of the Exchequer, and

* So his name is spelt in the editor's MS. wherever this poet speaks of himself.

† The present editor thinks, that Hoccleve was most probably born about the year 1370, and concurs with Tanner, in supposing that he died in 1454 (pp. 1, 4).

‡ Hist. of Eng. Poets, II. 38.

§ In opposition to Warton's, this editor quotes the opinion of William Brown, an early pastoral writer; who says, Hoccleve drank

" Deeply, as did ever one
In the Muse's Helicon."

But we know how cheaply praises of this sort are bestowed; and Brown's decision will not acquire much weight from an encomium on the "harmony" of our poet's numbers, produced at the end of this article.

one of the said Court. In stanzas of eight lines; 70 verses.

IV. To the King [supposed Henry V.] In stanzas of eight lines; 24 verses.

V. A. de B. C. de D. &c. [the names of the poet's creditors]. It is an address to Carpenter, Bishop of Worcester, then in some great office, to procure him protection till he can pay them. Four stanzas of eight lines; 24 verses.

VI. Has no title, but is addressed to Richard, Duke of York, father of King Edward IV. In eight stanzas of nine lines; 72 verses.

The whole, we see, are but 688 lines, of a poet who was very voluminous. These relate entirely to the author's private life, and personal character: yet, as they afford a good specimen of the language and versification which prevailed in the days immediately subsequent to Chaucer, and add something to our knowledge of the habits of life and manners of the time, this small volume would not have been unacceptable to the antiquary and critic, had the mode of publication been such, as ought to have been expected from a faithful or judicious editor.

Here too the road was so plain and easy, that we wonder how it could possibly be mistaken. Where there are many manuscript copies of a work to be collated, or various editions to be compared, each, perhaps, abounding with numerous corruptions, an editor may not always be successful in selecting the most approved readings, or be able to satisfy a very exact critical expectation. But, in the present case, there was only one manuscript, and that written near the author's time; and so very correct, that it had nearly all the merit of an autograph. Yet, strange to tell, the author's text is here exhibited with such strange distortions, and studied innovations, as must rank the book among the most unfaithful editions of any of our ancient poets. This is the more inexcusable, as the editor had before his eyes, and (as appears from his Glossary) constantly in his hands, that excellent model, *Chaucer's Canterbury Tales*, published by *Mr. Tyrwhitt*, whose learning, genius, taste, and judgment, added to his great fidelity and correctness, have rendered that book a perfect standard by which to judge of the merit of similar publications. *Mr. Tyrwhitt* pronounced *Urry's* edition of Chaucer the very worst that was ever published of that poet; because having formed to himself an hypothesis concerning Chaucer's versification, he selected out of all the copies, every where, such lines as suited his own system: but what would he have said, if *Urry* had also, in his edition, distorted and disjointed the several syllables of the
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very words of the text, in order to adapt them to his own theory. This is precisely what the present editor has done in these poems of Hoccleve, which are printed unlike any thing that was ever before presented to the world.

Having laid it down as a postulatum not to be disputed, that Hoccleve's metre was precisely the modern versification of ten syllables, and that he, the editor, had the sure key to it, he has, throughout, divided the words in such a manner, as to make every line produce, or exhibit, that precise number of syllables; and, having formed to himself a Procrustes's bed, he stretches out, by subdivision, or reduces, by contraction, every verse to the proposed extension. By this operation the same word is, in one verse, a monosyllable, and in another a dissyllable; nay, sometimes both in the same sentence, and even the same line.

Thus we have "tonge", a monosyllable, in v. 211, and certainly right, because ascertained by the rhyme; but, in v. 265, it is printed "ton-ge", a dissyllable, to suit his hypothesis. So is "trouthe", in v. 286, and "trou-the" in v. 283; "herte", in v. 135, and "her-te" v. 134, 136; "tyme" v. 243, and "ty-me" v. 325; "sonne" II. v. 34, 39, 45, and "son-ne" II. v. 1, 6; "our" III. v. 51, and "ou-re" III. v. 53, &c. &c. Nay, we have "lyte and ly-te" v. 92; an old proverbial expression for "little and little;" as if we could possibly suppose, that any mouth could, in one and the same breath, pronounce one and the same word in two different modes. These instances are given out of innumerable others of the same kind, which occur in every page; but in these the editor generally avails himself of the final *e*, which the old orthography so liberally, and beyond doubt redundantly, added to the termination of words and syllables; but even these failing, he scruples not to add the final *e* himself, and to coin a dissyllable for his purpose. Of this we have a remarkable instance in the word "all", which happens to occur no where in the MS. with the final *e*, and has, in every poet, from the very Saxon times, been used only as a monosyllable, being expressly given as such by Hoccleve; see "al" v. 32, and p. 60, v. 5; and "all" v. 77, where it rhymes to "fall" and "call", &c. Yet, to extend the verse to ten syllables, he adds himself a final *e*, and prints it "al-le", in v. 4, and v. 447.

But he makes elsewhere ample amends, by condensing, into monosyllables, the following words, notoriously of two syllables, viz. "herkne" v. 263 (see his note); "hindre" v. 353; "lucre" v. 365; "people" v. 228, 276; "reckne" No. V. v. 12; "simple" v. 424; and "suffre" v. 151 (see the note) "souffre" v. 288 (though he himself elsewhere allows the last

to be dissyllables. See "suffre" No. V. v. 28; and "souffre" No. VI. v. 20, &c.) These, however, being generally followed by the open vowels, afford him some pretence for such distortion; but, in No. V. v. 1, we have "maistr' carpenter", in which "maistre" is, forcibly, made a monosyllable, though followed by a consonant. Nay, we have, in p. 80, even three syllables squeezed into a monosyllable, to be pronounced "thodr", although, in the note, it is confessed to be "the ordre, in the MS. but metre requires the contraction." That is, the editor's hypothesis so requires it. Yet nothing, but the most blind adherence to such hypothesis, could have prevented him from seeing, from the very first, that such was not the metre of Hoccleve, otherwise such violent distortions could not have been necessary; and that, by these mechanical operations, any prose line of the editor's own, might be formed into as good metre. Take, for example, the above words of his own note, printed exactly in the same manner:

"But metr' requi-res thé contrac-ti-on."

The truth is, our earliest poets, and especially this author, Hoccleve, had not formed their metre into such exact versification as a correct ear now requires; but were content to have a line sometimes redundant, and sometimes deficient, in a syllable or so: and for this we have the positive authority of Hoccleve himself, who, in a kind of apology to "that worthy Prince Edward (afterwards King Edward the Fourth) confesses that he is often guilty of "meeting amis." (P. 80.)

We hope to be excused for descending to this minuteness, being desirous, by the fullest display of its futility, to explode a mode of publication, which cannot be too strongly censured, as it tends to corrupt the text of all our ancient poets; and if, in this instance, it had been connived at, every puny editor might have been encouraged to twist and distort, to some favourite system, whatever compositions he undertook to republish. At the same time, we declare, that if the errors we have exposed, had been confined to the "Essay on Hoccleve's Versification," and not introduced into the text itself, we should have left them to the private censure of every judicious reader.

From the poet himself, it may be expected we should now give a few extracts. The first piece here printed, is intitled *LE MALE REGLE, (or Misrule) DE T. HOCCLEVE*: being a very full confession of the author's various indiscretions in the conduct of his life; which having brought on poverty and disease, is not improperly thus addressed to *HEALTH*: (this will also show the editor's mode of printing the text.)

"O pre-

" O precious tresor incomparable,
 O ground and roo-te of prosperitee,
 O excellent riches-se commendable
 Aboven al-le that in eer-the be,
 Who may sustee-ne thyn adversitee* ? 5
 What wight may him avante of worldly welthe,
 But if he fully stand in grace of thee,
 Eerthely god, piler of lyf, thou helthe ?
 Whil thy pow-ér and excellent vigour
 (As was plesánt unto thy worthynesse) 10
 Regned in me, and was my governour,
 Than was I wel; tho felt I no duresset,
 Tho farsid was I with hertes gladnése :
 And now my body empty is, and bare
 Of joie, and full of seekly hevynesse,
 Al peore of ese, and rych of evel fare." 15

We cannot help here remarking, in this extract, from an ancient MS. apparently written near the author's time, how near the orthography approaches to the present standard; and if compared with the orthography in the poems attributed to Rowley, and even the late pretended autographs of Shakspeare, the difference is very remarkable, between the modest simplicity of the former, and the uncouth and overcharged extravagance of these.

In the enumeration of his follies, Hoccleve, like Rousseau, appears to be under no reserve in disclosing any-traits of his character, however disgraceful; such as cowardice, for instance, which we may wonder that, in so martial an age, he should thus freely confess in the following passage. Speaking of the evils in frequenting taverns, he says, (p. 39)

" Of him, that hauntith taverne of custúme,
 In shor-te wordes the profyt is this
 In double wyfe; his bágge it shal consume,
 And make his ton-ge speke of folk amis :
 For in the cup-pe selden† founden is, 165
 That any wight his neigheburgh commendith.
 Beholde and see, what ávantage is his,
 That God, his freend, and eek him self offendith.
 But oon ávantage in this case I have :
 I was so ferd with any man to fighte,
 Cloos kepte I me; no man durste I deprave
 But rowningly : I spake no thyng on highte :

* In the foregoing passage, v. 5, *adversitee*, is interpreted by the editor, "*adverse influence*." In some of the following, we shall not confine ourselves to his Glosses.

† V. 12, *duresse*, hardship; v. 13, *tho*, then; *ib. farsid*, stuffed; v. 15, *seekly*, sickly.

‡ V. 165, *selden*, seldom.

And yit my wil was good, if that I mighte
 For lettynge of my manly cowardyse,
 That ay of frokes impressid the wighte : 175
 So that I durf-te medlen in no wyfe*.

We shall now give a specimen of the moral instruction, occasionally interspersed in this poem. The following contains good advice to great personages.

“ Al be it that my yeeres be but yonge,
 Yet have I seen in folk of hy degree,
 How that the venym of Faveles tonge 210
 Hath mortifi-ed hir prosperitee,
 And brougūt hem in so sharp adversitee,
 That it hir lyf hath also throwe adoun :
 And yet ther can no man in this contrée 215
 Unnethe eschu-e this confusioun†.
 Many a fervant un to his lord feith,
 That al the world spekith of him honour,
 Whan the contrarie of that is sooth in feith ;
 And lightly leaved is losengour : 220
 His hony wordes wrappid in erroür
 Blyndly conceyved been, the more harm is,
 O! thou, Favele, of lesynges auctour,
 Caustif al day thy lord to fare amist‡.”

These specimens will sufficiently show the poet's manner and versification, as also the liberties taken by the editor with his author's text. To it he has subjoined marginal Notes, a great proportion of which are taken up in vindicating his hypothesis, concerning the *metre*, which has been already considered. Of the rest, many are frivolous, others founded on mistake, and though their number is sufficiently exuberant, some important passages are wholly passed over, without explanation. We shall give a specimen or two of each.

Among the trifling and frivolous, we rank the following :

P. 34. Note on the difference between *small* and *little*, which, till now, have always been considered as synonymous.

* V. 170, *ferd*, afraid; v. 171, *deprave*, vilify, (rather depreciated); v. 172, *rotwingly*, whisperingly; v. 174, *lettynge*, hindering; v. 175, *wighte*, weight; v. 176, *medlen*, meddle.

† V. 210, *farvele*, flattery; v. 211, *hir*, their; v. 214, *throwe*, thrown; v. 215, *unnethe*, scarcely; ib. *eschue*, avoid.

‡ V. 219, *sooth*, truth; the meaning of this line is clear enough, i. e. “When, in faith, the contrary of this is truth;” yet this editor explains faith, by “truth,” in his Glossary, and wholly omits *sooth*; v. 220, *leaved*, believed; ib. *losengour*, flatterer; v. 223, *lesynges*, lies, falsehoods.

P. 31. On *lym*, or limb; he cannot understand the phrase, *the feendes lymys*, though we have still the vulgar expression of "Limbs of the devil."

P. 37. He has a refinement on the omission of *Saint* before *Poule*, or Paul; which yet was the common ancient idiom. Who has not heard the proverbial expression, "as old as Powl's?"

The following we conceive to be founded on mistake:

P. 45. *Poesie*, he thinks, means *musical enchantment*; whereas, it refers to the SONG of the Mermaid or Syren; to exclude which, Ulysses, in the preceding stanza, stopped his ears.

P. 50. *Virtuous gladness*, &c. By *virtuous*, he understands here, *salubrious*; as we have still the phrase, "the *virtue* of medicines." Why may it not be used here in the usual moral sense?

P. 53. *What is me?* he pronounces to be an ellipsis, for *What is come to me?* rather an ancient idiom, for *what am I?* like the similar old phrase, "*wo is me*, for I am woe, or woeful."

Among the passages which required explanation in the notes, we consider the following:

P. 43. Hoccleve says, v. 233,

"Who so that list in the book of nature
Of beestes rede, therin he may see,
If he take hee-de of the Scripture
Wher it spekith of mermaides in the see," &c.

The annotator should have shown, as he might have done, from Chaucer, that *the Scripture* here only means, in general, "the writing," not "Holy Writ;" for in the Knight's Tale, the old bard, describing a statue of Mars, tells us, there were fixed on the head

"Two figures
Of Sterris that ben clepid in *Scriptures*
That one Puella, t'other Rubens." See Urry's Gloss. &c.

The work concludes with a Glossary, which takes up near one fourth of the volume, and would deserve the praise of industry; if, on looking into it, we did not find it both defective and inaccurate.

We shall instance a few of the omissions and mistakes which occurred, on no very studious inspection.

Of the former, namely, words omitted, are, *Aght*, v. 319, aught; *cowde*, v. 154, knew; see Urry's Gloss.; *gore*, v. 31, a plait, or fold; *lyme*, v. 244, catch, or entangle; *sooth*, *sonthe*, v. 219, &c. truth; *throwe*, v. 214, thrown; with many others.

Of words, whose explanation is defective, or mistaken, are, *feith*, v. 219, truth; it is "faith"—see above in the marginal explanation of this line; *gleede*, burning coal; it is "red-hot glowing coal"; *leet* (*passim*) stop; he should have referred to the word in its more modern form, *let*, stop, hinder. The same in *leste*, *liste*, &c. *Mate*, IV. 23, fell; it is to "subdue, confound, crush"—see Johnson; *moot*, v. 75, 398, must; it is "mought, might"—see Johnson; *rebel*, v. 65, disinclined; this is only the common word "rebel"; *shent*, v. 375, ruined; this is "disgraced", being the participle of *shend*, "to disgrace"—see Johnson; *soghte*, v. 43, paid homage to; this is only the old spelling of the modern word *sought*; *trete*, v. 437, declare; it is only the common word *treat*, omitting the particle *of*, "treat of"; *tyde*, VI. v. 38, happen; this is only the contraction of "beide"; *wacch*, v. 305, 322, late revel; this is only the common word *watch*, used in the sense of "watchfulness"; *willynge*, II. v. 10, supplication; it is only the participle of *to will*, used as a substantive for "will or desire"; *y-tugged*, v. 197, conveyed; who has not heard of "tugging at the oar"? He says he was *y-tugged to and fro* by the boatmen; i. e. "they rowed him about in their boat," &c. These are only a few of the mistakes, which are numerous, and might, many of them, have been avoided, by only looking into Johnson's Dictionary, though that is not a professed glossary of obsolete words.

The editor would deserve to be commended for referring, at the end of every word, to his authority, for the interpretation he gives; as *Doug. Vir*; the Glossary to Gawin Douglas's Virgil: *Tyr*; Tyrwhitt's Glossary to Chaucer, &c. But when he only refers to G. Gower; L. Lydgate, &c. without producing the passages, we have every reason to suppose he has mistaken the sense of those writers, as much as he has that of his author, in the disputable points for which he should adduce them.

But whatever defects it may have in other points, he has found out one use for his *Glossary*, which is quite novel, and such as we conceive, no vocabulary of obsolete words ever before exhibited. He has made it the vehicle of satire, or private pique: for, to some such cause we must attribute the strange, but virulent, attack on the late Dr. Johnson; which, for fear we should not recollect that it was made, *with perfect safety*, after the death of that great and extraordinary man, he has chosen to throw into the form of an *epitaph*; and has introduced it into his Glossary, under the word *skill*, as a compliment, we suppose, to his own dexterity, and the happy address he has displayed in the mode of its introduction. Yet we cannot but repeat,
that

that if, instead of abusing, he had consulted this eminent Lexicographer a little more in compiling this Glossary, it would have been greatly to its advantage; as we have shown in several of the words mistaken above.

“*Skill*”, v. 299, he interprets “*reason*”; and quotes, for this usage of the word, a passage from Shakspeare’s *Winter’s Tale* (Stevens’s edit. 1793, VII. 130) which, he says,

“Is properly” so “explained by Warburton; whose explanation is adopted by Johnson and Steevens. Yet Johnson, in his Dictionary, gives no such sense of *skill*, but produces this very passage as an example of its other senses. One should really suspect, that the Lexicographer had not collected his authorities for himself, nor even revised them when collected for him. Such a supposition might clear him of downright stupidity, but to the impeachment of his common honesty—in dealing with the public.”

He then, affecting to exempt Johnson’s *moral failings* from his animadversions, which he would be thought to confine to his *literary deeds*, introduces this effusion of posthumous abuse in his mock epitaph: the whole being completely original and unique. This, at least, we believe, is the first time that an impeachment of any one’s *common honesty* was grounded on his omitting *one* meaning of a word in a Dictionary.

How this attack on the *honesty*, can be distinguished from his animadverting on the *moral failings* of the dead, we shall leave the editor to explain; and shall only observe, that Johnson’s Dictionary was published many years before he collected his Notes on Shakspeare; and, in the last edition, by Steevens, in 1793 (which, in justice to his subject, this editor ought to have consulted) this forced interpretation of the word *skill*, by Warburton, is produced only to be confuted and exploded: which may have been also Johnson’s opinion when he revised his Dictionary. So that, were we equally disposed to be severe, this charge of stupidity, if not of dishonesty, might not unfairly be retorted.

The Epitaph itself is a curious composition, considered merely with regard to its inscription-style*; and will amuse

* How the writer excels in this style, will appear from the manner in which he, at the beginning of the volume, has inscribed his work to a nobleman of great literary merit, under whose vigilant superintendance the British Navy hath risen to a pitch of glory unparalleled in the history of the world.

TO
 THAT INTELLIGENT
 FRIEND OF LITERATURE,
 GEORGE JOHN, EARL SPENCER,
 THESE POEMS OF HOCCLEVE
 MOST SATISFACTORILY
 THEIR EDITOR INSCRIBES.

the critic, to whom we refer it. Among other objects of censure, he selects his Failures in Poetry; and it is no wonder that an editor could have no relish for the beauties of Dr. Johnson's London, and Vanity of Human Wishes, &c. who could select the following lines for his admiration. They are part of the Address to Health, p. 29.

Had I thy pow-er knowen or this yore;
As now thy so compellith me to knowe, 30
Nat sholde his lym han cleved to my gore
For al his aart, ne han me broght thus lowe;

On the two last verses he has this curious note:

“ V. 31 and 32. Lines like these might well occasion W. Browne to say of Hoccleve, in the beginning of the seventeenth century,

“ There are few such swains as he
Now a dayes for harmony.”

We shall not trouble our readers with any further extracts from a publication so much less worthy of their attention, than it ought to have been. We may fairly, conclude, by addressing to the editor himself, in behalf of Johnson, the very words which he used against him: by which also the reader may judge, in some degree, of the beauty of the composition.

TO THE MANES OF ‘THIS’ POET AUGUST,
WHOM ——— SLANDERED IN HIS GRAVE,
BE THIS AN EXPIATORY OFFERING.

ART. IV. ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ. *Euripides Hecuba, ad fidem Manuscriptorum, emendata, et brevibus notis Emendationum potissimum rationes reddentibus instructa. In usum studiosæ Juventutis.* Londini, impensis G. and T. Wilkie, Paternoster-Row. 2s. 6d. 1797.

IT has long been a subject of real concern among scholars; that Professor Porson* has so seldom permitted the public to reap the benefit of his knowledge. While those who have had any opportunity of access to him, have been astonished and delighted with the accuracy and variety of his learning, and the readiness with which he can at all times apply it to use; the world at large has, comparatively, been but little indebted to his

* We scruple not to name the Professor as the editor of this play, since internal testimony alone would induce us, without hesitation, to inscribe the work to him.

his industry or his acuteness. At length, however, we may indulge the hope, that the unrivalled attainments of this illustrious scholar, will be communicated as liberally as they have been acquired successfully. Already is he known to have bestowed indefatigable pains upon the manuscript Lexicon of Photius; which, no doubt, would have been presented to the public ere this, but for an accident, which the patience and zeal of this great scholar have now surmounted; and the publication of all the plays of Euripides, of which this work is the precursor, though it does not profess to contain any thing "reconditi et exquisiti;" yet, from the acknowledged abilities of the editor, and the excellence of the specimen here presented to us, must certainly enrich the stores of literature with a variety of ingenious illustration, correct remark, and acute emendation.

This edition of the *Hecuba*, is introduced by a preface of 18 pages, written with that neatness and perspicuity of style, which distinguish the Professor's writings. Besides a variety of remarks, tending to illustrate the orthography, and to explain the source of readings, adopted in this edition, there is one, relating to a metrical nicety, which we cannot withhold from our readers, especially as it has been but barely hinted at before.

"Tantum scilicet abest, mea sententia, ut anapæstus pro secundo aut quarto pede ponatur, ut ne pro tertio quidem aut quinto substitui possit. Hoc de tertio pede si quis verum esse concedet, concedet a fortiori, ut logici dicunt, de quinto etiam verum esse. Dactylus enim, qui in tertia sede creberrime usurpatur, in quinta nunquam apparet. Anapæstus igitur, si illa excluditur, hanc intrare non potest. Jam loca, quæ huic doctrinæ adversantur, tam pauca sunt, tam facilia emendatu pleraque, ut si unus et alter forte supersint, quibus nos mederi nequeamus, non idcirco sana judicanda sint. Equidem omnia, quæ regulæ nostræ contraria observavi, aut sanare, aut adversariis eripere posse videor. Ea quæ Euripidææ fabulæ suppeditant, singula, ubi occasio postulabit, examinabo. Quotquot in Æschylo et Sophocle occurrunt, hic subjiciam." Pref. p. 7.

The editor then subjoins ten instances, six in Æschylus, and four in Sophocles, which apparently militate against his Canon, but all of which, he shows on the most satisfactory grounds to admit, and most of them to require, an emendation, favourable to his position. Some remarks upon the metres, and upon the dialects, follow, which display equal judgment and sagacity; and the preface concludes with a paragraph which we quote for the purpose of saying, that we eagerly anticipate the fulfilment of his promise, with respect to the continuance

X x

of

of the work* ; and, at the same time, give it as our decided opinion, that the editor may be much more full and explanatory in his Notes, without incurring any hazard of tiring or offending his readers.

“ Interpretandi et illustrandi labore, utilissimo sanè, superfedendum duxi, partim ne libellus in librum excreceret. Loca tantumquæ Latini imitati sunt, prout memoria suggestit, ascripsi. Raro sum interpretis vice functus, nisi ubi cum critici officio conjunctum esset, fin autem in ulla re. justo parcius visus fuero, in sequentibus fabulis, si quas posthac edidero, hoc vitium emendare annitar. Hoc enim monendus est lector, cæteras Euripidis fabulas ordine vulgato singulas mox prodituras, si modo hoc specimen reipublicæ literariæ non displicere intellexero. Si opus ad finem perduxero, addam observationes quasdam in varia Scenicorum Poëtarum metra.”

V. 41. τὴνδ' ἰδὼν φίλον πρόσφαγμα καὶ γέρας λαβεῖν.

As a specimen of the editor's manner, we insert his note on this passage, which has our entire assent.

“ 41. λαβεῖν omnes, quantum sciam edd. et MSS. Melius tamen videtur λαχεῖν. Λαχεῖν γέρας apud Homerum reperitur II. Δ. 49. Ω. 70. Poeta apud Porphyrium de Abst. Π. 58. ὅστις ἐλπίζει θεῶν χαίρειν ἀπαρχαῖς καὶ γέρας λαχεῖν τόδε. Sophocles Aj. 825. Αἴθρομαι δὲ σ' οὐ μακρὸν γέρας λαχεῖν. Sic enim Aldus et edd. vett. et MSS. meliores. Quod habet in margine Florentina secunda 1547. λαβεῖν, Triclinius recepit.”

The note at l. 112 is well worthy of the correct and acute observation of the editor. Its subject is the establishment of ὅτε, the reading of all the MSS. and early editions, instead of ὅτι; which Canter conjectured, Musgrave approved, and Brunck, Ammonius, and Beck† introduced into the text.

V. 118. ξυνεπαισε ; a conjecture of Musgrave is admitted into the text, instead of “ συνέπεσε Ald. contra metrum. συνέπεσσα King. contra sensum.” The editor, it must be observed, is not very indulgent to the faults of his critical predecessors.

V. 245. For φόνε, we would admit the editor's conjecture, φόνε.

V. 252. Ὡς' εἰσορᾷ γε φέγγος ἠλίε τόδε.

If με be an admissible conjecture, we should prefer it to γε. The sense seems to require the accusative pronoun.

V. 297. Τὸ δ' ἀξίωμα, κὰν κακῶς λέγης, τὸ σόν. “ Λέγη omnes edd. vett. et MSS. cum Gellio xi. 4. et Stobæo, p. 173. Sed λέγης tacite correxit Muretus Opp. Tom. III. p. 593.”

* We understand that the Orestes is in some forwardness at the press.

† Not in his republication of Barnes.

V. 347. The learned editor alludes to a metrical canon in his note; which, however, is not expressed with sufficient clearness. The rule laid down is this. When an Iambic verse ends in a trisyllable, the foot preceding the last is very rarely a spondee. Mr. Porson says *paucissimos* hujusmodi versus occurrere; and our recollection does not furnish us with more than two instances to the contrary.

Ναμῶν, ὃ τ' ἐθλὸς Ἀριόμαχος Σάρδεσι. Æsch. Perf. 319.
Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων. Suppl. 213; ed. Schutz.

Unless the last word but one be a monosyllable, in which case, it is common. Perhaps, it would be best to say, that, in such a case, the last word but one seldom consists of two long syllables.

V. 373. The true reading is here restored by the editor: “*ἀγ' οὖν μ'* Ald. MSS. quidam *Αγου μ'* proximé vero. Legendum enim, detracta lineola (*μμ*)” *Ἀγ' οὖν* cum Magistro. v. *διαχρῶμαι*.”

V. 402. ἴμοια, an emendation of Reiske, is admitted into the text, for *ὀποῖα*. Reference might have been made to Antig. v. 826, in illustration of the simile.

V. 425. Ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

This verse is thus, at length, restored to its original purity. Nor does it rest solely upon the sagacity of the editor, but upon the testimony of Eustathius discovered by him. “Totum versum, ne quid dubites, ita ut edidi totidem apicibus exhibet Eustathius ad Iliad. Z. p. 639, 57; Rom. 499, 6. Bas.”

V. 429. ὦ τῆς αἰῶρος δύγατερ ἀθλία τύχης.

At the suggestion of Markland, ad Iphig. T. 1291, *ἀθλία* is preferred to *ἀθλίαις*, the reading of former editions.

V. 430. The same sarcastic turn, and the same readiness in quotation, which were so prominent in the editor's letters to Archdeacon Travis, appear sometimes in the course of these notes. “*χαίρωσιν*, quod pro *χαίρουσιν* dedit ex conjectura Kingius, solœcum est. Illum tamen secuti sunt Brunckius, Beckius, Ammonius, οὕτως αὐτοῖς ἀταλαιπώρωσ ἢ πόησις διέκειτο.”

Mr. Porson is still more severe upon Brunck, in a note at v. 464.

“Is lectore celato, ut facere solet; cum alienas conjecturas adoptat, ex Heathii emendatione edidit, *Λατοῖ φίλα πύρβους*.”

V. 574. κρύπτεσ' ἂ κρύπτειν ὄμματ' ἀρσένων χρωῶν.

The Professor does not, however, deny to Brunck his due share of praise, for the emendation here cited; which his own accurate

and extensive reading have enabled him to support, by the testimonies of Clemens Alexandrinus, Hermogenes, and Eustathius.

V. 734. In a note, which contains a variety of acute and instructive remark, we find a rule laid down, as universally true, to which we think ourselves able to produce an exception.

“Tragici nunquam ita senarium disponunt, ut pedes tertius et quartus unam vocem efficiant.”

How then, we would ask, is the following verse to be corrected?

Εἰσῆλθε τοῖν τρισαθλίον ἕρις κακῆ· CEd. Col. v. 372, ed. Brunck.

Is it allowable to print *τρις ἀθλίον*, as two distinct words?

V. 768. We heartily assent to the editor's conjecture, *τίνος πρὸς ἄλλω*, “quod et melius quaestioni respondet.”

V. 788. *Ξενίας τ' ἀριθμῶ πρώτος ἂν ἐμῶν φίλων.*

This passage appears to be much improved by the acuteness of the present editor, and the note is peculiarly worth consulting, from the accuracy of the critical remarks. We have the same observation to make with respect to the note at v. 1050.

V. 1175. We are bound to commend the caution which this great scholar exhibits, in declining to alter the text, when an obvious and indispensable necessity does not enjoin it. This is an example worthy of being imitated by all editors; and particularly by him whose attack we are next to notice.

Our readers have found, as they probably expected, that, in the view we have taken of the editor's notes, by far the greater part have gained our unqualified assent. We would not, however, be understood to say, that Professor Porson has done the utmost which could be effected by his singular acumen and erudition. But he has done all that ought to be expected: for he has amply performed his promise. If the text of this edition be not “omnino emendatus,” every impartial critic must pronounce, that it is “plerisque saltem cæteris editionibus purior.”

With the literary part of the work then, we have no fault to find; and we are confident, that, the editor's intentions being kept in view, it will be found well worthy of his high reputation. Among the valuable notes which we have not had space to quote, we must mention, for the accuracy of orthographical knowledge which they exhibit, those upon vv. 8, 31, 39, 65, 176, 299, 396, 448, 1102; and, for the canons laid down in them, either discovered by the editor, or cited from other scholars, the notes at vv. 403, 455, 515, 604, 671, 788, 876, 1172, 1260.

We have already mentioned, that the learned editor has been more sparing than we could wish, in his explanations of the text,

In a work designed "in usum studiosæ juventutis:" and we beg leave to point out the following, among many passages, in which the perspicuity and correctness of the Professor's illustrations would have been highly useful: vv. 321, 336, 385, 796, 811, 841, 955, 1020.

We have remarked, in one or two instances, the sarcastic manner in which the errors of other editors and scholars are pointed out; a practice, in our opinion, however common, yet never laudable. Candor to the faults of others would be particularly meritorious in an editor, whose accuracy and learning exempt him so much from similar mistakes.

The work is very correctly printed, and the form of the type elegant; although some letters, as the ι , μ , and ω , occasionally seem imperfect. The whole form very exactly resembles the single plays published by Morell. We shall wait with some impatience for the continuation of this useful and scholar-like work.

ART. V. *In Euripidis Hecubam, Londini nuper publicatam, Diatribe extemporali. Composuit Gilbertus Wakefield, A. B. Londini; impensis auctoris, Typis A. Hamilton: Veneunt apud J. Cuthell, Middle-Row, Holborn. 8vo. 1s. 1797.*

WE announce this publication with pain; since, whatever claims it may have to praise for learning or ingenuity, the motives which gave it birth are not creditable to the temper or the prudence of the writer. Let them, however, speak for themselves.

"Melioꝛe luto ficti, et affectibus benignioribus emolliti, qui verus fructus est doctrinæ, sententiam ferant velim, an vir, nusquam non a me plausibus exceptus, atque habitus amice, excusandus sit, qui, in simili materia versatus, datam occasionem mei cohonestandi non modo non arripuerit (neque enim id fuisset questus) sed tali negligentia præterierit, qualis haud innuat obscure, verum contra palam promulget, legentibus universis, mea in literas Græcas merita nullius esse prorsus pretii; et memet insuper indignum utique, de sua saltem opinione, qui doctorum cœtibus inscribar. Sin autem hic cessarem, neque acriter calumniam, silentem quidem, sed (ut ille ait) παντος εὐλογότερον λογε, propulsarem, gnavi hominis officium per vecordiam pudibundam mihi viderer prodere, et αναληστίας turpissimæ jure postulandus*. Sed nec vecors sum, neque αναληστος: et militiæ meæ signum, quod prius (ut qui per omnem vitam tot incommoditatibus impeditus fuerim, ne dum Etonensium disciplinarum, quas in summâ felicitate posuisssem,

* Mr. Wakefield is in very little danger of falling under this censure, *Ret.*

fructus) formidaviffem protuliffe, certe Hecuba facit publicata, ut audacter proferam; SPECTEMUR AGENDO." P. 38.

Though we have ever been, and fhall be, the warmeft advocates for liberality and candour, in the conduct of fcholars towards each other; and fhould fee with the utmoft pain, any endeavour in an author to exalt his own fame, by ftifling the praife due to another, we confefs that Mr. Wakefield appears to us to complain here without reafon. If, indeed, he had published the very tragedy upon which the learned Profeflor was commenting; or if he had made it particularly the fubject of his learned labours, in that cafe he might naturally have expected that fome attention would have been paid to his remarks, and fome applaufe beftowed upon his merits. But, fince the play in queftion has never been before Mr. Wakefield as a critic, except in one or two inftances, which are incidentally touched upon, in fome of his numerous publications, we cannot be of opinion, that the Profeflor was bound to mention him, efppecially in a work which avowedly* aimed at concifenefs. Very little notice is taken of Heath, who has commented upon all the Greek tragedies; none at all of Jacobs, who has made Euripides his particular ftudy. Why then muft Mr. Wakefield think himfelf fo particularly injured, and entitled to fuch fingular redrefs?

In fact, he has, by this publication, attempted to place himfelf, at leaft, on a par with the learned Profeflor; and has rashly provoked a comparifon, which, notwithstanding the reputation Mr. W.'s talents and erudition have defervedly acquired, cannot be favourable to him. It will occur to every attentive reader, that the two publications before us, cannot be confidered as affording a fair proof of the refpective abilities of thefe fcholars: for Mr. W. has attacked his antagonist unawares; he has put forth his full ftrength to oppofe Mr. Porfon, who avowedly had made ufe only of his "tela fecunda." The Profeflor, candidly and explicitly, informed his readers, that they were not to expect any thing "reconditi et exquisiti," in his publication; but Mr. W. has managed his attack, as if all the powers of Mr. Porfon's mind, and all the treasures of his learning, had been exhausted upon this effort. Befides, a great part of the Diatribe confifts of conjectural emendations, which the Profeflor is indirectly cenfured for not having had the acutenefs to difcover. But, be the merit of thefe emendations what it may, and of feveral it appears to us confiderable, we conceive it will be no diminution of Mr. Porfon's

* Ne libellus in librum excrefceret. Pref. p. 17.

reputation,

reputation, not to have found, what he certainly did not seek. Mr. Porson's intention was, to give to the world, as correct a text as the materials in the possession of the public would allow, without bestowing much time or pains, on the probable means of remedying every defect: Mr. W. argues on the supposition, that he ought to have performed what he neither designed nor promised; and therefore, however great his own skill may appear, he, in fact, gains no victory, because he contends without an adversary.

For our parts, we cannot be pleased with this species of contention: our ardent wish is, that all the feuds of the learned should be extinguished; and that all, who are qualified, would unite their exertions to instruct and enlighten mankind. Let the hitherto proverbial jealousy of authors, that *genus irritabile*, be exploded; and let the selfish spirit "that bears no rival near the throne," be universally discouraged and reprobated. We shall hail, with due applause, every attempt to explain the sense, and clear up the obscurities of ancient writers; but shall think ourselves bound to discountenance every effort, which originates in the vain desire of rising, by depressing the reputation of another.

Let us, however, examine specifically, some of the charges brought against Mr. Porson.

"Rectè dicit, v. 896, in Æsch. Eum. ita scribendum esse:

πασης απημων οϊζυος δεχε δε σε :

non οϊζυος. Sed enim egomet (*sic quid loquar audiendum*) tribus abhinc annis, non aliter in editione meâ versum ipsissimum exaratum dederam." P. 6.

Here Mr. Wakefield must give us leave to observe, that his page is so naked, and so destitute of *almost all* the marks, by which Greek Types are generally accompanied, that a reader might, in the instance alluded to, really be ignorant of his intention to depart from the received mode of printing the word, unless such an intention were expressly declared. But there is no note in Mr. W.'s edition, in which such a design is intimated.

With regard to the merit of the emendations, respectively proposed by these two scholars on a faulty verse in Sophocles, which is the subject of the next sentence, the opinions of the learned, will not, probably, be so decisively on the side of Mr. W. as he expects; yet all must allow him deserving of praise, for the accuracy of his ear, in pronouncing the verse in question, corrupt, and for ingenuity in the endeavour to remedy the defect.

The charge which follows, ought not to have been expressed in such strong and unqualified terms: for when Mr. Porson asserted,

asserted, that "in Euripide usque ad hunc diem semper editum est οἶσος," he might either refer to those editions, which comprehend a larger portion of his works, than any that Mr. W. has edited; or he might not be aware of Mr. W.'s intention of varying from the usual mode of printing οἶσος, any more than in the instance of οἶζος, because such an intention is not declared in his notes; and because he certainly adopts great latitude in printing a Greek text.

The observation on v. 13, has had our concurrence, in our account of the Professor's edition.

τριταῖον ἡδὴ φεγγος αἰωρημένος* : v. 32,

Hæc V. D. "Mira locutio, τριταῖον φεγγος, pro simplici τρίτον. Uno tamen exemplo se ipse Euripides defendit." Hippol. 275.

πῶς δ' ε, τριταῖαν γ' εσ' ασιτος ἡμεραν;

"Incogitantiam equidem V. D. fatis mirari nequeo. Nimirum, quisquis αἰωρεῖται τριταῖον ἡμεραν, per tres dies† αἰωρεῖται qui vero τρίτον ἡμεραν, per unum solum modo ex tribus. Optimè et Gracissimè D. Johannes, xi. 39, Κυριε, ἡδὴ οἶζει. ΤΕΤΑΡΤΑΙΟΣ γαρ εστι. Age vero substitue τεταρτος, et omnia corrumpes ac pessum dabis: nec τρίτον tamen minus Euripidis menti disconveniret, nisi verborum tenorem mutes, et ingenium constructionis. Hæc autem, sit licet non nihil inconstantiz scriptoribus, generaliter verum est et rectum. Ut, quid velim, breviter definiam, τριταῖος ἡμερα in eadem re successionem denotat; τρίτος, non item." P. 9.

Notwithstanding these observations, we still conceive the Professor to be in the right. Τριταῖος, of itself, implies duration, and, therefore, φεγγος, is redundant: or τριταῖον, is put for τρίτον: for, we have no doubt, that the following expression would represent the meaning of the poet correctly:

τρίτον τὸδ' ἡδὴ φεγγος αἰωρημένος.

Mr. W.'s quotation from John is not in point, and consequently, the reasoning from it will not apply against the Professor's observation. In one word, these numeral adjectives in αἶος, are usually applied as the epithets of *persons*, and not of *portions of time*.

We are happy to observe in this page, a candid acknowledgment of the Professor's merit in a particular instance:

* Such is the naked form of Mr. W.'s Greek text.

† We must remark two errors in this sentence; τριταῖον and τρίτον, for τριταῖαν and τρίτην. See also τριταῖος and τρίτος, afterwards. Solummodo is a word not of the best ancient authority, though used by Pliny the elder, and Quintilian. Tantummodo is preferable, as of a purer age.

“ Quod V. D. λαχειν conjicit vice λαθειν, ingeniosum est, et probum puto.”

V. 53. For ποδα, Mr. W. conjectures ποδι. But this, and many other ingenious conjectures, which are to be found in the Diatribe, will not detract from Mr. Porson's reputation, unless it be proved, that he was incapable of explaining the text, that he sought in vain for a remedy, and lastly, that Mr. W.'s emendation is most probably correct.

V. 68—74. In his remarks upon these lines, some of which are expressed with considerable obscurity, Mr. W. does little more than confirm a conjecture of Mr. Porson, “ de clausularum, ω πόλινια χθων, ω σκοτια Νυξ, transpositione.” P. 11.

V. 79. Mr. W.'s conjectural line ;

ὄς, ΜΕΝΟΣ οικων ΔΙΚΤΡΑ Τ' ἐμων,

appears to us much preferable to the editor's, though corrected with the aid of Reiske.

ὄς μόνος οικων ἄγκυρ' ἄτ' ἐμων.

Mr. W. proceeds to contend, that ἐλιάδην, v. 100, is absolutely wrong, and ought to be read εἰλιάδην; that χρυσοφορα, v. 154, ought to be χρυσοφορα; that πῶι δ' ἦσω, v. 165, should be πῶι μ' ἦσω, or πῶι πῶδ' ἦσω; that πήματ', v. 168, should be βήματ'; and that ἐξέπλαξας, v. 181, is, “ in ultimam barbariem relegandum dicendi genus.” These conjectures, to use his own phrase, (p. 29) “ aut recta sunt aut non”: they certainly discover ingenuity; but we do not, on that account, conceive that censure attaches to Mr. Porson, who did not profess to publish a perfect text of the Hecuba, but one more perfect than has hitherto appeared.

καί μων, εμοιγε, ζωντι μεν, καθ' ημεραν

κῆι σμικρ' εχοιμι, παντ' αν αρκοντως εχοι'

τυμβον δε βουλοιμην αν αξιουμενον

ΤΙΜΩΝ ὀρασθαι· δια μακρη γαρ ἡ χαρις. V. 321.

“ Versus longè nobilissimos, quorum structuram, in procinctu licet stantem, VV. DD. haud intellectam habuere, prout distinguendos arbitror, ac legendos, unâ operâ exhibui. Vulgo post ἡμεραν interpungunt insulsissime; sed, utcunque exemplis parum indigeamus, ita pessime factum esse te docebit vel unus noster ad Med. 1020. Elect. 235. Teleph. frag. 22. Insuper, mi lector! inter ζωντι ac τυμβον pulchra oppositio se prodit. Rescripsimus autem τιμων pro τον εμον: si vero V. D. aut quisvis alius illorum,

— qui esse primos se omnium rerum volunt,

Nec sunt —

vel exemplum singulare nobis unde unde eruere valebit, verbi αξιουσθαι sic positi sine substantivo, pro κοσμεισθαι, libenter conjecturam repudiamus. Græcas interea calendas patienter, dum hoc fiat, expectemus.

Rurfus,

Rurfus, si γογγυλος pro γενναίος, *nobilis*, laxiore sensu ferri poterat, ΤΟΝΙΜΟΝ a vestigiis literarum ΤΟΝΕΜΟΝ, de veteri Scripturâ, propius abfisset. Sciscant doctiores, et rectiora proferant: nam locus omnino corruptus circumfertur." P. 19.

We have no hesitation in declaring, that we think the punctuation of this passage improved, by the suggestion of Mr. W. As to the indispensable necessity of a genitive case after ἀξίωμα, this is one of the points upon which we hope to see Mr. Porson's opinion; since he will, probably, directly or indirectly, notice some of his assailant's observations. If he be induced to deliver his sentiments fully upon some of these questions at issue, and if he be stimulated to render his future publications of the plays of Euripides still more explanatory, the public will gain considerably by this contest. Yet we must repeat, that we should have been much, much more glad to have seen the same end effected by a liberal and temperate animadversion, on the part of Mr. Wakefield: instead of reading a publication, in which unfounded spleen and resentment, are too apparent, not to detract from the praise due to its literary merits.

ART. VI. *Benjoin's Translation of Jonah.*

(Concluded from our last, p. 506.)

IN pursuing this subject, which we have already treated with some degree of extension, we shall begin by observing, that Mr. B. continues the same Rabbinical superstition concerning the Keris and Ketibs*, that is, marginal readings, which are

* We were not, at first sight, aware of the great propriety of Mr. B.'s sending us to the French for the art of pronunciation; but upon recollection, their whole language is made up (much to the facility of learning) of the most elegant Ketibs and Keris. *Ketib*, signifies, *written*, *Keri*, *pronounce*. Thus *Ketib*, (it is written) *parlez*; *Keri*, (pronounce) *parlé*—*Ketib vous*; *Keri vous*—*Ketib, François*; *Keri, Francé*, &c. &c. When Mr. B. publishes his promised work on Hebrew accents, we hope he will illustrate the analogy between Hebrew and French. Perhaps, his friends, the Talmudic writers, may (for they are ready to prove any thing) furnish him with hints. But we must apprise him, that at present, till we see good arguments to the contrary, our belief is, that after the dispersion of the Jews, their language became corrupt, *ut testatur Chaos illud lingue Rabbiniæ, et imprimis OPUS TALMUDICUM, cui stylus horridus, monstrosus, &c.* Walton,

found in the copies of the Old Testament. Let us try the consistency of his assertions here also.

“ The word *Keri*, is the imperative of *Kara*, to pronounce or read. It signifies, that the word in the text to which it refers, though it might according to the manner in which it is written, have the same pronunciation in the *Keri* in the margin, yet should be understood with respect to its meaning, as if it were written with the very letters of that *Keri*. The word in the text so referred to, is, therefore, never read at all,” &c. P. 58.

The origin of these *Keris* and *Ketibs*, he deduces on the authority of Elias Levita, from Moses.

“ The *Keri* and *Ketib*, are *traditio Mosis a Monte Sinai;*” by which he means, says Mr. B. that “ the *Keri* was observed by Moses ever since he received the law from Mount Sinai. Moses communicated the *Keri*, *verbally*, to the Israelites, while they were in the Wilderness, &c. He taught them, that the word which he had written in such and such a manner, must be understood, as if it were written in such another manner. He communicated to them his reason for every one.” P. 59.

To the same purpose, speaking of the writings of the minor Prophets, he says, p. 64,

“ As to the *Keri* that is found in the writings since Ezra came from Babylon, their authors verbally explained their proper significations to those who lived in their own time: and that these writings might be the better understood by their succeeding generations, they at once placed the *Keri* in the margin, in the same manner as they had done with the Mosaic writings,” &c.

Is it possible to find a more ridiculous jargon of superstition? On what authority are we to believe that Moses and the prophets placed any marginal readings in their writings? Does Scripture even hint, in the most distant manner, at such a proceeding? Is it consonant with the truth and dignity of such holy men, that even in the very infancy of instructing mankind, they should have adopted that juggling style of writing one word, and burdening the memory with a caution, that they were, “ in their mind's eye,” to keep quite a different one in view? What necessity was there for such a practice? What could forbid their inserting at once, the express word which conveyed their express meaning? But now, be the sanction of Elias Levita's and Mr. B.'s joint authority what it may, no Christian could receive them as traditions from Moses; our Saviour having so pointedly reprobated the practice, reproaching, in the most unqualified manner, the Pharisees, for *making the word of God of none effect through their TRADITIONS.*

Mr.

Mr. B. (and we have no choice but to take him in his own way, for all our authorities are proscribed by him) produces one Keri, on which we would readily rest this whole matter; and would ask any person of a sound mind, if he can possibly bring himself to think, that it could have been intended by the original author, to have inserted such an unmeaning alteration? 1 Chron. xxii. 7, it is said, *And David said to Solomon, my son, &c.* The original text was to *Solomon HIS son*.—Now can we conceive, that the author of the Book of Chronicles, treating of the sum of the Jewish Story, could have had the folly to make such a variation, and burthen the memory about such a trifle, and which after all, is not of the smallest consequence; as either reading, *my son*, the vocative, or, *his son*, the dative, is equally applicable to the context? We wonder where Mr. B.'s delicacy was, when of all the Keri which he might have produced, he chose to single out those from Deut. xxviii. 30. and the 2 Kings xviii. 27. We will not contaminate our page by remarking upon them. We need not mention more on this subject, on the idle assertion, that no Keri points at any error in the text, (p. 61) or on the vague foundation upon which the Keri never written, stood, namely, on learned men's private recorded notes! &c. (p. 62) but only enter our protest against the appointment of Mr. B. so notoriously devoted to Rabbinical superstition, to sit in judgment upon such learned men as Lowth and Kennicott, or to dictate principles of sound faith to sober minds.

Here then we shall not scruple to profess our notions of all these matters. We have no idea of the possibility of the integrity of the Hebrew text, to that extravagant nicety which Mr. B. asserts; because nothing short of perpetual miracle, could have brought it down to our times, or, indeed, could continue it onward; because the testimony on that behalf is often various, if not contradictory, and the authors who record it, particularly those of the *Liber Cabala*, palpably full of superstitious conceits; because of the internal evidence, namely, the unworthiness of the means and rules by which Ezra is said to have guarded the transmission of the text; because of the credibility accruing to the holy Scriptures from its substantial worth, by which, notwithstanding little imperfections inseparable from books frequently transcribed, faith has room to exercise itself, and, *on conviction*, to choose the better part; and lastly, because of the concurrent opinions of learned men, who have been, from their opportunities and studies, most competent to judge.

We cannot allow the idea, that there ever existed, what is called, the great assembly, with Ezra, Haggai, Malachi, &c. at their

their head, contriving rules for the preservation of the purity of the text; because it was a matter, which in their time, was never questioned; because inspired writers and prophets could not well sit in deliberation with others of unenlightened minds, upon the *very essentials* of religion*; it is contrary to the methods of God's dealing with men; because the inspired prophet would, without an effort, have been enabled to declare the good pleasure of God in this respect also; at all events, could not have wanted the assistance of men of human wisdom; and because the very records of the personages composing this assembly, are at variance with each other.

The credibility of Ezra's copy being continued to this day, is totally unsupported—First, we are to suppose upon the credit of *Jewish writers*, that there has been a succession of men, whose office it was to guard the transmission of Ezra's copy; which writers, lived above fifteen hundred years after the time of Ezra, and of course must be very incompetent witnesses, giving only, what is styled, *hearsay evidence*, having nothing to advance but what they received from others of like infirmity with themselves. Secondly, we have to get over an insuperable embarrassment, if ever there were such a succession of guardians, that all their memories were *perfect*, all their *private notes*, (p. 62) agreed to a tittle, and that during so long a period, there never was any change made by *infirmity* or *design*, in the most minute particular. Lastly, we must admit, that the famous *Ægyptian copy*, seen by Maimonides, by which he corrected his own, was incontrovertibly the true copy of Ezra's archetype. Every thing seems to depend upon this circumstance.—We are told, that this *Ægyptian copy* was brought from Jerusalem. Maimonides's copy, before he corrected it, agreed, doubtless, with all the received ideas of perfection. He afterwards deemed the *Ægyptian copy* more correct, but how are we to determine about the correctness of his judgment?

Mr. B. dwells much upon the uniformity of all MSS. now in use in Jewish synagogues. Be it so. This is no proof of the originality or truth of the copy. For it is well known, that the Jews, struck with superstitious ideas of the value of the Masoretic lucubrations, destroyed all copies which varied

* Scripture, so far from countenancing this idea of Ezra's consulting with others, declares most pre-emptorily, a quite contrary doctrine. And on the second day, were gathered together, the chief of the fathers of all the people, the *priests*, and the *Levites*, unto EZRA THE SCRIBE, *even to understand the words of the law*. Nehem. viii. 13. Can there be a plainer declaration that Ezra taught, not consulted?

from the Masorah. Hence no copies now extant, are more than 800 years old : and hence it is easily to be imagined, that modern copies will be uniform in the synagogues, for they will admit none which vary from the Masoretic decrees. In the beginning of the 16th century, says Dr. Kennicott, the Jews universally preferred modern MSS. because they had "*Masoram copiosorem, textuque ad Masoretica decreta magis refictum.*" Dis. Gen. sec. 60.

With respect to the Masorah, we cannot but smile at Mr. B.'s distinction without a difference, that the written Masorah, which we now have, is only an explanation of the real and original Masorah, delivered verbally from Moses, through all successive ages, till after 500 years after Christ ; when it was recorded in writing, in the points. Can a reason be assigned, why it should have been written at that period, and not before? not even in the times of captivity? When the very letter of their language was forgotten, was not the *verbal Masorah* in more imminent danger of sinking into oblivion? In every view of the subject we are clear, that there could not possibly have come from Moses, any of those juggling communications, which Jewish tradition asserts with such rash presumption. The invention of points served to establish the sense and pronunciation of each word, as received at *that** period, and no more. Hence the pointed text, ought to be looked upon as a very ancient and original comment, or explanation of the sacred writings ; and in this light, we think, that they who decry the use of points indiscriminately, have not rightly considered the matter. They deprive themselves of a help of no mean sort, a help of great antiquity.

The Keri are reconcileable upon no other principle, than that they are collations of MSS. The very Keri which Mr. B. has quoted from the 1 Chronicles xxiii. 7, cannot be looked upon, seriously, in any other light. Such an immaterial variation would be downright nonsense upon any other ground whatsoever. All these matters are the works of learned men. The wiser invented points, and inserted the Keri, &c. the less informed and more superstitious went into all that jargon of Masorah, which is found in such bulky additions, as the time has run on. It is not to be wondered, that modern Jews should at length revolt at such a farrago, and call it merely explanation of old traditions. Hitherto we have been ex-

* Doubtless, to counteract the effects which would naturally arise, in consequence of their dispersion, and to be the best guide which they could devise, (but it is very imperfect at best) to preserve an unity of sound and interpretation, in their state of varied separation.

tremely limited as to the nature of our remarks. For, as Mr. B. rejects all the authorities which oppose the Rabbinical doctrines, we were constrained to compare the parts of his assertions together, and show their inconsistency. We now are at liberty for the remainder of our observations, to proceed in the more usual way:

If the reflections which we have thrown out upon these subjects, should suggest an opinion, that Mr. B. possesses a warm imagination, and by no means a *sound* judgment, perhaps the following will place it beyond all doubt.

First, of his *political* judgment. In his new plan for a correct translation, he advises a collection to be made of a hundred MSS. from the several synagogues in the various capitals of Europe, but all must agree with Ezra's rules, as recorded by Maimonides. Now what necessity, if they are all to be literally alike, to gather them from such a variety of places? Three or four MSS. must be obtained, if possible, from *Jerusalem*. He then advises, that the Senate (this is a *Cambridge* phrase) should decree, that *every fellow who shall have convinced them, that by his exertions, he has made himself capable of being one of the translators, shall be either immediately honoured with a DOCTOR'S DEGREE, or indulged with leave of MARRYING, without forfeiting his fellowship, &c.* The former of these can scarcely be deemed a reward, because every person of decent abilities, succeeds to it in course, if he wishes to proceed so far. The latter would, in many cases, be the greatest misfortune which could befall the poor unbeneficed fellow of a college. Without means to support a family, without the conveniences of even a cottage to lodge them, racked with cares, and stunned with noise, he would, certainly, be very likely to sustain the venerable part, of unfolding the great truths of religion, and correcting in serene deliberation, the complicated errors of past ages.

Let us see also his *chronological* judgment. The affectation of chronological accuracy in this work, cannot escape the most superficial reader; it is therefore a fair object of criticism. P. 46, speaking of the *Jerusalem Talmud*, he says, "it was composed about 4230 years of the world, that is, about the *latter end of the fifth century*, and nearly thirty years before the *Babylonish Talmud* was finished;" but p. 48, he tells us, "the Geonim of Tiberias, introduced these points to general use, about the period we have mentioned, namely, *after the finishing of the Babylonish Talmud*, which was about 4260 of the world, 900 years after Ezra, and about *the beginning of the fifth century.*" In the table of errata, this is corrected thus, "read 852 years after Ezra, about the *end of the fifth century.*"

How

How can the end of the fifth century be only 852 years after Ezra? Ezra flourished 458 years before Christ; the latter end of the fifth century must be, therefore, something more than 900 years after Ezra: without the correction of the errata, there was a great blunder, and with it a worse. A chronologer does not usually express himself with such latitude as Mr. B. Speaking of Ezra, he says, both in p. 17 and 27, "He collected the sacred books about 400 years before Christ." Ezra went up from Babylon to Jerusalem, 458 years before Christ: this can hardly be styled about 400. If all historians wrote in this manner, annals and records would soon be useless.

The translator of *Jonah* certainly may be expected to be more than usually correct, in his accounts of the hero of his labours. Mr. B. supposes with the Hebrew commentators, that "Jonah was the son of the woman who sustained Elijah," (p. 75) and that he was *the young man of the prophets*, who was sent by Elisha, "to anoint Jehu, King over Israel," (p. 76). And, on p. 77, he says, "it is probable, that Jonah prophesied at Nineveh, about 700 years before Christ." Is Mr. B. aware of what an improbable, not to say impossible, age, he will make the prophet Jonah, by this statement? He must have been 20 years old at least, (for he is styled a *young man* of the prophets, whoever he were who was sent, 2 Kings ix. 4) when he anointed Jehu; but this transaction took place 884 years before Christ; and he prophesied at Nineveh 700 years before Christ; so that at the time he prophesied, he must have been 204 years old at least! Is it probable, or indeed possible, that a man of that great age, should have been chosen to travel from Jerusalem to Nineveh, to bear the fatigues and perils of a sea voyage, and to preach throughout the vast city of Nineveh of three days journey, *Jonah* iii. 3. If he had been enabled by God to have done this, certainly some record would have remained, of one of such unnatural length of age, performing such laborious offices*. Mr. B. falls into all this difficulty, from surrendering up his judgment to Jewish commentators.

All learned chronologers place *Jonah* about the year 800 before Christ. But the author of the books of Kings, does not give the most distant hint, that the young man of the prophets, sent to anoint Jehu, was *Jonah*; neither, indeed, does he give any intimation who he was. As to the *Jonah* the

* The advanced age of Abraham and Sarah, when Isaac was promised, is expressly named. And the promise of a son to the Shunamite woman, her husband being old.

son of Amittai, mentioned 2 Kings xiv, 25, he is expressly said to be of *Gath hepher*, in the tribe of *Zebulon*; whereas, if Jonah were the son of the woman of Sarepta, who sustained Elijah, he would have been named of *Sarepta*, which belongeth to *Zidon*. But supposing that Mr. B. made a trifling mistake of 700 years before Christ, for 800, still he could not have been that woman's son, nor the young man of the prophets; for then he must have been, at the time of his prophecy, 104 years old at least, which is still highly improbable. There is no authority for either of these suppositions, and the whole rests upon the fancy and surmise of Jewish commentators. It is sufficient to know, that Jonah was sent to warn Nineveh of God's anger against the sins of the people; all other particulars of his life are unknown: we are not told his age, neither does the credibility of the story of Jonah, depend upon any of these adventitious circumstances*.

We will examine only one point more, the *theological* judgment of Mr. B. We are at a loss to determine, why, with his apparently shallow stock of learning, he should enter the maze of sceptical inquiry; and discuss, for what reason Jonah disobeyed God, why he refused to go upon his mission, &c. &c. Nothing, surely, can have caused this attempt, but his blind attachment to Jewish commentators. He brings forward two

* Mr. B. in his Chronological Table, makes David begin to reign two years after Saul, dating from his unction by Samuel, 1 Sam. xvi. This differs from all chronologies, and is directly in opposition to the text, 2 Sam. ii. 1. Blair's chronology, rightly states Saul to have been made King, 1095 before Christ, and David 1055; an interval of forty years. But, without reference to any mode of reckoning, Mr. B. makes *only ten years from the commencement of Saul's reign, to David's actual possession of the throne.*

We cannot help noticing also, the confusion of dates which occurs, p. 29. When Simon the Just, was added to the great assembly, 300 years before Christ, according to the *Liber Cabalæ*, Mr. B. says, "about this time died Ezra, &c." And, "about this time the Jews who had settled among the Samaritans, begged to be admitted to join the Jews of Jerusalem, in building the temple."

Here are two events distant from each other, no less than 58 years, classed under one denomination, "about this time." The temple was finished in the sixth year of Darius; 2. the son of Hytaspes, (see Blair) 516 years before Christ, and Ezra went up from Babylon to Jerusalem, 458 years before Christ. We ought not to have such errors from a man, who dates some of his events after three different computations at least—the coming out of Egypt, the year of the world, and the year before Christ.

Y y

of

of them upon this occasion, Abarbenel and Alshich: and here, contrary to his usual custom, he does not place implicit confidence in their opinions, but dares to think for himself. Here, therefore, we must consider ourselves as in possession of his best judgment; rendered correct, by seeing the errors of others, and matured by deep meditation.

“ Having informed myself of the opinions of these learned men, I am enabled with more facility to offer my own. Jonah knew, or apprehended, that the inhabitants of Nineveh would turn to God, if he announced his mission, and that the wickedness of Israel would be the cause of their falling into the hands of those very Assyrians, if the latter were not destroyed; he, therefore, avoided the opportunity of being informed by his God WHAT he should announce at Nineveh; and thereby endeavoured to prevent the destruction of his brethren.”
P. 81.

Can we call this observation otherwise than puerile? Could a Prophet, to whom had been communicated a large measure of the spirit of God, have thought to frustrate the designations of Providence? The whole story marks just the contrary. What need have we to be arguing upon the mind of the Prophet at all? If we must do so, his pride and unwillingness to denounce judgments which might not, in consequence of the repentance of the people of Nineveh, come to pass, are reasons sufficient to satisfy all unprejudiced persons. But surely this is the strangest conceit that ever was formed in the human mind. We must understand, it seems, that the Prophet meant to set up Nineveh as a conductor, to draw off the lightning of God's wrath, and prevent it from bursting upon the otherwise devoted heads of Israel! * No reason is assigned in Holy Writ; and, therefore, we are not bound to assign any. It is a matter left open to the consideration of mankind: but yet it must not be thought of with folly and impiety. We are assured that our Lord himself sanctioned the credibility of Jonah's history, representing his miraculous preservation as a type of his own death and resurrection.

Mr. B. writes English rather in an agreeable style, and so far has conformed himself to one of *his leading qualifications* of a

* If any one wishes to form a just estimate of the understanding of Rabbinical commentators, let him read the reasons which Mr. B. mentions as alledged by them, why Jonah disobeyed God. One of them makes Jonah *Animæ prodigum*, wishing for punishment on his own head, to show the Jews the danger of disobedience! Not in this sense did St. Paul, Rom. ix. 3, with ἀνάδειμα εἶναι ἀπο τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν. See Dr. Bandinel's admirable sermon on this subject, at the end of the Bampton Lectures.

good translator, namely, the competent understanding of the language into which he is to translate! His translation also bears a *semblance* of fairness, containing his own new translation, the old version, and the arrangement and literal sense of the Hebrew words, all set forth in one view.

" CHAP. I.

יהי דבר יהוה אל יונה בן אמיתי לאמר:

Translation.

1. When the word of the Lord was with Jonah the son of Amittai, saying,

Old Version.

Now the word of the Lord came unto Jonah the son of Amittai, saying,

The Arrangement and literal Sense of the Hebrew Words.

When was word Jehovah to Jonah son Amittai saying"

Here, like all other new translators who affect to bring forward latent meanings, and forced constructions, Mr. B. lays himself open to question and correction. He is not, we are told, a youth; but his judgment is far from being inured. He gives us, p. 14, a lamentable account of the ignorance of the Jews, as to their abilities to interpret their own language; perhaps he himself is a proof of the *correctness* of mind to be obtained from the schools of the Jewish commentators.

One difficulty necessarily drives him into forced interpretations, which is, his first principle, that the text remains at present exactly as it came forth from the original writer. Hence almost all his emendations arise from torturing words into meanings different from that which they naturally have. Thus, ch. ii. 6. The old translation has it, "The waters compassed me about even to the soul: the depth closed me round about, *the weeds were wrapped about my head.*" Mr. B. contends that the last words should stand, *destruction hovering over my head;* and, in his Hebrew arrangement, "destruction *controlling* to my head." Here he leaves his Rabbinical guides; and, in a vein of triumph, at his own sagacity, adds, "I would not debase the purity of the translation with the alloy of the fabulous conjectures of some commentators." P. 162. Mr. B. thinks that the old translation "enervates and disjoins the very climax," &c. (p. 156). Let us first try the matter on this ground. *We* say, the very poetical turn of the verse requires כָּף to be rendered *weeds*, and not *destruction*. In the preceding verses, the Prophet, according to Mr. B.'s own translation, had been lamenting his being "in the depth of the abyss," (v. 3); "in the very bosom of the sea—all thy billows and thy waves carried me down," (v. 4); "I was banished from thy regard," (v. 5); and then, in v. 6, he

translates "yea," (a plain affirmation of what had been before said) the water had encompassed me even to the soul! I was enclosed in the abyfs"—All the ideas are of depth, of being out of God's sight, and regard by reason of the abyfs," &c. What then should follow? In the true spirit of the Hendiadys, which prevails through Hebrew poetry, a repetition of the depth is not only natural and allowable, but extremely beautiful.

The depth closed me round about :

The weeds were wrapped about my head.

Now, that speaking of weeds wrapping him about, was synonymous with depth, Mr. B. may infer from Theophrastus. In his Lib. Stirpium Historiæ 4, cap. 7, he speaks of three sorts of Algæ ; two of them he calls *πρόσγεια*, growing on the shores, and near the land ; the third, *πόντιον* or *πελάγιον*, growing in the depths of the sea. Modern experience justifies this observation. To say, therefore, that the weeds wrapped him, was as much as to say he was in the depth of the sea : the very idea which pervades the whole prayer of Jonah in this place. We own that, abstractedly speaking, destruction hovering over the head, is not an unpoetical idea. Many other poetical ideas might have been *invented* ; but the original cannot signify *destruction* in this passage, with the least degree of sense or propriety. Nunc non erit his locus. But, *meritis expendite causam*. The word סוף, occurs ten times in the Old Testament ; twice in the book Exodus ; once in the Prophet Isaiah ; and, in our present subject, it stands single, and *must be rendered weed, Alga, Carcētum, juncetum, &c.* Five times in the Psalms ; and once in Jeremiah we meet with the combination סוף ים, the *sea of weed*, the emphatical description of the *Red Sea*. Why then are we to depart in this instance from the usual force of the word ? We cannot sacrifice to Mr. B.'s vanity or judgment. We have nothing to do with סופה, that word is not to be found, in one single instance, confounded with סוף.

We must also notice his translation of הבוט. In his translation he interprets it *hovering* ; in his verbal arrangement *controlling* :—we cannot conceive upon what grounds. הבוט is universally rendered *ligavit, alligavit, accinxit*, and by Metonym. *stravit, instravit, jumentum scilicet, quod fit ligatione cingulorum*. On what pretence, then, can it be rendered otherwise than by ideas of *wrapping, encircling, or covering* ? We have yet to learn what *controlling to my head*, can possibly mean.

Chap. iii. 9. מי יודע ישׁוב וּתְהַיָּי. Mr. B. here introduces a new rendering, interpreting מי whoever. מי is an interroga-

tion. He introduces, however, his Hebrew friends to help him out. But he is not aware that their comment turns upon the word *מִי*, not *מִי*. They contend for a meaning about consciousness of sin; not whether *מִי* signifies who, or who-soever. Thus Allrich, on the words *who knoweth*, gives the idea *who is conscious of sin?* Let every man turn from what he is conscious, &c. and thus, in the interpretations of Jonathan, Yarchi, and Aben Ezra, the meaning is *who knoweth?* or, rather, *who is conscious of sin?* But there is no necessity for rendering it *whosoever*. *מִי* is clearly an interrogative: the same expression occurs, Joel ii. 14. Compare also Eccles. iii. 21, and vi. 12; where the sense is perfectly defined, and must be rendered *who*, not *whosoever*.

Chap. iv. 2. Nothing can be more truly ridiculous, not to say false, than the claudicant lines, printed as blank verses, in which all sense is sacrificed to absurd and groundless system. Mr. B. translates the passage thus:

“ So he prayed unto the Lord, and said,——
Hear my prayer, O Lord, *in these my words*,
While I am yet upon the earth :
That I have been forward in hastening to Tarshish was
Because I know thou art the gracious, the merciful,
The long-suffering God ! compassionating,
And relenting in punishment.”

and, to show the utmost exactness, in his Hebrew arrangement he renders it :

“ And prayed to the Lord and said Oh ! Jehovah *truly this my word* while my being upon my earth upon thus I have forwarded to hasten to Tarshish for I know that thou God gracious and merciful long wrath and abundant mercy and considering upon the punishment.”

Can any thing well be more preposterous ? *הלא זה דברי* *in these my words*. It is not possible to conceive a falser rendering. Where is *הלא* any other than a negative interrogation ? The old version, *was not this my saying ?* is perfectly consistent. Did I not say that I should be disgraced as a Prophet, because thou art gracious, and wouldst forgive Nineveh upon repentance ? and thus my denunciation of destruction would not be accomplished, whence I should be despised, &c.

Chap. iv. 4, 9. *חרי* is the fretfulness of anger, *irritability*, not *anxiety*. But Mr. B. presses the word into the service of his strange hypothesis, as tending to rescue Jonah from the charge of presumption, and indecorous language to God; a charge, of which doubtless he was guilty. He well explains his own motive for his flight, because his vanity would suffer from

from his being deemed a false prophet, when the Divine Mercy should accept the repentance of Nineveh, and avert its doom.

There is such a *semblance* of fairness (as we before observed) and such an *affetation* of critical nicety in the whole of this work, that we cannot refrain from pointing to some particular passages of this sort*.

Ch. i. v. 1. וַיָּקָם יוֹנָה לָבֹרָא v. 3. וַיִּהְיֶה כִּבְרִיתָהּ—When the Lord spake to Jonah—then Jonah arose. This is not according to the usual Hebrew idiom, mentioning events which took place at the *same* period of time. The preposition ב is usually prefixed: see Psalm cxiv. 1. When Israel went out of Egypt, בִּנְצַחַת יִשְׂרָאֵל מִמִּצְרַיִם. If the translation is future, then the two *vavs* express successive events; Judges ix. 22, 23. When Abimelech had *reigned* three years (it should be *ruled*) then the Lord sent, &c. וַיִּשְׁלַח אֱלֹהִים—וַיִּשְׂר אֲבִימֶלֶךְ—Mr. B. adopts this mode of rendering, because, he says, the first ו can refer to nothing going before. That, by the way, is begging the question. Who can say, whether the book *Jonah ab origine* stood perfectly single, and was not a part of the book, or a book of the Prophets? But what needless difficulties arise from his over scrupulousness! ו is rendered, in the first verse, *when*; 3rd, *then*, or *and*; 5th, *and*; 7th, *but*; &c. &c.

Ch. i. v. 2. We think we may dety Mr. B. to specify a passage, where קרא signifies to prophesy.

Ch. i. v. 5. The old version is *literally* correct—"But Jonah was gone down into the sides of the ship, and he lay and was fast asleep." וַיִּנְה יוֹנָה Mr. B. translates, *while* Jonah *who* had descended. In his Hebrew arrangement, for וַיִּשְׁכַּב וַיִּרְדָּם he puts, *and laid down was asleep, for, and lay down and was asleep*. In his translation too, there is another inaccuracy, "who had descended and laid himself down in one of the corners," &c. The fact seems to be, that he went down *below*, as our sailors would say, and lay down. Such things as these would not be necessarily noted in ordinary writers; but when a man calls all the world foolish, and ignorant, and assumes to himself the

* Neither must we omit noticing how very largely this translator deals in hard names—גאונים the heads of the divinity schools in Tiberias—בית דין the senate of sacred learning—ספר הקטא על פי בית דין גדול—the book, or roll, according to Ezra, &c. What is all this but jargon and artifice? *Ad captandum vulgus*.

† "Never *was* time, and vast sums of money, so unprofitably bestowed, as *that* of the just-mentioned collator (Dr. Kennicott) and of his liberal supporters. Thousands of pounds have been employed in the purchase of a multitude of decayed Bibles, that must have been cast

the most sagacious attention to accuracy, it is our duty to exclaim, in his ear, *Memento te esse hominem*.

Ch. i. v. 6. מה לך נרדם "What ails thee? Sleeping!" Directly contrary to the genius of the Hebrew idiom, and favouring more of the apostrophe of modern romance, than the dignity of Holy Writ. In the Hebrew arrangement he has it: "What to the sleeping." נרדם is the passive participle, *O Somno sopite, obrute*. Where is the boasted accuracy here? The original is, what can you be thinking of—What (thoughts can be) to you, O overwhelmed with sleep? How can you sleep "in an hour so rude?" Arise, &c.

Ch. i. v. 7. ויפל הגורל And the lot repeatedly fell. Notwithstanding all Mr. B's Talmudical authorities, we shall boldly protest against this rendering. We might as soon admit the Koran as evidence: הגורל is *القرعة*, *The Lot* of death, the "*nigrum theta*," and has no reference to plurality. When the plural lots is used, we find גרלות—See Levit. xvi. 8.

Ch. ii. v. 2. לבלוע את יונה Mr. B. renders "to swallow of Jonah," His preposterous nicety is peculiarly unfortunate here; אָ notes an accusative after active verbs; a nominative after passives; and, when joined with nouns or pronouns, may govern a dative, an accusative, or ablative. But a genitive is no where to be found, but in Mr. B.'s code.

Chap. iii. v. 4. עוד ארבעים יום ונמחה נרפכת—Mr. B. renders, "there are still forty days: Nineveh is lost." A wanton variation from the Bible version, which is sufficiently correct. By leaving out the conjunction ו, the sense and beauty of the passage are done away. But who will wonder at either Mr. B.'s additions or mutilations, when we find him, in his note on Ch. ii. v. 1. gravely contending that ימן comes from זמן to appoint. Whoever heard of a radical ך being changed? ימן is formed from מנח to prepare. Vide Buxtorf in voc. But we need not pursue these remarks further. If any one would see, at large, the consequence of Mr. B.'s blind attachment to the Rabbinical superstition, respecting the integrity of the Hebrew text, let him examine his rendering in chap. ii. v. 7. *while the earth continually fled from me!*

We have thus attended Mr. B. through his work, far more elaborately than his execution of it deserved. But the old maxim, *principiis obsta*, led us to oppose this attempt to revive the exploded doctrines of Rabbinical superstition.

cast out of the Jews' synagogues! The more imperfect they were found to be, the more invaluable, it seems, was the acquisition of them considered by the learned Doctor." P. 22. After reading this passage, will any one deem the term arrogant, too harsh an appellation?

Mr.

Mr. B. has *much* yet to learn *every way*, before he can prove himself *competent* to be a translator of the Old Testament. Before he again publishes such lucubrations, we must recommend to him to study, *unprejudiccdly*, the learned *Dissertatio Generalis* of Dr. Kennicott; where he will find every new position of his own reveries most completely answered. It is a work, which, either in itself, or in its references: contains every thing material to the true understanding of all the subjects upon which we have touched: and the hints in our notes are chiefly taken from it. We have particularly mentioned this book, instead of others which we could name, Walton's Prolegomena, &c. &c. in order that Mr. B. may, as he reads, be sensible how *irreverently* he has treated the "venerable learned of the age;" (p. 72) and especially may repent of the injury done to the memory of the learned Dr. Kennicott; a man equally amiable in his private, and useful in his public life. But the fact is, Rabbinical superstition fell before him,

——— Cyllenide confodit harpe,
Hinc illæ lacrymæ !!!

ART. VII. *Transactions of the Linnean Society. Volume III.*
4to. 335 pp. 1l. 1s. White, Fleet-Street. 1797.

IT is with great pleasure that we contemplate the successful progress of this Society, in their investigation of the subjects of Natural History; which is carried on with a diligence that does honour not only to the members, and their president, but to the country at large*. The first article in this volume, contains observations on some rare British insects, by the late Mr. William Lewin. These are, 1. Sphinx apiformis, Lin. 2. Sphinx crabroniformis. 3. Phalæna Trifolii. 4. Ichneumon Chrysopus. Of these, the larva of the first feeds in the bark of the poplar, and changes to a chrysalis in April; the fly appears in June. The 2nd, feeds on the wood of the fallow, (*salix caprea*, Lin.) in the heart of which it spins itself up in November, but does not change to a chrysalis till May following; the fly appears in July.

* For our account of the second volume of these Transactions, see *Brit. Crit.* vol. v. p. 89,

The 3rd insect, or *Phalæna Trifolii*, is a species of considerable size: its larva feeds on trefoil, and changes to a pupa in June; the fly appears in August. These larvæ are to be found on the grassy uncultivated chalk-hills of Kent, and particularly near Darent Wood; they secrete themselves under stones, during the day, and come forth to feed in the evening.

The 4th insect is the *Ichneumon Chrysopeus*, and seems to be a new species; it is thus described, in a note, by Mr. Marshall, viz. "*Antennæ setaceæ, flavæ. Thorax niger, flavo variegatus; scilicet lineola ante alas; sub ortu alarum punctum flavum. Scutellum nigrum, punctis quatuor flavis. Pone scutellum punctum flavum utrinque. Abdomen nigrum, marginibus segmentorum flavis. Pedes flavi, femoribus basi nigris.*"

All these insects are extremely well figured, on two coloured plates.

The next article relates a singular fact, in the history of the common mole, which, from this account, appears to have been seen swimming towards a small island in the lake of Clunie, in Scotland, 180 yards distant from the nearest land.

The third article presents us with the history of three species of *Cassidæ*, which are scientifically described, by the Rev. Mr. Kirby. These are the *liriophora* (a new species), the *viridis* of Linnæus, or one extremely resembling it, and the *maculata*.

The fourth article contains observations on the migration of certain British birds, by Edmund Lambert, Esq. of Boyton, near Heytesbury, Wilts.

To this succeeds an account, illustrated with an outlined plate, of the *Canis Graius Hibernicus*, or Irish Wolf-Dog, by A. B. Lambert, Esq. F. R. S. &c.

Art. 6. *The Botanical History of the Mentha exigua.* By James Edward Smith, M. D. F. R. S. P. L. S.

From this history it appears, that the supposed *Mentha exigua* of authors is, in reality, no other than the *Cunila pulegioides* of Linnæus, a North-American plant.

Art. 7. *Observations on the Oeconomy of the Ichneumon Manifestator.* By T. Marshall, Esq. Sec. L. S.

A curious paper, relative to the singular instinct shewn by this animal, in seeking out a proper situation for depositing its eggs, and, at the same time, rendering abortive the labour and sagacity of another animal, which, to all appearance, had rendered its offspring perfectly secure. An elucidatory coloured plate is added.

Art.

Art. 8. *Description of a new Species of Opercularia, called Opercularia paleata.* By Thomas Young, F. R. S. and L. S.

The whole description of this plant is given in Latin: and is executed with great exactness.

Art. 9. *Descriptions of Eight new Fishes, from Sumatra.* By Mr. Mungo Park, A. L. S.

These fishes are the *Chætodon canaliculatus*, *Chætodon trifasciatus*, *Perca lunulata*, *Perca aurata*, *Perca Sumatrensis*, *Scomber filamentosus*, *Balistes niger*, and *Balistes undulatus*. Of these, the *Perca lunulata* is illustrated by a coloured plate. This is also in Latin.

Art. 10. *Lindsæa, a new Genus of Ferns.* By Jonas Dryander, M. A. Libr. R. S. and F. L. S.

This is a very curious paper, and contains several species, accompanied by plates, of this newly-instituted genus, which is named from Mr. John Lindsay, an assiduous and skilful botanist, in Jamaica; whose paper on the germination of the Ferns, appeared in the second volume of the Linnæan Transactions.

Art. 11. *On a new Species of Tellina, not described by Linnæus.* By William George Maton, A. B. F. L. S.

This species, according to Mr. Maton, has never been noticed by any British conchologist, and was, probably, unknown to Linnæus: it is, however, figured in Gualtieri; but is confounded by Professor Gmelin, in his edition of the *Systema Naturæ*, with the *Tellina cornea*, from which it essentially differs. Figures of the shell are given.

Art. 12. *Observations on the Generic Character of Ulva, with Descriptions of some new Species.* By Thomas Jenkinson Woodward, Esq. F. L. S.

To these excellent observations is subjoined a synopsis of the species.

Art. 13. *Account of a Species of Bark, the original Quina-Quina of Peru.* By John Hawkins, Esq. of Dorchester.

This account was communicated to A. B. Lambert, Esq. by Mr. Hawkins, and describes a tree, which differs from the *Cinchonas*, or bark-tree, properly so called, but is affirmed to be the tree to which the name *Quina-Quina* was originally given by the natives of South America. The account is accompanied by a plate.

Art. 14. *Natural History of Perca scandens.* By Lieutenant Daldorff, of Tranquebar.

This account was communicated to the Society by Sir Joseph Banks, and describes a species of Perch, which is said to possess the power of climbing up the bodies of trees, by means of the spiny processes of its branchiostegous membranes, assisted by those of its fins, &c. It was taken by L. Daldorff, in the act of climbing up the lower part of the Palm, called *Borassus flabellifer*, overhanging a pool of water. It is said to be tenacious of life, and to survive many hours, after being placed on dry sand. This account is rather of the incredible kind; and reminds us of Ovid's

— hic summâ piscem deprendit in ulmò.

Art. 15. *The specific Characters of some minute Shells, discovered on the Coast of Pembroke-shire, with an Account of a new Marine Animal.* By John Adams, Esq. F. L. S.

Most of these shells are illustrated by figures. The marine animal, not appearing to occur in any work on natural history, nor agreeing in its characters with any other of the Mollusca, forms a new genus, which Mr. Adams has distinguished by the title of *Derris*. A figure of the animal is given.

Art. 16. *On the Latin Terms used in Natural History.* By the Rev. John Brand, A. M. A. L. S.

In this paper, Mr. Brand defends the institution of the Latin terms used in modern Natural History, and contends, that such terms "may be barbarous, when not found in any good Latin author; or improprieties (*verba impropria*, Quint.) when, although so found, they are not found to be used in the same sense;" but "that it does not, on the latter account alone, follow that they are so." This, he adds, is proved from the practice of the ancient grammarians, in the invention of technical terms, in conjunction with the authority of Cicero.

Art. 17. *Additional Observations on the British Species of Carex.* By the Rev. Samuel Goodenough, LL. D. F. R. S. Tr. L. S.

This is executed with the same scientific exactness, which distinguished Dr. G.'s former paper on the same subject, vol. ii. It is accompanied by an engraving of the *Carex pulla*.

Art. 18. *A Description of the Porbeagle Shark, the Squalus Cornubicus, of Gmelin, Var. α.* By the Rev. Samuel Goodenough, &c. &c.

An accurate description, elucidated by a figure in outlines, of a specimen of this animal, which was caught at Hastings, in September, 1793.

Art. 19. *Observations on the British Fuci, with particular Descriptions of each Species.* By the Rev. Sam. Goodenough, LL. D. &c. and Thomas Jenkinson Woodward, Esq. LL. B. F. L. S.

This is a most elaborate and excellent disquisition, relative to the plants of which it treats. The number of species described amounts to no less than seventy-two, and the whole forms so valuable a series of observations, as to be justly considered as one of the most important papers yet published by the Linnæan society. As a specimen of the manner of description, &c. we shall select the *Fucus vesiculosus*.

“ *F. fronde dichotomâ integerrima vesiculis innatis axillaribusque, apicibus tumidis tuberculatis acutiusculis.* *Herb. Buddle, p. 4. Petiver, p. 32. Uvedale, vol. 1. p. 1. n. 1. & p. 5. n. 1, 2, 3. R. Syn. p. 40. n. 4. Aët. Paris. 1772, partie 2de, pl. 3. f. 6, 10, 11, 12, 13.*

Fucus Quercus marina. *Gm. p. 60.*

— *vesiculosus.* *Linn. Sp. Pl. 1626. Fl. Ang. p. 576. Fl. Scot. p. 904. Wühering, vol. 3. p. 241. Stackhouse, Ner. Brit. p. 4. t. 2.*

β. *Divaricatus*—*vesiculis axillaribus dilatatis, axillis divaricatis.* *Uvedale, vol. 1. p. 4. Mor. Hist. Oxon. iii. 647. f. 15. t. 8. f. 5.*

F. divaricatus. *Linn. Sp. Pl. 1627. Syst. Fl. Scot. p. 909.*

F. vesiculosus γ. *Fl. Ang. p. 577. Wühering, vol. 3. p. 242.*

γ. *Inflatus*—*fronde apicem versus vesiculoso-inflatâ.* *Buddle, p. 5. n. 2.*

F. inflatus. *Fl. Scot. p. 910. Smith, Icones Plant. rar. fasc. 3. t. 75.*

δ. *Acutus*—*fronde apicibus productis lanceolatis.* *Buddle, p. 4. n. 3.*

ε. *Foliaceus*—*ramis proliferis, ramulis obovatis.* *Buddle, p. 5. n. 4.*

ζ. *Volubilis*—*fronde contortuplicatâ.* *Buddle, p. 7. n. 4, 5.*

F. volubilis. *Fl. Ang. p. 577.*

Habitat in rupibus et saxis submarinis frequens. ζ prope Farnbridge ferry, Essex. *Buddle.*—In Æstuario Ciceitriensi. *Ray.*

Radix callus expansus—*Frons* pedalis, bipedalis, plana, alata, dichotoma, marginibus integerrimis, ramis sterilibus obtusis—Per totam paginam puncta prominula sparsa—*Apices* valde tumidi ovati acutiusculi (in δ lanceolati acuti), tuberculati, tuberculis plurimis confertis prominulis—Per totam frondem *vesiculæ* duplici serie innatæ; quædam etiam solitariæ ad axillas—*Color* olivaceus—*Substantia* cartilaginea.

Var. β. Ramos ad dichotomias valde divaricatos habet nimirum præ vesiculâ axillari dilatatâ, vel forsan præ duabus vesiculis coadunatis—*Cætera* ut in α.

Var. γ. Rami ex casu quodam, sive forsan morbo inflari videntur, quasi hydropico.

Var. δ. Omnia habet ut *var. α.*, præterquam quod apices lanceolati acuti, at in eâdem plantâ, nonnunquam apices hi lanceolati, illi ovati acutiusculi.

Var.

Var. ε. Ramis vi fluctuum abruptis, quò injuriam reparare queat, ramulos plurimos confertos obovatos plerumque emittit, aded ut vix varietas dici potest.

Var. ζ. Frons contorquetur aded ut non facilè explicari potest—
Cætera cum α habet communia.

The various authors who have written upon the *Fuci* have very unwarrantably divided the varieties included in the denomination *vesiculosus*, into numerous species; but nature has shewn the true limit: the appearance of bladders in the frond is its unerring characteristic. By this mark it becomes separated from *ferratus*, *spiralis*, and *ceranoides*—these size and situation of these bladders are not sufficiently constant to constitute different species.

1. In the first variety the vesicles are ranged on each side of the rib throughout the frond, and also at the axillæ. The frond itself varies in having its branches from a quarter of an inch to a full inch in breadth, with edges either plane or undulated as in *spiralis*. The ends of the branches when in fructuation are swollen and somewhat acute.

The variety *divaricatus* is remarkable for having the bladders in some of the axillæ (for it is by no means constant in all) extremely dilated, as if two vesicles had been confluent into one; in consequence the branches fork off wider than usual, and become divaricated. We have not observed this variety in fructification: in Southampton river we have seen it somewhat twisted.

3. The variety *inflatus* is occasioned by a disease. By some means or other a body of air is introduced between the two coats of the frond, and thus gives it a bladder-like appearance. That it is accidental is evident, from its not happening usually in more than one or two branches in any given plant.

4. The variety *acutus* we so call from the lanceolate terminations of its branches. The same plant, however, occasionally furnishes lanceolate terminations, and others somewhat bluntish.

5. We can scarcely call *foliaceus* a variety; it is merely a plant which, in the vigour of its growth having been broken off by some violence, endeavours to repair itself in an irregular manner, producing clusters of new branches resembling obovate leaves. These are principally from the broken extremities; but they are also found on the sides, and even upon the expanded root. As in *ceranoides*, this prolific tendency does not take place unless the membrane is torn off. It differs from the first variety in no other particular.

6. This is the *volubilis* of Mr. Hudson. It cannot, however, be called a distinct species; for its form is the same nearly as the first, only it is extremely twisted; however, the contortion of the frond in *Fuci* is no character of distinction, as occasionally it is seen in all the varieties above-mentioned. The *volubilis* of Linnæus is not a British plant.

He who would wish for farther information, would do well to consult Gmelin, Lightfoot, and others, who have written largely upon the subject.

Its true and constant character is vesicles on the branches, and at the axillæ of the dichotomies.

The figure of Morison *f. 15. t. 8. f. 10*, as quoted by Gmelin to his α , and by Hudson to his variety β , belongs to that variety of *spiralis* which has plain and entire margins, and not to *vesiculosus*. The synonyms of Gmelin are to be received with great caution; he has fallen into many mistakes.

In *Buddle's Herbarium*, *p. 7. n. 4, 5* are specimens of *vesiculosus* extremely twisted. They are the *spiralis* or *volubilis* of Mr. Hudson, not of Linnæus and Mr. Lightfoot. There is a note subjoined, mentioning, that they were gathered near Farnbridge Ferry, in Essex. They are our last variety, if indeed any exact limit can be drawn between that and the first, for, as we have already observed, contortion seems accidental in this species." P. 144.

Art. 20. *Description of Ulva punctata.* By John Stackhouse, Esq. F. L. S.

Art. 21. *Observations on the genus Porella, and the Phascum caulescens of Linnæus.* By Mr. James Dickson, F. L. S.

Art. 22. *Description of Ribes spicatum.* By Mr. Edward Robson, A. L. S.

Art. 23. *Observations on the Insects that infested the Corn in the Year 1795, in a Letter to the Reverend Samuel Goodenough, LL. D. &c.* By Thomas Marsham, Esq. Sec. L. S.

This is a paper of considerable importance, as well as curiosity; and describes, with great accuracy, the appearance of certain small insects of different kinds which are occasionally found on wheat, &c. Of these, the larva of the well-known little insect, the Thrips physapus, so frequently seen in flowers, seems, from Mr. Kirby's observations, in his letter to Mr. Marsham, to be the animal which most injured the wheat in the year above-mentioned. A coloured plate, containing figures of these, as well as of some other insects found on wheat, is added.

Art. 24. *Descriptions of Aetinia crassicornis, and some British Shells.* By John Adams, Esq. F. L. S.

This is an addition to Mr. Adams's former paper on the same subject.

Art. 25. *Botanical Characters of some Plants of the natural Order of Myrti.* By James Edward Smith, M. D. F. R. S. P. L. S.

It must be almost needless to say, that this is a learned and judicious disquisition, relative to the natural order above-mentioned: it is not, however, meant to contain every genus in that order, but only a certain number, viz. *Imbricaria*,
Bæckia,

Bæckia, Leptospermum, Fabricia, Metrosideros, Melaleuca, Myrtus, Eugenia, and Eucalyptus.

Art. 26. *Observations on the genus Oestrus.* By Mr. Bracy Clark, Veterinary Surgeon, and F. L. S.

The history of the British Oestri here delivered by Mr. Clark, is a production of uncommon merit. In this account, the various errors of authors, relative to the different species, the misquotations and confusion of synonyms, &c. are most accurately and satisfactorily elucidated. The description of the Oestrus Equi, which is the species that produces what are commonly termed *Botts* in horses, and the manner in which the ova are introduced into the stomach and intestinal canal, are so curious, that we shall, for the gratification of our readers, extract a part of the account of this species.

“ The mode pursued by the parent fly to obtain for its young a situation in the stomach of the horse is truly singular, and is effected in the following manner:—When the female has been impregnated, and the eggs are sufficiently matured, she seeks among the horses a subject for her purpose, and approaching it on the wing, she holds her body nearly upright in the air, and her tail, which is lengthened for the purpose, curved inwards and upwards: in this way she approaches the part where she designs to deposit the egg; and suspending herself for a few seconds before it, suddenly darts upon it, and leaves the egg adhering to the hair: she hardly appears to settle, but merely touches the hair with the egg held out on the projected point of the abdomen. The egg is made to adhere by means of a glutinous liquor secreted with it. She then leaves the horse at a small distance, and prepares a second egg, and, passing herself before the part, deposits it in the same way. The liquor dries, and the egg becomes firmly glued to the hair: this is repeated by various flies, till 4 or 500 eggs are sometimes placed on one horse.

“ The horses, when they become used to this fly, and find it does them no injury, as the *Tabani* and *Comopes*, by sucking their blood, hardly regard it, and do not appear at all aware of its insidious object.

“ The skin of the horse is always thrown into a tremulous motion on the touch of this insect, which merely arises from the very great irritability of the skin and cutaneous muscles at this season of the year, occasioned by the continual teasing of the flies, till at length these muscles act involuntarily on the slightest touch of any body whatever.

“ The inside of the knee is the part on which these flies are most fond of depositing their eggs, and next to this on the side and back part of the shoulder, and less frequently on the extreme ends of the hairs of the mane. But it is a fact worthy of attention, that the fly does not place them promiscuously about the body, but constantly on those parts which are most liable to be licked with the tongue; and the ova, therefore, are always scrupulously placed within its reach. Whether this be an act of reason or of instinct, it is certainly a very remarkable

remarkable one. I should suspect, with Dr. Darwin, it cannot be the latter, as that ought to direct the performance of any act in one way only:

“ Whichever of these it may be, it is, without doubt, one of the strongest examples of pure instinct, or of the most circuitous reasoning any insect is capable of. The eggs thus deposited, I at first supposed were loosened from the hairs by the moisture of the tongue, aided by its roughness, and were conveyed to the stomach, where they were hatched; but, on more minute search, I do not find this to be the case, or at least only by accident, for when they have remained on the hairs four or five days, they become ripe, after which time the slightest application of warmth and moisture is sufficient to bring forth in an instant the latent *larva*. At this time, if the tongue of the horse touches the egg, its *operculum* is thrown open, and a small active worm is produced, which readily adheres to the moist surface of the tongue, and is from thence conveyed with the food to the stomach. If the egg itself be taken up by accident, it may pass on to the intestinal canal before it hatches; in which case its existence to the full growth is more precarious, and certainly not so agreeable, as it is exposed to the bitterness of the bile.

“ I have often, with a pair of scissors, clipped off some hairs with the eggs on them, from the horse, and on placing them in the hand, moistened with saliva, they have hatched in a few seconds. At other times, when not perfectly ripe, the *larva* would not appear, though held in the hand under the same circumstances for several hours; a sufficient proof that the eggs themselves are not conveyed to the stomach.

“ It is fortunate for the animals infested by these insects, that their numbers are limited by the hazards they are exposed to. I should suspect near a hundred are lost, for one that arrives at the perfect state of a fly. The eggs, in the first place, when ripe, often hatch of themselves, and the *larva*, without a *nidus*, crawls about till it dies; others are washed off by the water, or are hatched by the sun and moisture thus applied together.

“ When in the mouth of the animal they have the dreadful ordeal of the teeth and mastication to pass through. On their arrival at the stomach, they may pass, mixed with the mass of food, into the intestines; and, when full grown, on dropping from the *anus* to the ground, a dirty road or water may receive them.—If on the commons, they are in danger of being crushed to death, or of being picked up by the birds who so constantly for food attend the footsteps of the cattle. Such are the contingencies by which Nature has wisely prevented the too great increase of their numbers, and the total destruction of the animals they feed on.” P. 304.

How the strange absurdity, of attributing *reason* to an insect; could possibly be admitted by an intelligent writer, as in any degree probable, we cannot conceive. But it is one proof, among many, of the wretched effect of Dr. Darwin's wild system of materialism, which raises insects to men, and degrades men to insects. The act here described has every mark of a true *instinct*; being performed uniformly by a whole species; with only such small variations as all instincts admit.

ART. VIII. *Three Memorials on French Affairs, written in the Years 1791, 1792, and 1793. By the late Right Hon. Edmund Burke.* 244 pp. 2s. 6d. Rivingtons; and Hatchard, in Piccadilly. 1797.

COPIES of some of the late Mr. Burke's papers, in different states of correctness, having been detained by fraud, by a person who, as it appears, had been relieved in the deepest distress by his bounty*, they have been now advertised for publication. This step, which we hope is perfectly singular, did not leave those friends, to whose known ability he confided the care of his unpublished works, "the masters of the time, order, and method to be observed in the execution of their trust." It is however to be observed, that if, as to order and method, the editor or editors of these pieces have not been able to do all that they might have had designed, and with more time might have performed, much has yet been effected. But to struggle against fraud is not the sole debt which one of his surviving friends, the writer of the preface to these Memorials, is called upon to pay to the memory of Mr. Burke. He has to oppose two attempts, which formerly would have been looked on as atrocious, but which the morals of these enlightened times permit, on his posthumous fame. It is stated, at the end of the Preface, that "the name of a deceased friend of Mr. B.'s has been already forged, to a despicable libel against him."—"And new artifices have been practised through the country, to solicit a party support to an insidious attack upon his memory."

Many particulars relating to the character of this very distinguished man, are to be found in the finely-written Preface which we have mentioned; and a fuller account of it is promised: what is there said concludes with the following just observation: "That some correct notion of such a man should be early given, seems to be of moment to the cause of public virtue." While yet we are only in expectation of this more perfect and finished portrait, we shall add some few traits to those here given, chiefly relating to his literary character. They may have their temporary utility also, until superseded

* See S***t's Letter to Mr. Burke, published in Gentleman's Magazine.

by a complete and critical estimate of his genius and writings, which we may expect.

No man's mind was ever more fertile in moral and political principles than that of Mr. Burke: and when these principles are compared with those which have long possessed the sanction of wisdom and of virtue, although their originality be evident at the first glance, the most decisive marks of family resemblance prove their legitimacy. In this, which may be called the opulence of thought, which is to be acquired only by the direction of the finest faculties in the best manner, if he has had equals, he never had a superior. The style of his different works was various; in some, it was simple and didactic; in others, ornamented in the highest degree that a chastened judgment can permit; and, among men of so great an elevation of genius, he is one of those who best knew, and least frequently exceeded its limits. The character of his imagery was alternately that of a rich amenity and solemn greatness. In pathetic or splendid description, he was, in his day, without a rival: he much excelled in moral sentiment, in every variety of manner; and he made it subservient to the task of impressing upon his readers the emotions of an affectionate melancholy or benevolence; of piety; or the ardent energy of indignant virtue. Moral irony, the keenest lance of the higher satire, he frequently employed, and with the highest justice and efficacy. All these ornaments appear in his writings as in their proper places: for, as even the middle tenor of his compositions was rich, none of them seemed to rise abruptly above the rest.

His style has been universally admired: it has one singular felicity; its splendour and brilliancy is softened down by a sober use of the *archaism*; of words and idioms, which bear something of the venerable and mellow lines of antiquity, without its darker shades. Thus the lower parts of a composition receive a degree of warmth, without being raised at all above their proper subjects; while the splendour and brilliancy of the upper, is chastened and deprived of all disproportion; and a regular harmony unites the whole. In a word, ingenious and elegant as his work of philosophical criticism is*, many of the principles he has laid down might receive their finest illustrations from examples to be selected from his own writings; or their number might be increased, from the new kinds of excellence which his other compositions frequently display.

* Essay on the Sublime and Beautiful.

It could not but be expected, that the recent loss of this ornament and patron of the literature of the kingdom, this zealous and accomplished defender of the church and state; would, on the first occasion, draw from us some tribute to his memory; something perhaps more complete than we have been able to make it, but here we must cease; the rest must be left to the piety of his surviving friends. To them it must be left, to fill up the imperfect sketch that we have given: to delineate the variety and charms of his conversation; changing with facility to every manner, and excelling in all; to describe a life passed in the pursuit, or the exercise of useful wisdom, in which were few days not distinguished by useful acquisitions, treasured up for his own practical use, for that of his contemporaries, or for posterity; to delineate his moral qualities; particularly his steadiness in narrow circumstances, and his liberality in more affluent fortune*. These, with the other qualities which he possessed, they can best describe, who once had the advantage of seeing them in the nearest point of view.

We come now to the examination of the tracts contained in this first posthumous publication. A single object is pursued in them; namely, to point out the system of politics proper to be followed by Great Britain, in foreign affairs, in consequence of the actual and probable changes of the state of Europe, from the French Revolution. The pieces which compose it, are arranged according to their dates; and in point of order, as observed above, every thing here is unexceptionable: the title-page announces the number of these tracts to be three; a fourth was discovered before publication, and is inserted in its place.

This precedes the rest in date, and is not a memorial, but, as it is entitled, "Hints for a Memorial," to be delivered to Mons. Montmorin; written in the beginning of 1791. It was on the occasion of Louis XVI. becoming an effectual prisoner to a body of conspirators; the more active and flagitious part of whom, afterwards deposed and murdered him. In this draft of a memorial, the British ambassador is made to offer the mediation of Great Britain, between the king and his subjects; to restore the former to his personal freedom, and a modified sovereignty, and the latter to a free constitution; and, in case of the rejection of this mediation, to declare that his instructions were to withdraw from France. All consideration

* There cannot be a better instance of this, than the institution of a college, near his house, at Beaconsfield; to nurse and educate the children of the emigrants. Such an institution ought not to die with its founder.

of the policy or the right of such interposition, may here very well be waved, as it appears, from a curious note in the appendix to these tracts, that the full obligation resulting from the public faith given to the house of Bourbon, would have engaged us much further. On this we shall enter into a brief explanation. Such an explanation, if we had been formerly in the possession of the authentic document now produced, would have enabled us to sweep away, with a very summary censure, a great quantity of bad reasoning, which unfortunately obtained too much currency; and it may be made of the same service to us in future. It will serve also as a stable foundation for the judgment we are now about to give, on many particulars of the tracts before us.

By the treaty of Utrecht, in conjunction with that of 1717, called *the Triple Alliance*, England and France mutually guaranteed the succession of the crown in each state, as by law established, to the houses of Hanover and Bourbon, against all rebellion, on account of the said successions; *or under any other pretext whatsoever*: and in case of such rebellion, either nation was to succour the sovereign of the other, with 8000 foot and 2000 horse*: these aids were never required by us from the Court of France. But, in the perfect spirit of those treaties, the regent of that kingdom, after the death of Louis XIV. and, at the period of the greatest danger of the House of Hanover, used every other exertion to frustrate two rebellions; and then was highly instrumental in saving us from two civil wars†; and it was agreed by the last definitive treaty of peace, in 1783, that the treaty of Utrecht, as well as that of 1717, should be preserved in future, “in its full tenor, and religiously executed by both parties‡.”

A sovereign not in possession of his liberty, is, *ipso facto*, deposed: and if, as it is intimated by Mr. Burke (and which was matter of universal notoriety) Louis XVI. was at that time effectively deprived of his liberty, as we were then compelled by the last treaty, to take up arms for his restoration, it was undoubtedly regular, first to attempt it by an amicable mediation, together with “the settlement of a free constitu-

* Appendix, article, case of alliance.

† The first, on the accession, the second, when the famous Charles XII. of Sweden, was about to land with an army in Britain, to attempt to place the son of James II. on the throne.

‡ Def. treaty of Versailles, Sep. 3, 1783. Art. 2.

tion in France* ;” and if the freedom of the King were not so attainable, to recall our ministert.

The second piece of this collection, the title of which is “Thoughts on French Affairs,” was written in December, 1791. It considers the effects of the revolution, on the situation of Europe, in a most extensive manner ; and is a memorial laid before some of the leading members of opposition, and the ministers. The editor in his preface, has given a good, but brief analysis of it ; nor can we do better than adopt it as a basis, in giving our account.

The memorial took its rise from two official letters of Mons. Montmorin, addressed to our administration : in the first of these, he announced a total revolution to have taken place in France ; himself as *a minister*, and the King as *the first minister*, under the new constitution : and, in *the second*, *the King's acceptance thereof*. It is here observed, that the notification of a change in the internal arrangements of a country to a foreign court, is a novelty : and it may be said, that perhaps the communications of Mons. M. on the subject, have exhibited the first and second instances of it. This sagacious politician then goes on, to examine the degree of attention which it then appeared requisite for the powers of Europe to pay, to the cause of that change ; and the measure and nature of its power for extending its effects to them.

The difference of the character of this revolution, from that of many others, of which the world has been sometimes an approving, sometimes an afflicted witness, is here displayed. Its cause is shown to have been a preceding revolution in opinions ; a mutation in its nature apt to be propagated in every other kingdom, and there to produce similar effects. For, as Mr. Burke observes of another great revolution in opinions, the new dogmas could not be true in France, and false in any

* Memorial, p. 3, according even to the jargon of the sect, a government is not free, when the actions of the first functionary are under any restraint but those of the law ; and it may certainly be said, that a constitution of co-estates is not free, when any one of them is under absolute force ; and whichever leg of the then biped constitution of France had been tied up, we might say it could not move without restraint, and must soon fall.

† After the formal deposition and murder of the King, and the imprisonment of his successor, it will not be denied, that the prevailing party in France, must have been understood by us, as the rebels described in the treaty, against whom we were obliged to declare and arm ; turning, therefore, out of the kingdom, a man claiming to reside here, as their ambassador, was only to avoid a gross contravention of it.
other

other country; and if in such country they were embraced by one party, they would become a bond of union between the new republic * and that party, which thus would come to have a common interest with France, distinct and adverse to that, which arises from local or natural circumstances; or to that of their native country. This point is clearly and acutely treated in the abstract; it is also well supported by a philosophical analysis of the history of the wars of the Guelphs and Ghibellines; and those of the Protestants and Romanists, which originated in a change of doctrinal opinions at the reformation.

He then states these new dogmas; the capital points of which are, that *the sovereignty, in all countries, resides perpetually and indefeasibly, in the majority of the taxable people, and that all other governments are tyrannies.* The consequences of the adoption of this doctrine, he shows to be, the formation of every country into new districts; the ruin of the landed interest; the servile subjection of the country to the great towns; and of those towns themselves, to the lower classes of the agitators; whose authority with the populace, always ultimately subverts every other.

The state and force of the partizans of these opinions on the Continent of Europe, and in this country, at the time when this memorial was composed, are next given. Mr. B. observes also, that the French revolution, at its origin, was chiefly promoted by the merchants, the men of letters, and the monied interest; and, after a comparison of the former temper and situation of these important classes of men in France, with those of the same description here (in which he relates some popular errors) he concludes, that the latter may, by a malignant art, be rendered capable of acting the same part in Britain, as they were in that once flourishing state. Let this have then been as it might, the experience of the calamities which these classes brought upon themselves in France, must have deprived such deceptions, at this time, of much of their power; but if we are safer on this side, the disposition of the lower commonalty is perhaps not so sound now, as it was in 1791; the number and discipline of the lower agitators, being apparently much increased.

* France, at that time, is rightly so called; the declaration against Germany, mentioned in this piece, proves the time to have been arrived, when it was written, in which the King had lost the last semblance of power; this might have been noted before. Venice was properly called a republic, when it had a more effective magistrate in the Doge.

The next object to which the attention of Mr. Burke is directed, and it is a most material one, is the effect which newspapers might have throughout Europe, in forwarding the French plan of proselytism. For our parts, we number them among the most effective missiles of the most potent of machines, in the present government of the world, the press. They are the grape-shot of literature, which do more extensive execution than balls of greater weight and magnitude. Continuing his progress to the great successive points of view of the subject, Mr. Burke next delineates the circumstances of Germany, Switzerland, Italy, and the other countries of Europe, which then seemed to defend them from, or expose them to, the attacks of the new revolutionary spirit. On the heterogeneous and semi-chaotic state of the German empire, he is the most diffusive; some of the calamities which that country has suffered, and others which even now seem to impend over it, he has prophetically described. Switzerland, as yet, only fears; but it has evidently much reason to fear, what he predicts: and of Italy, he then said, that the conquest of Savoy was to be expected: "And if Milan should stir, no part of Lombardy is secure to the present possessors, *whether the Venetian or the Austrian.*" We cannot give place to an analysis of the accounts he has drawn up, of the situation internal and external, of the other states of Europe; each has its merit: those of Spain and Holland, as high in consequence, and nearest to the danger, are most fully portrayed.

Mr. Burke then proceeds to weigh the expectations then entertained, that the colossal monster of a republic, effectively at that time set up in France, would fall to pieces by a bankruptcy; by the vices of its construction; or by internal insurrection: and he endeavours to show, that a counter-revolution was not to be expected from any of these causes. An event, resembling on one part the nature of a bankruptcy, had taken place, when this paper was drawn up: and some reasons are here brought forward, to prove that no further bankruptcy was to be expected as probable. Among the rest, it is here stated that three great branches of revenue were established, in lieu of that of the old government, which was annihilated; and in payments on each of these, the new paper currency was to have been received. But these new substitutes ultimately became, in a great measure, non-effective; a circumstance not here calculated upon: then the paper, which Mr. Burke represents as secured upon the produce of the taxes, missed this support, and it fell. Whether it might otherwise have stood, it is now useless to enquire.

Nor did it seem to him that this new power was liable to fall, in either of the two last modes. Here let us observe, that, in the ordinary state of an advanced society, the civil power is vested in the class possessing property; but its physical power inseparably resides in the greater number told by the head. In this state, the former finds security, and the latter the greatest share of comfort and enjoyments of which it is capable. But the spirit of the new constitution, Mr. Burke justly informs us, was totally to separate civil power from property. Hence civil and physical power become vested jointly in the same class; and it evidently appears, that a sudden and forcible separation of them, is an event not to be expected with any probability. Besides, the mechanism of their new constitution, both general and municipal, in his opinion, exhibited one of the forms of government, of the greatest internal strength of which any example exists; the jealous tyranny of which was able to extinguish every spark of opposition. In Paris he conceived the success of any counter-revolutionary plan to be the most probable; but even there he thought it almost hopeless.

When this paper was drawn up, two Sovereigns of Europe had declared against the principles of the French; and other states were diligent in using defensive measures, to prevent their spreading among them. These efforts Mr. Burke thus censures as totally inadequate.

“As the attack does not operate against these countries externally, but by an internal corruption (a sort of dry rot) they who pursue this merely defensive plan, against a danger which the plan itself supposes to be serious, cannot possibly escape it. For it is in the nature of all defensive measures, to be sharp and vigorous under the impressions of the first alarm, and to relax by degrees; until, at length, the danger, by not operating instantly, comes to appear as a false alarm; so much so, that the next menacing appearance will look less formidable, and be less provided against.”

A tolerably profitable lesson this, to the associations in defence of the constitution, whose vigilance appears to have been long relaxed. Here they will also be informed, that, in past ages, the insurrections which had been made to establish the miscalled Rights of Man, and the levelling principle, had always terminated in the destruction or punishment of the leading agitators at least; but, in the present period, the ultimate success of their schemes has appeared feasible in practice; and their crimes have been rewarded with the dazzling acquisition of unlimited power, and the wealth of almost the whole class of men of property: events which, at this instant, operate as a perpetual argument and incentive to every enthusiast and incendiary in every country of Europe.

In fine, this penetrating writer further maintains, that the crooked and insidious policy of many of those, who hold the very highest stations of government, in the different countries of Europe, have given new facilities to the progress of general revolution. The whole diplomatic body on the continent, for what reason Mr. Burke leaves us to conceive, lean towards the new principles. Ministers, ceasing to consider themselves as the stewards of their masters, court, in the language of their official papers, a vitiated popularity, never to be obtained but by flattering the current popular errors. In this charge are included, by name, some of the greater sovereigns of the continent; who, being hostile to the virtual limitations of their power, which they daily feel, from the influence of their greater subjects among the nobility, in the church, and in their armies, have favoured the lower orders against them, in hopes "to recover despotism through democracy;" and thus have sapped the only column on which their power can stand as a secure basis.

The Machiavelian system, by which the party called the Moderates then endeavoured to maintain their predominancy in the councils of France, is here detailed and reprobated. A new source of danger to every state is likewise pointed out: the then apparently approaching necessity of receiving an able sophist, to inculcate the levelling principles in its dominions, under the title, once dignified, of Ambassador of France; that the disaffected might be furnished, in every country, with a centre of union; and a privileged place of conspiring, under a chief, whose person would be inviolable: the race of the Marquis of Bedmar is not lost out of France; and they every where expect to find a Venice, where they shall have happier fortune than their Spanish predecessor.

While Mr. Burke was revising what we have now examined, the declaration of the Assembly, against the German Princes of the Rhine, was published. He reviews its spirit and object, and thence deduces that of their system of conquest; to prepare seditions and insurrections among the lower orders of a state, before they actually invade it, that they may precede or accompany the march of their troops, and divide, or hover hostilely round, the defenders of their country. How well, and how early, he decyphered the spirit of this branch of their abominable policy, and how successfully it has been carried into execution, we have since seen.

Having thus stated the evils threatening Europe, as in his opinion they existed, he professes to leave the remedy to those with whom power, wisdom, and information, were more united with good intention than with him, and the event of
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the present awful crisis to Providence. We conclude our remarks on this important tract, in the words of the editor. "His country, the world, and posterity, will now be able to judge, how far his speculations on this great question of politics were just."

(The two following Memorials will be considered in our next.)

ART. XI. *Secret History of the French Revolution, from the Convocation of the Notables, in 1787, to the 1st of November, 1796, containing a vast Number of Particulars but little known; together with Extracts of the most remarkable Publications on the Revolution, which have appeared in France, Germany, and England. Translated from the French of Francis Pagès. In Two Volumes. 8vo. 471 pp. Longman. 1797.*

THAT a Revolution, or rather a series of Revolutions, so unexampled as that which France has exhibited, should have produced a variety of histories, can afford little matter of astonishment. The view which historians have taken of these facts, has been congenial to those local interests by which they were swayed, and those political systems to which they were attached. Hence the successive changes which have been introduced into their modes of government, have given, in the different epoch of their revolution, a different turn to their theories of history; insomuch that it would be vain to expect, amidst such a chaos of events and opinions, a regular chain of causes and effects; or to imagine, that the real sources of the different transactions can yet be laid open with the exactness necessary to historical precision.

The writer of this history professes to unlock the cabinet of secrecy, and to furnish some particulars hitherto unknown. With the vivacity and sprightliness characteristic of his nation, he has sketched out the events with a glowing pencil; and poured forth a profusion of remarks, which give to his work the air of observations upon history, rather than the regular form of history itself. The part which this writer takes is decidedly revolutionary; and the general train of events is the subject of his warmest eulogium. From these must be excepted the factions of Marat and Robespierre; with the enormities committed by the agents of Orleans, and the different creatures of those intriguing tyrants, who, by turns, usurped the chief authority. However the English reader may differ from the historian,

historian, in the view which he has taken of various facts; with his abhorrence of democratic tyranny, and the bold reprehension with which he pursues their authors, every honest bosom must beat in unison.

“ We feel our minds expand with the noblest sensations, while the transactions of the first sitting of the National Convention pass in review before us : but when we reflect that this assembly was soon converted into a theatre of gladiators, into a banditti of cut-throats ; for even gladiator is too dignified a term for them, since the gladiators fought in open day, with equal arms, with courage, and without treachery ; when we consider that one party in the Convention dragged the other to the scaffold ; when we recollect the crowd of proconsuls and petty tyrants who shed torrents of human blood, the pen is ready to drop from our hands. Alas ! the task of an historian, who, with the exception of military occurrences, has nothing until the 9th Thermidor (July 27) and even after that celebrated day, but crimes to relate, treachery to delineate, factions and criminal intrigues to develop, and massacres to describe, is a task of pain and sorrow, surrounded with disgust and difficulty. We will make the attempt in spite of these difficulties and this disgust. We will collect these proofs of the iniquity of man, for the instruction of posterity, who will see all the evils, and all the misfortunes which flow from a democracy, although representative, whenever it is not counterbalanced by the system of the two houses of legislation, and the division of the powers of government. This part of our history exhibits a picture of a great and populous empire, a prey to the arbitrary power of the vilest and most insolent despots, who, under the names of committees of public safety, revolutionary committees and commissioners, and revolutionary armies, adopted one uniform system of plunder and rapine. Every one of these establishments more justly merited the name of counter-revolutionary ; for nothing could be better calculated to render the revolution odious, and to drive the people into the arms of an individual for refuge. Here may be seen, what is unparalleled in history, a band of the public servants of a civilized nation, ordering their fellow-citizens to be guillotined, drowned, or shot, without even the form of a trial, or, what is still more dreadful, with the formalities of justice, and in the sacred name of the law. All tyrannies undoubtedly resemble each other ; in other words, every tyrant, like our decemvirs, has employed the bloody arm of terror. There is, however, an unfortunate distinction in our revolution, for which we shall search, in vain, through the annals of the most remote antiquity ; we shall no where discover a nation massacred by her own representatives and magistrates ; nor can we find any thing similar to those numerous societies, assuming to themselves the name of popular assemblies, which existed on plunder, false accusation, and murder ; which were kept in regular pay for these very purposes ; we shall cite irrefragable proofs of the fact in the progress of the history. Our astonishment is redoubled, when we are informed that there were many honourable men in those clubs. There were also many men of integrity, and many excellent citizens in the Convention, and even among the Jacobins ; but such men are frequently

frequently timid, and put too much confidence in others. The audacious criminal, who sharpens his instruments of death, and lays his plots in secret, easily subdues or deceives them; and the multitude generally give the preference to the first villain, who has the faculty of declamation, like those sick persons who prefer the shameless empiric to the experienced physician. Another circumstance, which distinguishes our history from others, is, that there never was a society which prepared its poison, and organized its conspiracy with so much skill as the Jacobins. Their directors deceived even the initiated. As a general dispatches reconnoitring parties before he advances the main body of his army, so the Jacobins dispersed among the people, with caution, and by degrees, preparatory ideas, the forerunners of their concealed designs. Every thing which it was necessary to say in the tribune of the Convention was, in like manner, carefully arranged. They even took care to fill the galleries and tribunes with persons of both sexes, hired to hiss or applaud. An idea of their tumult and uproar cannot be formed but by those who have been present. I know not whether it proceeded from a sanguinary instinct, or from a formal design, that the Jacobins hoisted the signal of the *bonnet rouge*, such as is worn by criminals condemned to the galleys. The cap of liberty among the Romans was white, and blue with the Swiss. The Jacobins have been compared to the ancient *Gueux* of the Netherlands, to the levellers which formerly disturbed England, and to the free-masons. There are but certain points of resemblance in which these comparisons are just. With the same maxims of devastation, yet the Jacobins are not indebted to them for their origin. This society, which at first rendered important service to the public interest, was formed by pure patriotism. It electrified the minds of the people, and gave a great impulse to the revolutionary movements. It is unhappily necessary, in order to awaken a people who have slept in chains for fourteen centuries, to give an unusual energy to their minds; the good on such an occasion is necessarily followed by evil. Intriguing men resolved to take advantage of the popularity and consequent influence of this society. The Orleans party completed its degradation. They changed it into a den of assassins. From that moment, the tribune of the convention resounded with the necessity of *revolutionizing* our language, our manners, and our laws. The event has but too well instructed us in the extent to which that word, so vague, and, for that reason, so terrible, was meant to be carried. What a frightful latitude has it not given to these revolutionists? In the sequel, even this expression was not thought sufficiently strong. They invented the phrase of *jans-culottizing* the whole nation; the favourite expression of Carrier and Lebon. No! history presents nothing to our view which resembles the atrocities that we have witnessed. Sects of fanatics have, on former occasions, massacred the sectaries of an opposite party. An hundred thousand unfortunate persons lost their lives in the massacre of the Manicheans under the emperors of the Greeks. The schism of the Donatists, the disputes on the word consubstantiation, and the quarrels of the Iconoclasts, destroyed two hundred thousand men; so depraved is the human race; but, at least, these were rivals destroying rivals. In every nation have tyrants been contented with cutting off

those

those who were their adversaries, or whose riches they desired. But in our times, rich and poor, learned and ignorant, aristocrat and patriot, in short, wretched prisoners, without means of defence or of subsistence, have all suffered in one general slaughter. The greater part of them were absolutely unknown to their murderers. Terror reigned over the assassin as well as over the assassinated. The pleasure of drinking blood was the sole motive for slaughter. The unfortunate victims knew not to what party they should attach themselves. They were imprisoned for being *moderès*; then because they were *ultra-revolutionary*; again for being terrorists or Jacobins, or even for being revolutionary. They were treated as suspected persons by the first who chose to look on them as such. Under Robespierre, they were termed federalists, who blamed the 31st of May. Since the 9th of *Thermidor*, any one who co-operated in it would be persecuted. It is said, that nothing can be more unfortunate for a nation, than to experience a revolution followed by a counter-revolution. We, alas! have experienced several." P. 19.

The author has blended, with his history, many particulars upon the literature of the revolution, which show the extreme versatility of a people, who can cultivate the arts with success, amidst the greatest political and domestic disorders. A reflection which this writer makes upon a passage in the *Anacharisis* of Barthelemi, does equal credit to his feelings and his judgment.

“ Thus it is, that we have seen a gentle, humane, and feeling people, become a race of cannibals; thus have we seen all notions of justice and sociability destroyed among us, to give place to sentiments destructive of all social order. The French have even gone so far as to believe that *sans-culotism*, that is to say, indigence and beggary, were substitutes for talents, probity, and patriotism; that it was necessary to intrust the administration of public affairs to a man, whom extreme poverty had necessarily made a knave, and whom ignorance and want of education had incapacitated for the task of governing. We have seen the French nation substitute the falsest and most absurd notions in the room of the wise maxims of ancient and modern legislators: we have believed that it was necessary at once to overthrow every thing, before we began to build up any thing; while, on the contrary, it is necessary to innovate with caution, and by degrees. We have thought that the revolutionary government, or rather torrent, would annihilate all resistance; and we have, by these strange means twenty times hazarded the public weal, and brought down France to a degree of degradation which posterity will scarcely credit. We were persuaded that there was no necessity for secrecy in government, for discipline in armies, or for experience in generals; that it was necessary to ruin commerce in order to destroy aristocracy; that every thing must be done with the people and by the people. Thus the people, and especially those of the country, propagated anarchy, and despised the laws, when they were hostile to their self-interest. The labourer became the cruellest enemy of the assignats, and the most formidable counter-revolu-

revolutionist, because, whilst assisting in the duties of administration, he intimidated or paralysed those administrators who were not themselves husbandmen. Neither a republic, however, nor liberty can exist without the most respectful submission to the laws." P. 292.

Our readers will judge for themselves of the credit due to the *secret* details of this writer, in solution of some mysterious events; as well as of the claim which he has set up to impartiality. Certain it is, that he writes with freedom, and lashes by turns, the contending parties with all the energy of a man attached to truth and consistency. This truth and consistency must, however, be understood, with relation to his own political creed; and this will scarcely be considered as a proper standard for the opinions of those, who live under a government, which, without alluring them by a false lustre, gives them the solid blessings of security and freedom.

ART. X. *The Paradise of Taste.* By Alexander Thomson, Esq. Author of *Whist*, a Poem. 4to. 6s. Cadell and Davies. 1796.

A POEM on Whist, in twelve cantos, published in 1791, first announced Mr. Thomson to the world as a candidate for poetical fame. A considerable portion of that reward, notwithstanding the difficulties of his subject, he had skill enough to attain. His poem displayed fancy, spirit, and powers of versification; and, besides affording a liberal amusement, gave good didactic lessons in the *sublime* science of Whist! In his present poem, we find his powers matured, and are gratified by a great abundance of very poetical and polished composition. On one main point, however, respecting the general structure of his poem, we differ widely from him in opinion; and, therefore, to our feelings it seems rather unfortunate, that a poet, who writes on the subject of Taste, should have erred in point of taste, in the form of the poem itself. He has allowed himself to mix various measures in his composition; not merely writing one canto in one species of verse, and another in a different kind; but mingling various kinds, arbitrarily and abruptly, in the same canto. To our taste, this has precisely the same effect, as if a musician were continually and abruptly to change the time of his music; without waiting to finish any movement whatever, in one tenor of composition. A kind of distraction is produced by this licentious variation, which prevents the mind from enjoying completely the merit
of

of any part. The poet, however, which willingly we can pardon to genius, is very positive in asserting the propriety of his own method; and as it is our sincere wish to exhibit every composition of so much merit to the best advantage, we will not deny him the opportunity of stating here also, as well as in his own preface, his reasons for this practice.

“ With regard to the variety of versification, this I must acknowledge to be the only point upon which I have always felt myself determined, even from the beginning of my poetical career, to turn a deaf ear to the voice of censure.—That an art, whose object is allowed upon all hands to be only that of producing pleasure, should be precluded from giving the pleasure of variety, and in every excursion, however long, confined to a tiresome monotony of measure, seems to me an absurdity so very glaring, that even the authority of Aristotle himself, arising from the dead for the special purpose, would not be sufficient to enforce my assent. For the writer of a ludicrous or didactic poem, who pursues his task with coolness and composure, and is supposed to be at all times master of himself, it may, no doubt, be proper to determine beforehand upon the best mode of metrical arrangement, and to adhere to it uniformly in the progress of the work: but in compositions of a higher order, in which, that the Poet may write successfully, it is necessary for him to be as often as possible under the power of enthusiastic feeling, it is surely the height of absurdity to require that he should be guided in the choice of his versification by any rule but the inspiration of the moment. At any rate, upon the present occasion, in a Poem, the different Cantos of which contain such different and even opposite subjects, to insist upon uniformity of numbers, would, in my opinion, be equally rational, as to assert, that *Hudibras* and the *Paradise Lost* ought to have been written in the same measure. All that I am therefore solicitous about is, that I may be found, in every instance, to have adapted my versification to my subject.” P. xi.

As to this latter point, we must confess, that we are wholly ignorant of any particular propriety in speaking of *Critics*, for instance (p. 7) in elegiac verse. Jocular reasons enough, we are well aware, may be assigned; but none of real validity. Why again should *Philosophy* demand a Spenserian stanza; *History* another kind of stanza? Why should *Novels* be described in the same stanza as *History*; *Comedy* in elegiacs again, only adding one line to the second stanza? For these variations we are convinced that no sound reason can exist. To us they appear to result from indolence alone: and this is the very thing which a reader of poetry is always ready to resent. The surmounting the difficulty of regular composition, is certainly one charm justly expected from poetry. He who eludes it by changing his measure, as convenience or humour may direct, relieves himself, but disappoints his reader. He does not fairly struggle for the prize which he aspires to gain. Mr. T. will probably call us pedants,

pedants, if we remind him that the Hippocentaurus of Chæremon, is almost the only ancient poem of this fantastical kind which is recorded; this Aristotle describes, as *μικτὴν ῥαψωδίαν ἐξ ἁπάντων τῶν μέτρων*, “a mixed rhapsody of all metres;” but the rareness of the practice may well be supposed to arise from the evident impropriety of it. Voltaire's *Temple du Gout*, is a mixture of verse and prose; but that is a sportive kind of composition, reducible to no laws, and not laying claim, as the present poem does, in many parts, to the praise of the higher style of poetry.

Our readers, doubtless, and, we trust, the author himself, when they see our subsequent remarks, will receive this previous criticism as by no means intended to depreciate the publication, of which we think highly; but to argue, once for all, a question, the decision of which may influence the author's future compositions. We should have objected much less to separate cantos in different measures; an example of which passed by us very lately, without censure, in Dr. Dwight's *Greenfield-Hill*.*

The poem is divided into seven Cantos. Of which the first contains an animated and poetical description of a Library. The opening is in blank verse; and blank verse of the best construction and harmony. The first lines are very beautiful; but we will lay before our readers the passage where the author describes his books as his friends; a feeling in which every literary man will share with him. Having spoken of those who regret inclement weather, as keeping them from meetings of jovial friends, he proceeds:

“ Not so with me—for I had other Friends,
 Whose presence gilds the scene of my retreat
 With light perpetual;—friends, not such as those
 That swarm in ev'ry corner, whom to please
 Reluctance must submit to swallow down
 Inflaming draughts—whose converse must be bought
 With nights of riot, and with mornings spent
 In sickness and in shame; these friends of mine
 Are quiet, gentle, rational, polite,
 And unassuming; never tire the ear
 With cold formality's unmeaning phrase;
 Are not offended at a slight neglect;
 Come at a call, and at a nod retire;
 In diff'rent climes and diff'rent ages born,

* See our preceding number, p. 472.

“ They

They with the harmony of various tongues,
 Nervous or soft, can charm the list'ning ear;
 Can suit each humour, whether grave or gay,
 With correspondent themes; of love and war
 Can talk with equal ease; of public life,
 And rural quiet; trifles of a day,
 And things of weight eternal; ev'ry tale
 Of private virtue or domestic woe
 To them is fully known, as are the deeds
 Of mightiest heroes, or the fates of kings.

Such were my Friends, to whom well-pleas'd I turn'd,
 Regardless of the storm that rag'd without,
 And, like the Bee, in Spring's Favonian hour,
 That wanders restless thro' a thousand sweets,
 And visits blossoms of unnumber'd hues,
 With aim unfixt, as varying fancy sway'd,
 Unwearied still thro' many a volume stray'd." P. 5.

Canto II. *The Vision*. The general contemplation of his library is supposed to produce a vision, in which the Deity of Taste appears to lead the author through all the regions of literature. The description of this allegorical being is highly fanciful and elegant: and, as he is the principal personage, we shall gladly introduce him to the acquaintance of our readers.

“ Scarce had I ended, when the twilight gloom,
 That gather'd fast around, was turn'd at once
 To more than noon-tide splendor, and a form
 Before me sudden stood, like one of those
 Resplendent shapes, with which Religion, rapt
 In holy meditation, loves to cloathe
 The pure unbodied energies of Heav'n—
 A sunny radiance brighten'd all his face,
 And on his cheek in living lustre glow'd
 Unfading beauty and immortal youth:
 On ev'ry quick and penetrating glance
 That beam'd refulgent from his eagle eye,
 Decision hung—and yet the piercing flame
 Was kindly temper'd with a softer ray;
 His polish'd brow, where open candor shone,
 In turban'd form a silken fillet bound
 Of verdant hue, o'er which an ostrich plume
 Its graceful length of snowy whiteness wav'd;
 Behind, adown his shoulders' easy slope,
 The rich luxuriance of his raven hair
 In glossy ringlets fell; his mantle, dyed
 In all the freshness of ethereal blue,
 Around his limbs in careless beauty flow'd,
 Display'd his matchless symmetry of shape,

A a a

And

And left each motion free—each motion too
Was harmony and grace." P. 19.

Canto III. *The Garden of Beauty*; in which the author appears to celebrate those poets whom he considers as remarkable for elegance. The list of their names will show how he classes and arranges them.

Scene I. Terence and Fontaine
II. Theocritus and Gëfner
III. Anacreon and Catullus
IV. Xenophon, Cicero, Addison, and Voltaire

Scene V. Taffo and Guarini
VI. Racine and Rowe
VII. Horace and Metastasio
VIII. Virgil and Pope.

This Canto is written chiefly in couplets, in which style the author is generally successful. We shall extract the account of Horace and Metastasio.

“ Thus long reposing on the bridge we stood,
Which now we past, and reach'd a pleasant wood,
Compos'd of ev'ry various race of trees,
Whose size or shape the judging eye could please;
But chief the graceful larch and poplar tall
Profusely rose, and overtopt them all.
Shrubs too were there, of ev'ry leaf and bloom,
Whose tints were beauty, or whose breaths perfume,
Each feather'd warbler's song we there could hear,
Whose voice had pow'r to charm the tuneful ear;
But chief in number, from their little throats
The thrush and linnet pour'd melodious notes.
Nor had we travers'd long this ample shade,
Until we lighted on a secret glade,
Where, screen'd from vulgar eyes, a groupe was seen
In fourfold dance upon the flow'ry green.
There was the Roman Bard, whose lyric tongue
With frequent praise his dear Mæcenas sung;
Who, dazzled oft by Favour's brilliant ray,
To base Octavius rais'd the partial lay,
And cast on Flattery's hues his matchless art away. }
There too was he that charm'd this latter age,
The grace and glory of the Tuscan stage,
Whose tender hand the cruel conflict penn'd
Of clement Titus and his guilty friend,
And mix'd with tragic colours, dark and strong,
The softer, livelier tints of lyric song.
Two sister Graces, with their zones unbound,
Beat, with this favour'd pair, the verdant ground;
The third, a pleas'd spectator, stood beside,
With music's pow'r their bounding steps to guide,
And make the sportive maze in juster measures glide.” } P. 47.

The succeeding cantos take different departments of the literary world, and are respectively named, 4. The Vale of Pity.

Pity. 5. The House of Ridicule. 6. The Mountain of Sublimity. 7. The Island of Fancy. From each of these we could willingly produce specimens of various measures, and various subjects, managed with considerable ability; but we have already extended our article nearly as far as we can allow it to go.

On the unavoidable variety of taste, as to the judgment pronounced on authors, this writer speaks very sensibly in his preface; and, confessing that in some points we do differ from him in that respect, though not in very many, we will allow him all the benefit of his own suggestions.

“To these, and a thousand similar objections, there is only one answer to be made; which, though it may be bold, I trust is not improper: that, as to please every reader is impossible, there was but one uniform standard of opinion, to which it was at all times in my power to appeal—to the taste and feelings of my own mind; and although it can scarcely be expected that any of my readers will agree with me in every one of my opinions, I hope, on the other hand, that there is none of them with which some readers will not sympathise. Besides, taking matters at the worst, in estimating the merits of a poetical performance, the soundness of critical opinion displayed in it should only be considered as a secondary point. My chief business on the present occasion, was to produce a specimen of genuine poetry, not a piece of irrefragable criticism.” P. viii.

It is far from our wish to deny that we have been very highly pleased with this poem altogether; we willingly recommend it to the public, and strenuously advise the author to cultivate both his talents and his taste.

ART. XI. *Practical Observations on the Treatment of Ulcers in the Legs; considered as a Branch of Military Surgery.* By Everard Home, Esq. F. R. S. Surgeon to the Army, and St. George's Hospital. 8vo. 295 pp. 4s. 6d. Nicol, Pall-Mall. 1797.

THERE are no practitioners in surgery, and few persons of any description, who are ignorant of the frequent occurrence of ulcers on the legs. Among the poor they are always common; and in the military line are so frequent, that the number of soldiers annually discharged as unfit for service, on this account alone, is very considerable. It is, therefore, with great propriety, that the author now before us, as a military surgeon, has taken this subject into his particular consideration, and has dedicated his book respecting it to the Commander in Chief.

The commonest complaints are not always the best understood; and on their success in the treatment of this malady, surgeons have hitherto had little reason to flatter themselves. So little hope has, in general, been entertained of vanquishing it, that, in several hospitals of the metropolis, it has been a standing order, that patients, with old ulcers in the legs, are not to be admitted: and in the army it may well be conceived, that no men would be discharged on this plea alone, were their cases supposed to be within the management of the practitioners attendant on the service. One great obstacle to success, has been the custom of considering such ulcers in general as of one species, and the same applications as universally serviceable or pernicious. The old practitioners did indeed attempt to divide ulcers into classes, and distinguished them into *simple* and *complicated*, *putrid*, *sinuous*, *varicous*, *carious*, &c. also from their causes, as *scorbutic*, *cancerous*, *scrophulous*, &c. But these descriptions were too lax. They either pointed out different stages of the same complaint, or alluded to constitutional affections, which supersede local treatment. Experience proves that, even in their early state, and without reference to particular diseases, ulcers manifest various dispositions, and demand different modes of treatment; and the chief of these differences Mr. Home has, with great diligence, investigated and distinguished. He divides ulcers in the legs into six species.

“ 1. Ulcers in parts whose actions are healthy.

“ 2. Ulcers in parts whose actions are too violent for their powers to sustain.

“ 3. Ulcers where either the parts or constitution have an acquired irritability.

“ 4. Ulcers where either the parts or constitution have an acquired indolence.

“ 5. Ulcers in parts which have acquired some specific action, either from a diseased state of the parts, or of the constitution.

“ 6. Ulcers where the parts are prevented from healing by a varicose state of the superficial veins of the limb.” P. 30.

Mr. H. classes also the forms of application; considering that the same local medicines may be applied, 1. in the state of vapour; 2. in a fluid state; 3. in the form of ointment; 4. in the form of powder; and under each class of ulcers, he considers what form of application usually agrees best with it, and what particular medicaments in that form. There is a clearness in this mode of arrangement, which must, in itself, facilitate investigation and experiment; and is, therefore, much to be recommended in all similar treatises. It is an observation of importance, that some ointments which are sufficiently mild when fresh, become very stimulating applications when

when they have grown rancid by keeping; and this leads to a valuable caution respecting the ointments supplied to the military surgeons.

“The great objection to the common simple ointments,—as cerate, and others of that kind, is, that they sometimes disagree with the skin when recently made, and in the most perfect state; but when allowed to become rancid, which they do by being long kept, they always irritate to a very considerable degree, and aggravate the symptoms they were meant to relieve.

“As the army surgeons are supplied with ointment only once a year, or once in two years, and these ointments, from being made in very large quantities, are more liable to suffer in the making, by the heat employed rendering the oil empyreumatic; it would be a much better plan to give an allowance of white wax and olive oil to each regimental surgeon, who could make them into ointment in small quantities, as he had occasion, so as always to have it in a recent state.

“In the West Indies, during the last war, ointments were supplied very liberally: but in that country the heat rendered them so rancid, that they became very stimulating applications, and only adapted to ulcers of an indolent nature.” P. 38.

The beginning of the second chapter, in which the author treats of “Ulcers in parts whose actions are too violent for their powers to sustain,” which is his second class, will exemplify at once his accurate mode of description, and the acuteness of his observation. Perhaps we should object, that his specific definition is too long. Might we not say, rather, “Ulcers, in which the granulations are too weak?” or something of that kind.

“Ulcers of this kind differ from those in healthy parts; the granulations are larger in size, rounded upon their external surface, less compact in their texture, and semi-transparent. When they arrive at the surface of the body, they do not readily form skin, and frequently continue to rise still higher, and then entirely lose the disposition to form new skin.

“Ulcers may, from the beginning, exhibit these appearances of want of strength in the newly formed parts; or they may at first go on for a few days in every respect like those in healthy parts, but become unable to do so beyond that period, and the granulations then show signs of weakness. For granulations of the most healthy kind, if they are not skinned over in a certain time, appear to lose their original strength, and fall into a weak state.

“Ulcers on the legs have been already stated to be influenced, in a very considerable degree, by the natural peculiarities of the constitution: they are found to be still more so by any thing that affects, in the slightest manner, the patient’s general health. The appearance of the granulations undergoes a change upon the least diminution of constitutional strength; and if that be restored, the granulations return to their former state; so that an ulcer of a healthy kind becomes in general a very accurate index of the strength or weakness of the constitution.

“The

“ The influence produced upon ulcers by any diminution of the constitutional strength is the greater, the further the seat of the ulcer is removed from the source of the circulation. If a person in a weak state has two ulcers on the same leg, one near the knee, the other near the ankle, as he recovers his strength the two ulcers will assume a more favourable appearance; but the effect will not be equal in both; that nearest the knee will show the first signs of amendment, and will go on healing faster than the other. This may by many be considered as accidental, but the instances of it which occur, I think are sufficiently numerous to prove that it arises from some general principle.” P. 42.

It is to this species of ulcer, that Mr. H. recommends, more particularly, the application of rhubarb in the form of powder; a mode of practice which he first attempted, and formerly described in another work. Among the general observations scattered in this publication, the following is of great utility.

“ There is a very curious fact respecting the treatment of ulcers, which makes this extensive experience of the medicines which are applicable to them, still more necessary: it is, that very few cases will continue to heal, more than for a certain time, under the same treatment; the effect which any one application produced at first, being lost by habit, so that it becomes necessary to change it for some other. This change of treatment, after a certain continuance, is so necessary, that even where the transition is made from a medicine with considerable powers, to one which, had it been originally applied, would have had little or no effect, it will be productive of an evident advantage. This, however, will be of short continuance; but if the change is made to a medicine of equal, or nearly equal powers, the benefit will be more permanent.” P. 73.

From considering that in three different applications, all successfully used to indolent ulcers, the essential part is nitrous acid, Mr. H. was led to try that acid itself, in a diluted state; and found the success answerable to his expectations. In treating of ulcers, attended with a varicose state of the veins, Mr. H. allows bandaging to be of service, as recommended by Wiseman, Underwood, &c. and prefers the laced stocking to any other mode; but as a more complete cure, proposes taking up the *Vena Saphena*. The operation is very exactly described at p. 191, and many cases are subjoined, which strongly exemplify the success of the practice. The idea of taking up veins, for such purposes, is certainly not new, but the practice is here greatly improved and facilitated. In one extraordinary case, a varicose state of the testicle, was relieved by a similar operation.

This book may, undoubtedly, be recommended to the attention of practitioners; and we cannot but consider it as particularly favourable to the character of the author, that while he stands almost alone in one branch of practice (the treatment of strictures) his attention to all other parts of his profession appears to continue unremitted.

ART. XII. *General View of the Agriculture of the County of Mid-Lothian: with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement, from the Communications of George Robertson, Farmer, at Granton, near Edinburgh; with the additional Remarks of several respectable Gentlemen and Farmers in the County.* 8vo. 135 pp. 6s. Robinsons, &c. 1795.

OUR notice of this respectable work has been delayed, by various accidents, much longer than we wished. The plan, for reprinting the agricultural surveys, having been marked out by the Board of Agriculture, and given at length in our Review, vol. viii. p. 607, we shall mark out another plan, to be generally followed in our own operations. We design to produce a sufficient quantity of specimens from each book, with such brief observations as may occur to us in reading any of these bulky volumes; and then to leave it to our readers to determine whether any, and which of them, be worth purchasing and perusing.

“ One remarkable circumstance may be observed here in the soil, though by no means peculiar to this country, that the lands hanging to the *north* are almost always the most fertile, producing better crops than those which have a *southern* exposure.” P. 23.

Is not this circumstance partly accounted for at p. 20?

“ June, though enjoying the longest days of the year, is often remarked for the chill cold of its mornings, which, being such a contrast to the noon-tide heats which succeeds, has the effect to nip and blast the yet young and tender shoots of corn, unable to withstand such contrariety of weather.”

At p. 59, we find an useful hint.

“ With regard to the order in which grass-grounds should be left, disputes are very apt to arise. They act wisely in this case, who oblige the tenant to have at least one crop of them himself, as his own interest will induce him to do justice to the land, both with respect to seed and to labour.”

“ The reaping-fork, for collecting into sheaves, corns that are cut with the scythe,” (p. 74) seems to be a very well contrived implement.

“ Inclosures are too commonly formed by straight lines into regular figures. There is an absurdity in this: for, if the land itself be irregular, and also wet, the ditches, which constitute a chief part of the fence, should be laid out in such a direction, as to carry off the water

at the same time. Even where the ground is dry, and lying regular, the nature of the soil should be adverted to, that land of opposite qualities may not be included in the same close." P. 81.

"An excellent practice has lately been introduced here, of taking up the turnip-crop in the month of December, if it can be done before the frost sets in, and cutting off the leaves; the turnips are piled up into long heaps, and covered with straw, and are found to keep well two or three months; the cattle eating them as keenly, and fattening on them nearly as much, as if quite recent from the ground. Those who have had their turnip-crop locked up (as it were) by the frost, or covered with the snow, during the very time in which there was the greatest need for it, besides the waste from rottenness occasioned by these causes, will see the advantage to be derived from taking them up before winter; which has this further to recommend it, that the ground being sooner cleared, will of course be more early ready for the succeeding crop." P. 111.

The *ruta-baga*, or Swedish turnip; *open-kail* (coleworts) and *yams*, are highly commended, at p. 113, &c. *Mangel-wurzel* has been wholly discarded. "It is a curious fact, that, in propagating gooseberries from the seed (the common practice here) the same berry is known to produce plants of many different kinds." P. 134. The following passage may also tempt Englishmen to return the numerous visits which they have received from their neighbours of North-Britain:

"Scotland has within itself every advantage for comfortable, and even *luxurious* living; the finest fish, the most exquisite meat, and game of superior quality. Wine, sugars, spiceries, and other articles of that nature, it can easily import. The only thing it wants, therefore, which it neither produces by nature, nor can easily import, is fruit; and there art should be made use of to conquer the difficulties of nature." P. 135.

This *single want of fruit*, is proposed to be supplied, not by *hot-houses*, which are too expensive, but by *hot-walls*; and very inviting plans and estimates for them are here given.

Concerning *wastes* (by which is here meant large tracts of mofs or swamps) and the improvement of them, the author speaks much too slightly. Indeed he seems to be wholly unacquainted with the subject (P. 139).

At p. 154, we are presented with drawings of a bull and cow; these are said to be

"Natives of Hither India, from Guzerat and Mysore, on the coast of Malabar; and in these countries they are principally used as beasts of draught or carriage; being well adapted to such purposes, from their uncommon strength and fleetness, travelling with ease, it is said, at the rate of eight miles an hour. The oxen of the Guzerat breed, in particular, might answer well in this country for draught, as they

attain

attain to a very considerable size; and, from the appearance of this specimen of them, they have every appearance of vigour and activity, and, at the same time, are remarkable placid and gentle in their demeanour, approaching with mildness, and shewing their friendly disposition by licking the hands and cloaths even of strangers.

“ They have much of the sagacious physiognomy of the elephant, with the same remarkable small eyes, and a hoggish looking front; the ears uncommonly large, and like to that animal in this also, that the one is ever pointing forward, and the other backwards, by turns; so that they are viewing, at the same time, both before and behind; probably an Oriental instinct inherent in domestick animals there, the more securely to guard them against attacks from their ravenous enemies. For the same reason it perhaps is, that the whole troop, when reposing in the field, lye or stand as close together as they can pack; they even seem to have, like our horses, the faculty of sleeping on their feet, as seemed to me to be the case, when I went to view them; the bull, in particular, appeared to be in that state; but arousing himself when I approached, he beheld me for some time with attention, but re-assuming his confidence, he fell again to his slumbers, groaning very deeply, yet starting at short intervals, he was ready for defence if necessary; and, although he allowed people to handle himself with unconcern, he seemed much displeas'd when any went near the female, tossing his head, and stamping hard on the ground with his feet, which appear, indeed, to be strongly formed by nature for offensive use.”

In Mid-Lothian, horses are preferred to oxen in husbandry, on account of their *superior quickness of motion*. Doubtless, in harvest time particularly, this is a very important consideration.

“ Pork and bacon are not yet relished as food by the common people; indeed, to very fat meat of any sort, the Scots in general have an aversion.” (p. 160) The taste of English labourers is, we believe, universally different. “ There are very few *rabbits* bred in Scotland.” English farmers, who are situated near to them, would rejoice, if this were *their* case; for, weak as these animals are, they are the most mischievous *neighbours* in the world. By their vast number, their restless activity, and their propensity to encroach upon, and eat up, the produce of the lands adjoining to them, they may claim a resemblance to *a certain people*; from whom they differ, however, very materially, in the *quietness* of their invasions. The following extract is truly honourable to North-Britain.

“ *Servants*.—A decent, orderly behaviour, is maintained by the country servants. The sabbath with them, is truly a day of devotion. No weather, almost, can keep them from church, clothed in their best array; which, considering their wages, is generally good. During the remainder of the day they keep themselves at home; reading their bibles; or, in many instances, they join together in family-worship. The frequenting of *taverns* on a Sunday is almost unheard of among them.”

them; hence, instead of that languor and sickness which prevents many a poor mechanick from earning his Monday's wages; that day, on the contrary, to the farmer, is the most profitable, his servants working with more alacrity and vigour, than on any other of the week. They have always, besides, been laudably ambitious of giving their children a decent education, and would be ashamed if they could not read the English language. School-fees are, indeed, here extremely moderate: Reading is taught for 1s. 4d. the quarter; writing and arithmetick (in which the children of labourers are in many instances instructed) at 2s. 6d. As the *whole labourers* employed in husbandry remain, with few exceptions, attached to the national church, much of this decent and virtuous disposition may be attributed to the attention of the established clergy; who, not satisfied with merely delivering from the pulpit the true principles of Christianity, of which their own lives are exemplary patterns, are also at much pains, by frequent private visitation, to see that a proper regard to their spiritual instruction is observed." P. 164.

A note upon *roads* contains some information, which may be useful in many parts of England:

"The art of road-making seems now to be better understood. It was at first the practice to gather them high up into a narrow ridge, and lay them with the greatest stones that could be found. They are now made much wider, more flat, and the stones broken into small pieces." P. 181.

In speaking of the "obstacles to improvement," Mr. R. calls *tithes* "the bugbear of timorous improvers." One of his "two grand points regarding the production of corn," is "to keep the price steady." This is a visionary expectation, unless we can make the *seasons* steady. As long as the corn-laws attempt any thing more, than to provide for cases of *great emergency*, so long they will continue to perplex and disconcert (as they now do) the operations of husbandry, and will tend to produce that scarcity which they are designed to prevent: If bounties on exportation were abolished, and importation prohibited, except in very unfavourable seasons, the price of corn would (in our judgment) find a more sure level for successive years, than the legislature (with all its good intentions) has ever yet been able to effect.

In the appendix, No. 1, by Mr. T. Scott, we find some important observations; among which is the following:

"The errors that seem to prevail most among the farmers in this district, is an over propensity for crops of wheat, and a great reluctance to lose a crop, when the land requires more work than can be given to a drilled one; which causes wheat often to be sown, where either oats or barley would have been more profitable, and beans drilled; where, had the ground been summer fallowed, the crop of wheat after, would have been worth a great deal more than both the beans and wheat, and the land left in a high state of cultivation." P. 6.

At

At p. 11, however, Mr. S. appears to fall into a vulgar error: "If, after inclosing, the ground is all laid into grass, and kept for grazing, such a system must unavoidably depopulate." And again, "light will this country be in the scale of nations, if our lands come to be chiefly occupied by shepherds." (p. 12.) But the proportion of land throughout the kingdom, ploughed, or grazed, will always depend upon the *demand for the produce of it*, under these modes of occupation respectively. If we are to eat flesh, as well as corn, why should we lament that "ground is laid into grass?" except, indeed, it would *answer better* under the plough; of which circumstance every husbandman will, and must judge for himself; and generally he will, in the long run, judge rightly.

No. 2, of the appendix, contains some good "observations on the husbandry of Scotland, by Mr. Abraham Jones, a Norfolk Farmer."

No. 3, gives an "account of the origin and progress of the British wool society." We cannot easily abridge this account; but it appears, that very great exertions have been made to effect an improvement of wool, by dispersing the breeds of sheep, proper for that purpose. The Royal approbation, and encouragement, has been given to this society.

The rest of the appendix, as far as it is original (except p. 6) is not equally valuable. At p. 45, we are told repeatedly what *may be*, but by no means convinced *what is*. At p. 47, we find some very random conjectures, concerning the application of lime-shells, or unslacked lime. P. 48, is better. P. 49, relapses. As to the *smut in wheat*, we much wish to hear of further experiments for preventing it, by merely *washing* the seed in any kind of water.

Upon the whole, this volume being well-written, a few Scotticisms excepted, is a very creditable specimen of the literary acquirements, as well as of the agricultural skill, of the farmers in North-Britain.

ART. XIII. *The Poems of Caius Valerius Catullus, in English Verse, with the Latin Text revised, and Classical Notes. Prefixed are Engravings of Catullus and his Friend Cornelius Nepos. Two Volumes. 8vo. 12s. Johnson. 1795.*

THIS is the work of a scholar, and for the most part executed in a scholar-like manner. We say for the most part, for there are, undoubtedly, great irregularities both with regard

regard to the spirit, correctness, and harmony. We object also, from moral principles, to the translator's plan, which may be best understood in his own words :

“ These indecencies occurring so frequently in our poet, which I have constantly preserved in the original, and ventured in some way to translate, may be thought to require apology, for I have given the whole of Catullus without reserve. The chaste reader might think them best omitted ; but the inquisitive scholar might wish to be acquainted even with the ribaldry and broad lampoon of Roman times.”

The readers of this translation must, on the author's own principles, be very circumscribed indeed. It should be sedulously removed from youth and from females, and, as for the *inquisitive scholar*, he will hardly seek for the ribaldry and broad lampoon of Roman times, in an English version of Catullus. We do not, however, hesitate to pronounce, that the performance is, on the whole, ingenious and spirited. There was some difficulty, of course, in selecting a specimen for the common reader, but the following will certainly do no discredit to the author, or our pages.

“ ON THE ANNALS OF VOLUSIUS.

Come forth each vile, historic page,
 Born of Volusius' scribbling rage ;
 Fulfill my nymph's gay promise now !
 For, to the sacred Queen of joy,
 And to the soul-subduing boy,
 She offer'd up this playful vow :

That, if again I'd wear her chain,
 And cease my fierce Iambic strain,
 She'd give unto the limping God
 The wort of poets that e'er wrote,
 Whose works she'd to the flames devote,
 Flames kindled with ill-omen'd wood !

And well the saucy wanton knew,
 She could not keep her oath so true,
 As when this merry choice she made :
 Then, O great Queen, absolve the fair,
 If jest, if laughter be thy care,
 And note the debt, as duly paid :

Thou, Ocean's offspring, who art seen
 O'er holy Ida's groves to reign,
 Where first thy rustic fanes were known ;
 O'er Syria's regions, where the eye
 No distant boundary can spy ;
 O'er Ancon, love's devoted town !

Thou

Thou! who delightest oft to tread
Where reedy Cnidus lifts her head;
Where Amathus with Golgos vies;
Or where, upon Dyrrachium's shores,
Wild Adria treasures up her stores
Of billowy storms, that vex the skies.

And sure bright Queen, thou wilt allow
Sweetly facetious was the vow!—

Then come, and to the flames retire;
Instant, each vile historic page,
Born of Volufius' scribbling rage,

Without one spark of wit, or fire!" Vol. i. p. 99.

“ TO HIMSELF.

If to the conscious mind it yields delight,
Each action past of virtue to revise,
To guard inviolate that faith we plight,
Nor ever with false lip to vouch the skies.

What bliss thy ill-starr'd passion will repay!
What years of rapture yet remain in store!
Since all that love could do, that tongue could say,
Catullus fondly did, and fondly swore!

And yet no traces of such wond'rous love
In Lesbia's false, ungrateful breast are found;
Then wherefore droop? be firm, and quick remove
From her, whom heav'n forbids thy peace to wound!

At once to quench an ancient flame, I own,
Is truly hard; but still no efforts spare;
On this thy peace depends, on this alone;
'Then possible, or not, O conquer there!

And you, just Gods, if, with a pitying eye,
Ye ever deign'd man's countless ill to see;
Or stay'd, in death's last hour, the parting sigh,
Look down benignant on a wretch like me!

If pure my life, if free from guilty stains,
'The poison rankling in this heart destroy;
Whose torpor chills the current of my veins,
And chaces from my breast each sprightly joy.

I ask not her my passion to repay,
Or (which were vain) her chastity to guard;
O, heal my wounds, Love's burning pangs allay!
Thus, ye kind God's my piety reward!" Vol. ii. p. 121.

The author seems most to fail in the Atys, and we do not accord with him in his idea, of applying the term “she” to Atys: the genius of the Latin language allows it, but the general analogies of the English do not. The notes prove extensive reading and good taste.

BRITISH CATALOGUE,

POETRY.

ART. 14. *First Flights.* By John Heyrick, jun. Lieutenant in the Fifteenth or, King's Regiment of Light Dragoons, containing Pieces in Verse, on various Occasions. 4to. 3s. 6d. Dilly. 1797.

The modest and ingenious author of these poems, while preparing these productions of his fancy for the press, was snatched away by death. His surviving friends have judged it adviseable to print this volume, which certainly does no discredit to their favorite's memory. The thoughts are tender and chaste, and the mode of expressing them extremely delicate and correct. Among many other specimens which may well attract from their beauty, both of style and sentiment, the reader will doubtless be pleased with the following :

SENT TO A LADY ADDICTED TO FASHIONABLE HOURS, WITH A VIOLET.

Did you but know when bath'd in dew,
How sweet this little violet grew
Amidst the thorny brake,
How fragrant blew the ambient air,
O'er beds of primroses so fair,
Your pillow you'd forsake.

Paler than the autumnal leaf,
Or the wan hue of pining grief,
The cheek of sloth shall grow;
Nor can cosmetic wash, or ball,
Nature's own favorite tints recall,
If once you let them go.

TO MARCH.

Thy younger sister's constant tears
Invite the poet's lyre,
And laughing May, when she appears,
Shall raise the rapture higher.

But let the gaudy tulip gain
The loftier poet's verse,
For once will I, an untaught swain,
Thy paler sweets rehearse.

The full-blown beauties of the year
To courtly strains belong;
But when thy modest buds appear,
They claim the rural song.

Let the auricula and rose
 On May's warm breast be set;
 The opening thorns for me disclose
 Thy sweeter violet.

No raging sun's tyrannic fire
 Forbids my wand'ring feet
 To search, with friendly muse and lyre,
 Thy primroses' retreat.

Ah! would my lov'd Eliza deign
 To take my eager hand,
 Thy bard, dear March, would ne'er complain
 At sternest Fate's command.

How gaily then my song should rise,
 Amidst thy infant grove;
 Then gazing on Eliza's eyes,
 How softly change to love!

A PARLIAMENTARY DEBATE.

A wealthy old curmudgeon lately fat
 To hear our sapient lawgivers debate,
 And much he stared, and much he frown'd to hear
 His ruin past redemption proved so clear.
 Whilst Sheridan describ'd th' insolvent Bank,
 His thirsty ears the dark delusion drank.
 "Trade was no more"—that he thought scarcely true—
 "Men had no money"—that was false he knew.
 Yet as we half believe what most we fear,
 Still to a remedy he lent his ear.
 But guess what certainty dissolv'd his doubt,
 When thus the statesman let the secret out:
 "If you'd be wise, and raise the falling stocks,
 "Support for ministers myself and Fox."

ART 15. *The Life of Hubert, a narrative, descriptive, and didactic Poem (in continuation) the Second and Third Books, by the late Rev. Thomas Cole, LL. B. Vicar of Dulverton, in the county of Somerset.* 8vo. 3s. Egerton. 1797.

The former part of this poem, written much in the style, and with a great deal of the spirit of Cowper, was noticed with praise in our 6th vol. p. 584. Since that period the ingenious author has paid the debt of nature. The editor of this continuation found the Second and Third Books among the manuscripts of Mr. Cole, and has published them as a supplement to the former book. It is a very acceptable present. The sheep shearing is described with great spirit, and with some novelty of images; the same is true of the village school, and in particular the detail of the furniture of the house.

Around the naked walls, which once were white,
 Were pasted in most mean and tawdry sort,

Kings,

Kings, queens, in royal robes with princely traits;
 Great generals, with truncheons in their hands,
 And admirals, on cannon's gauge reclined;
 With their chief battles fought by land and sea,
 Depicted well enough to raise the pride
 Of Britons, not too nice to feel their force;
 Behind the door King Charles's golden rules,
 Moore's Almanack, long since of recent dates,
 Poor Richard's cheapest pennyworth of wit,
 Replete with maxims wise for rich and poor,
 In framings of red tape, not badly squared,
 Were aptly fastened with white-headed tacks.

ART 16. *The Poetical Works of Mr. William Collins, with a Prefatory Essay by Mrs. Barbauld.* 12mo. 5s. Cadell and Davies. 1797.

This elegant edition of one of our most popular poets cannot fail of being acceptable, and makes also an agreeable addition to the publications of the same kind already edited by Dr. Aikin and Mrs. Barbauld, and at different times noticed and commended in the *British Critic*. The Prefatory Essay, by Mrs. Barbauld, merits particular attention; it is ingenious, acute, and happily discriminative in appreciating the merits and defects of Collins; a neater specimen of criticism cannot often be found. In making this observation, we have more particularly in view, the remarks on the Odes to Liberty and the Passions. We object, however, to the passion of Despair being called a "deadening sensation." That which is "sad by fits, and wild by starts," can by no means be called a deadening sensation. Neither do we see any impropriety in "calling Thompson a Druid." The great theatre of the Druid's life was in the bosom of rural scenes, which Thompson has with such peculiar felicity described. The poet naturally presumed that this idea would present itself immediately and forcibly to every reader, it was not necessary that the resemblance should be farther pursued. We are, notwithstanding these trifles, highly pleased with the undertaking, of which this is a part; we hope it will be prosecuted by the same ingenious pens, and trust that it receives the surest test of its merits in a very extensive circulation.

ART. 17. *A Select Collection of Epigrams, many of them original. By Thomas Clio Rickman, Author of the Evening Walk, Fallen Cottage, &c.* 12mo. 2s. Walker, Paternoster-Row. 1796.

The definition of an epigram, as given by this editor, that it should consist of "a few lines, on a given subject, either humourous or grave, having an unexpected or happy turn to work up its climax," is not ill suited to the generality of those which appear in this small collection. We are sorry to be obliged in justice to say, that those which are distinguished by the very poetical name of Clio, answer to it worse than the rest. It is rather extraordinary, that in so small a volume, two so nearly the same as epigrams 95 and 188, should be inserted. Epigram 154 is miserably mauled and disfigured from a very good one. As it stands here, it is not verse, and hardly sense. A few, and only a few, should have been omitted, for moral reasons.

ART.

ART 18. *Prison Amusements, and other Trifles, principally written during nine Month's Confinement in the Castle of York.* By Paul Positve. 8vo. 4s. Johnson. 1797.

There is an ease and artlessness in the general style of these compositions, which naturally induce a commiseration for the author, whatever may have been the cause of his suffering the hardships of imprisonment. The reader will probably be pleased with the following lines on a mirror :

Yes, Clara, I am vex'd to see
 You love your mirror more than me ;
 But leave the room, the faithless glass
 Will smile on any other lass.
 Behold your image then impress'd
 On the pure mirror of my breast ;
 Your charms alone reflected there,
 No place can change, nor time impair.

ART. 19. *A Trip to Portsmouth and the Isle of Wight, from London, in rambling Verses ; dedicated to the Officers and Seamen, and those acting with them, on board the Mary.* By a Friend to Britain. 8vo. 6d. Edinburgh. 1797.

The mess in the gun-room, in the course of a tedious cruize, when old newspapers have been read again and again, may perhaps be entertained with these "Rambling Verses;" but they do not appear to be calculated for any other meridian.

MEDICINE.

ART. 20. *A Lecture on the Preservation of Health.* By T. Garnet, M. D. Member of the Royal Medical, Physical, and Natural History Societies of Edinburgh, the Literary and Philosophical Society of Manchester, &c. 8vo. 72 pp. 2s. Cadell and Davies. 1797.

The author, who was a pupil of the late Dr. Brown, of Edinburgh, and is an admirer of his opinions, attempts to explain the laws of animal life, on the principle of excitability. Thus, when we are hungry or tired, our uneasiness or languor, does not arise, we are told, from fatigue or emptiness, but from the excitability of the body's being accumulated or exhausted ; and the refreshment we receive from food and rest, is not in consequence of the empty vessels being replenished, or the languid limbs reposed, but from the excitability's being restored to its due equilibrium. What this excitability is, however, is not attempted to be explained. "I would not wish," the author says, "to have it thought, that by these terms, (accumulated and exhausted excitability) I mean, in the least, to hint at the nature of excitability, nor that it is really one while increased, and at another diminished in quantity, for the abstract question, is in no shape considered ; we know not whether the excitability, or the vital principle, depends on a particular arrangement of matter, or from what cause it may originate ;

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ginate; by the forms here used, it is only meant, that the excitability is easily acted on, when it is said to be abundant, and with more difficulty, when it is said to be deficient or exhausted." Although it may be of small importance, what terms are used by philosophers, in explaining the phenomena of nature, if they are always employed in the same sense, yet there seems little utility in introducing new ones, unless with the view of further illustrating or improving the arts in which they are adopted. Of this, however, we see no traces in the work before us. Temperance and exercise are found on the new, as well as on the old principle, to be more salutary than intemperance and indolence; and the pure air of the country, than the clouded atmosphere of close and populous cities; not in the latter case, in consequence of such air's being loaded with putrid and noxious vapours, but from its being deficient in its due proportion of oxygen. We have attended to the progress of the Brunonian doctrine; but have yet to learn that the healing art has received any real and substantial benefit from it.

ART. 21 *Outlines of a Course of Lectures on Chemistry. By the same.*
8vo. 176 pp. 4s. Cadell and Davies. 1797.

"The following sheets, containing an outline of his lectures on chemistry, were printed," the author says, "at the request of his auditors, who wished to have a text book which might contain the most striking facts." This was intended to be confined to those who attended his lectures; but it having been suggested by some friends whose judgment and advice he respects, that such a work might be useful in refreshing the memories of others, he has ventured to make it more public. He hopes, however, that as this is a mere rude sketch of what is delivered in his lecture, if his readers should not agree with him in some opinions, they will not censure him, till they have had an opportunity of hearing his defence of those opinions." This book, therefore, is not an object of criticism. We think it, however, right to observe, that the author has given a more ample and complete account of the several objects that fall under his notice, than are usually found in sketches of this kind; that the matter is arranged in an ingenious and systematic order, and that he seems to have embraced every thing in his plan, that was calculated to contribute to the advantage or amusement of his pupils; every thing that might enlarge the mind of the philosophical investigator of the works of nature, or engage the attention of those, who consider chemistry principally as an object of curiosity. As a specimen of the work, we shall lay before our readers a part of his twenty-fourth lecture.

"Copper is of a dull red colour, and a fine granulated texture when broken; it possesses considerable ductility, and may be drawn into fine wire, or beaten into thin leaves; it is rather more than eight times heavier than water. Almost all the acids dissolve this metal; but what is remarkable, they dissolve more of it by standing in the cold, than by boiling.

"Sulphuric acid, when concentrated and hot, dissolves copper, forming sulphat of copper, or blue vitriol. One hundred parts of this salt, contains thirty of acid, forty-three of water, and twenty-seven of copper.

“ The nitric acid attacks copper very rapidly, and is decomposed. The extract of copper is a green deliquescent salt, which has the curious property of exploding, when moistened and rolled up in tin foil. The muriatic acid, when concentrated, dissolves copper; but the muriat of copper is little known. The vegetable acids, dissolve copper very readily, on which account, the use of this metal for culinary purposes, is very improper. The solution of copper in the acetous acid, forms acetite of copper, commonly called verdigris.

“ Copper readily unites with melted tin, at a temperature much lower than what is necessary to melt the copper; by which means, copper vessels are easily covered with a coating of tin.

“ A mixture of copper and tin forms bronze; two parts of copper and one of zinc, makes brass, and with different proportions, princes-metal. Copper is sometimes found native, but generally combined with sulphur and oxygen, in ores of a red, green, or blue colour.”

ART. 22. *An Introductory Lecture to a Course of Chemistry, read at the Laboratory in Oxford, on February 2, 1797. By Robert Bourne, M. D. Chemical Reader to the University of Oxford, &c. &c.* 8vo. pp. 48. Oxford. 1797.

This Introductory Lecture is nothing more than a concise history, and a panegyric of the science of chemistry. The style is not inelegant, and the whole is judiciously adapted to the capacity and genius of university students.

The author briefly mentions the various states of chemistry at different times; describing its general improvements and transitions, from the pretended art of transmuting metals and forming a universal medicine, to the honourable rank of liberal, extensive, and rational science. He enumerates a variety of purposes to which its application extends, such as to the art of dying, of enamelling, of making gunpowder, of smelting of ores, of forming manures, &c. &c. and lastly, shows how the knowledge of it may become useful to persons of almost all ranks and professions.

ART 23. *A Practical Synopsis of the Materia Alimentaria and the Materia Medica. vol. 1.* 8vo. 323 pp. 6s Baldwin and Sealey, Paternoster-Row. 1797.

The present volume contains the whole of the *Materia Alimentaria*, with the first class of the *Materia Medica*. The author has given an ample catalogue of alimentary substances, described their peculiar qualities, and the different modes of preparing them for food. As a specimen of his manner of treating them, we shall give his account of the *mytilus edulis*, or muscle, from the animal, and of the bread-fruit tree from the vegetable kingdom.

“*Mytilus edulis*, the eatable mussel. Somewhat similar to the oyster, but at certain seasons of the year, and in particular constitutions, mussels produce distressing, and sometimes dangerous symptoms in those who eat them; such as a burning sensation in the fauces, swelling of the face, eyes, lips, tongue, and throat; distention of the stomach; erysipelatous inflammation of the skin, accompanied with
intolerable

intolerable itching, difficulty of breathing, great anxiety, and in a few instances, convulsions. The remedies on these occasions are, vomits and acids, particularly lemon juice, mixed with peppermint water. The occasional noxious quality of the mussel is derived from a small species of *stella marina*, (viz. *asterias ophiura*) which in the months of June, July, and August, is found in the shells of the mussel. The juice of this sea star is highly acrid. It is said that the mussels may be completely freed from this noxious accompaniment by washing them well in vinegar and water."

"*Artocarpus incisa*, the bread-fruit. The fruit of this tree is used while it is yet green, in which state it is roasted till the outside becomes scorched and black. The outer part is then rasped off, and the inner part, which is soft and white, like the crumb of new bread, is used for food. It is very wholesome and nutritious, but in taste comes nearer to a sweet potatoe, or Jerusalem artichok, than to wheaten bread."

The articles which compose the *Materia Medica* are classed according to the effects or operations on the body. This arrangement, although in some respects advantageous, is attended with one inconvenience. The most material articles are obliged to be repeated under two or three more different heads or classes. "In treating of each article," the author says, "the following method has been pursued. Supposing it to be a vegetable, the generic and trivial names are first given; then the class and order to which it belongs in the sexual system; then the natural order, as improved by Murray, in his *Apparatus Medicaminum*; then the country of which it is a native; then the officinal name, and the parts used in medicine; the English name; its action upon the human body; the disease in which it is used; the doses and forms in which it is prescribed; with references to the authors who introduced or recommended it." As treatises on the *Materia Medica* are very numerous, it cannot be supposed that much can be here found that has not been frequently repeated in preceding publications, but the author has the merit of having selected what is useful from former writers, of not unfrequently correcting what has been erroneously advanced by them, and of occasionally interspersing original observations. As a specimen of this part of the work, we shall give his account of the *Taraxacum*.

"*Leontodon Taraxacum*. *Leontodon officinalis*. *Polygamia æqualis*. *Compositæ semisfosculæ*. Indigenons (*Taraxacum Dens Leonis*. *Radix*, *Herba*) Dandelion. This common plant is as much undervalued in this, as it is over-rated in other countries. From our own experience we can assert, that it is no inefficacious deobstruent in jaundice, dropsy, and other cases of visceral obstruction. The best form of prescribing it is in decoction, in the proportion of two or three ounces of the root to a pint of water. Two or three drams of crystals of tartar, or vitriolated kali, make an useful addition to this decoction. Sound full-grown roots should be chosen; they should be sliced thin, and should be boiled gently for the space of two or three hours, adding a fresh quantity of water as often as it should be necessary, so that there may be left a pint at last. The dose is a tea-cup full every two hours until it operates. *Delius de Taraxaco*, 1754, and reprinted in *Baldinger's Sylloge*, 1776.

ART. 24. *A Treatise on the Teeth; wherein an accurate Idea of their Structure is given, the Cause of their Decay pointed out, and their various Diseases enumerated: to which is added, the most effectual Method of treating the Disorders of the Teeth and Gums, established by a long and successful Practice. By the Chevalier Ruspini, Surgeon Dentist to his Royal Highness the Prince of Wales. 12mo. 1s. 6d. Kearsley. 1797.*

This is a very sensible and useful Treatise, on a subject of no small personal importance to every one. By attending to the directions here given, the teeth of children and adults may easily be preserved, where there are no great constitutional infirmities from disease and decay.

DIVINITY.

ART. 25. *Reform or Ruin: take your Choice! in which the Conduct of the King, the Parliament, the Ministry, the Opposition, the Nobility and Gentry, the Bishops and Clergy, &c. &c. &c. is considered; and the Reform pointed out which alone can save the Country. 8vo. 42 pp. 1s. Hatchard, No. 173, Piccadilly. 1797,*

We have here an excellent friend, under the colours of the enemy. The enemy bawls out *reform*, that by so specious a pretext he may change, and ultimately destroy, our whole constitution. This writer exclaims *reform* also; but he calls for a true reformation in heart and practice; such as they who have made it their watch-word would in general be the very last to undertake. We have heard this tract attributed to many excellent and considerable persons; among others to Mr. Wilberforce. Without having any knowledge that it comes from him, we can fairly pronounce it, in some respects, worthy of him. It may be considered almost as a summary of his late very excellent and useful book. The principal topics of that work are here enforced; briefly, but with great vigour; and with all that energy of sincerity which gave so lively an effect to the "*Practical View.*" The style, however, is very different. It is studiously simple and familiar; and except in a single passage (p. 16.) where "*mole ruit suâ*" is quoted, is level to the comprehension of the most unlearned.

As a specimen of the mode of admonition employed, we shall cite the following passage:

"I now wish to address myself to all the inhabitants of this island, but chiefly to those of the lower class, as it is called. To those who have neither rank or riches; but must earn their daily bread by their daily labour. You, my fellow countrymen, whether you know it or not, have souls to be saved; and must live for ever, in another world; and be there rewarded or punished, as you have behaved well or ill in this life. Even here, if you behave ill, you will suffer for it; and if you behave well, God and good men will assist you. If you are idle, do you not want bread? If you are drunken, do not your wives and children suffer? If you are dishonest, do you not lose your characters? If you are honest, and contented, and diligent, do you not find you are happy?"

happy? By being happy, I dont mean that you have every thing you want; or that you have no sickness or sorrow. That is such happiness, as does not fall to the lot of any man in this world. Whatever you may think, the king upon his throne has more cares and vexations than you have. Many and many a night, when you are found asleep, he and his ministers are hard at work, for you, and me, and all of us. And the case is the same with the great and learned. Some of them indeed, like some of you, neglect their business, and waste their time in idleness and vice. But others work as hard or harder than you; and their work is of a worse sort. Your's *preserves* your health, while their's *destroys* their health and shortens their lives. God has so ordered it, that in this life, no man shall be *completely* happy; but that most men (let their situation be what it will) may be *tolerably* happy, if it be not their own fault: and every man may be *completely happy for ever* in another world; and the same means which will make him happy in another world, will commonly make him comfortable in this."

The question of a reform in Parliament is briefly, but irrefragably treated. "If every man in the kingdom had a vote for a member of parliament, what would be the consequence? why each member would be chosen by a mob. And whom would a mob choose? why the man that made the loudest speeches, and largest promises. And who would this be? why he that having neither property nor character to lose, was ready to say any thing to get into the house, in hopes of being paid for breaking every promise he had made." This pamphlet has excited much attention, and, we think, not without reason; though we do not in every point agree with the writer.

ART. 26. *A Sermon, preached at Knaresborough, Oct. 23, 1796, on Occasion of a Form of Thanksgiving being read for the late abundant Harvest. By the Rev. Samuel Clapham, M. A.* 4to. 30 pp. 1s. Robson.

Mr. Clapham is known to the public, by some former productions, as a writer of sermons. He has availed himself, in the discourse before us, of an occasion of public gratitude, to convey some very just and seasonable reflections upon the cruelties of monopoly; and has suggested some expedients for counteracting their effects. However their practicability may be estimated, their merit will at least be admitted, as indicating a benevolent design to relieve the poorer classes of the community from the oppression of those, who would endeavour to make their sufferings the instrument of their own aggrandizement.

ART. 27. *A Sermon preached in the Church of St. John Baptist, Wakefield. By the Rev. Richard Munkhouse, D. D. previous to the Introduction of the Rev. James Merrick's Version of Psalms, with Music, provided by the Rev. W. D. Tatterfall.* 4to. 29 pp. 1s. Rivington's, &c. 1797.

It has happened more than once that we have had occasion to allude to the nature and progress of Mr. Tatterfall's very laudable undertaking in favour of Merrick's excellent version of the psalms: in the present case, we are happy to perceive that a very judicious and learned

learned divine has taken up the argument for him, and recommended it in very forcible terms. The veneration in which the Psalms of David, the genuine dictates of the prophetic spirit, have been held in all ages of Christianity, points them out as the fittest hymns that can possibly be employed for the purposes of divine worship; and the faults of the earlier versions form the only sound objection to their use that can be suggested. The version of Merrick is known to be at once faithful and elegant, the result of sound learning and poetical genius. Dr. Munkhouse has therefore done laudably in adopting, and recommending that version, and the more extensively this example shall be followed the better will it be for the credit of parochial psalmody. This whole discourse is sensible and well written; but we shall particularly submit to notice his character of Merrick's version.

“The advantage which this version possesses over every other, does not merely consist in the peculiar elegance of its style, but also in the successful manner in which the probable meaning of the psalmist is for the most part ascertained. It is, (if I may so say) a lively commentary and exposition of abstruse passages. Many of those hasty transitions by which we had hitherto been startled and perplexed, are rendered easy and intelligible: most of the obscurities arising from the sudden change of persons and interlocutors removed; and the psalms in which they occur, appear now sufficiently correct, and assume an air of regular compositions.” p. 19. This is no more than is strictly just and true.

ART. 28. *The connection of Situation with Character Considered; with a View to the Ministers of Religion. A Synod Sermon. By the Rev. Stevenson Macgill, Minister of Eastwood. 8vo. pp. 54. 1s. 6d. 1796.*

We regret exceedingly that our notice of this excellent sermon should have been so long delayed. It is a masterly composition, and does equal credit to the talents of the writer, and the judgment of those who requested its publication. Mr. Macgill analyses with the greatest precision the general duties, habits and difficulties of character; and applies his premises, with the strictest truth and discrimination to the particular character of a religious pastor. Among various remarks which merit attention, the following is expressed with great force and propriety.

“Disrespect to religion in any man is lamentable, but in a minister of Christ is peculiarly shocking. For this, no talents can atone; the least approach to it is odious. If such a man should be ever tempted to treat a religious truth, or duty, but with levity; if he should be ever tempted, in the gaiety of his humour, to apply its language to a common purpose, and to use the dress of divine truth to increase the effect of his sport; then does he not only injure and insult religion by treating it with disrespect and associating it with objects of levity, but he injures his own honour and respectability, diffuses suspicion of his principles, wounds the feelings of the serious, and countenances the outrages of the profligate. Such conduct, though it may have been observed sometimes in men not void of a general respect for religion,
and

and sometimes even in men of a still better character, seduced by the love of false praise and a temporary forgetfulness, is a subject of regret and humility, and productive of the most ruinous effects. But, O! if ever a minister of the pure Gospel of Jesus Christ, should proceed farther, and give direct countenance to irreligion and sin: If, instead of maintaining by every wise and honourable mean the interests of his master, manifesting with the openness and generous spirit of a true servant of the King of Heaven, his decided opposition to impiety and vice in every situation, and in whatever circumstances, he should shrink from the glorious cause which he had vowed to support, and meanly sacrifice at the low shrine of vicious adulation; if he should prostrate himself before vice, join her impious orgies with his voice, countenance her unhallowed rites with his presence, strip himself of the honours of his sacred character, and become an auxiliary in the work of darkness, then does he sink into the state of the very meanest of mankind, become an object to be spurned at by the most worthless of the race of mortals."

The whole discourse is written in a style of manly eloquence, and merits the utmost attention from that religious order to which it is peculiarly addressed.

ART. 29. *A Sermon, preached at Monkwell-Street Meeting-House, October 16, 1796, on Account of the Death of Dr. James Fordyce, formerly Pastor of the Congregation worshipping in that Place, who died at Bath, October 1, aged 76. By James Lindsay. 8vo. 66 pp. 1s. 6d. Johnson. 1797.*

This sermon contains a very honourable eulogium upon a divine, who appears to have been deservedly esteemed by his friends, and to whom the public owes some obligations. Mr. Lindsay's hostility to ecclesiastical establishments forms a leading feature in his discourse; but the candid distinctions which he makes, induce us to view it rather as the avowal of a conscientious tenet, than the expression of an ill-humoured intention. To the discourse are annexed, an extract from a letter of Mrs. Fordyce, containing a most satisfactory account of the Doctor's last moments, and a paraphrase of the Lord's Prayer, expressed in that style which characterized his best discourses.

ART. 30. *An Essay on the Resurrection of Christ; in which Proofs of the Fact are adduced; its Import is explained, and its beneficial Influence illustrated. By James Dove. 8vo, 100 pp. 1s. Gurney, and Button. 1797.*

The title-page of this essay very well explains the contents. With respect to its merit as a composition, the author does not seem to aspire to the praise of profound learning, or of novelty and ingenuity of remark and illustration. But he deserves the praise (which, we doubt not, he values more highly) of a sound and able vindicator of that most important fact, the Resurrection of Jesus Christ; and of a pious and useful commentator upon the doctrines and uses to be derived from it. In the following specimen (except perhaps a small part

part of it, which is too descriptive) there is just and moving eloquence. "Not to be affected, greatly affected, is impossible, when Providence takes from us the delight of our eye, and the joy of our heart, with a stroke. On such sorrowful occasions, our 'grief becomes us, and our tears are just.' Religion neither annihilates nor hardens the delicately tender feelings of Nature; but it gives to our virtuous sensibility a keener edge. It requires us not entirely to refrain from sorrow, but to moderate our grief. To this purpose, it not only speaks with the commanding voice of supreme authority, but it condescends to assign suitable reasons. It affords good hope, and thus administers strong consolation.

"When, standing by the dying bed of a Christian, to whom we are closely united by the ties of nature, or of friendship, we behold, for the last time, his much-loved countenance; when we see *his face livid, his lips quiver, his eyes rolling in death, and his whole frame convulsed*; when we hear his faltering voice, labouring to utter an affectionate farewell; when we witness the final struggle, and perceive that the pulse of life has ceased to beat, that he breathes no more; when we see him a cold corpse, stretched on the bed of death, or lying in a coffin, covered with a shroud; when we follow his *precious* remains to the grave, and behold them committed to the dust, to worms, to corruption; we shall, we may, we must, be sorrowful: but we should not indulge sorrow 'as those who have no hope;' for we have hope—hope that the immortal spirit is with the Lord, in the unseen world—hope that the body will be delivered from the dishonours of the grave—hope of a joyful meeting at the last day. 'This hope rests on the Resurrection of our Lord Jesus Christ.'

ART. 31. *Socinianism indefensible on the Ground of its Moral Tendency, containing a Reply to two late Publications; the one by Dr. Toulmin, entitled, The Practical Efficacy of the Unitarian Doctrine considered; the other by Mr. Kentish, entitled, The Moral Tendency of the genuine Christian Doctrine.* By Andrew Fuller. 8vo. 122 pp. 1s. 6d. Gardner. 1797.

Though the moral tendency of a religious system may not be, in strictness of reasoning, sufficient to establish its divine original, it will, at least, decide the question of *value* and *importance*, between any two systems compared. Of the tracts which have excited this author's animadversions, the last has been briefly noticed in a former part of our work; and the opinion which we there delivered, have been greatly strengthened by our perusal of this masterly reply. Dr. Toulmin appears to as little advantage in the hands of Mr. Fuller; who, to the knowledge of a sound theologian, unites the talents of an acute and logical disputant. The refutation which their arguments have here received, will, we think, convince every candid mind, that the doctrines of Unitarianism are not tenable on the ground of their *moral tendency*, when compared with those of a more evangelical description.

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ART. 32. *A Sermon against Self-Murder: preached at the Cathedral Church of Wells, on Sunday, September 17, 1797. By George Beaver, B. D. Rector of Trent, in the County of Somerset, and West Stafford cum Frome Billet, in the County of Dorset. Large 4to. 26 pp. Seeley, Rivingtons, London.*

We have reviewed two or three of Mr. Beaver's single sermons before, and given them our recommendation. The present calls upon us for our commendation again. There is too much learning in it, we think, even for a cathedral congregation. It is, however, sensible and judicious, and has what sermons often want, animation and pointedness.

ART. 33. *The Lord turning and looking upon Peter, a Sermon. By James Harriman Hutton, B. A. Curate of Witcombe Rarleigh, Devon. 8vo. 27 pp. Trewman and Son, Exeter. 1797.*

There is wholesome instruction in this sermon, on Luke xxii. 61; but it is not delivered in a manner perfectly acceptable to us. We do not object to a considerable degree of eloquence in the pulpit, provided it be the vehicle of as much useful matter. But when the sound is greater than the sense, when the rhetoric is misplaced, or goes beyond the subject, we are disappointed, and somewhat grieved. We disapprove, therefore, of such passages as the following: "*Mercy*,—dimly seen on earth, and expanding wider and wider in the skies, heavenly messengers assume its light, and angels catch the brightness." (p. 8) "Keep thy heart with all diligence; restrain its eccentricities; suffer it not to wander into excess; reduce it to the *sober march* of Reason and of God." (p. 17) "Whether it be in the recesses of the mountain, or on the expansive bosom of the deep; whether it be in the lowly cottage, or under the magnificence of the fretted roof," &c. (p. 25) We are at a loss to perceive the piety or ingenuity of the supposition at p. 23; "That *Adam would neither have heard nor seen, without God*; that is, would neither have been able to ascertain the nature of sound, nor to apply the sense of sight to the relative distances of objects, without a communication from the Creator, equivalent to what we call *experience*." We would not speak irreverently; but the whole of the supposition seems to be this—that Adam would neither have heard, nor seen, if the Creator had not enabled him to do so.

ART. 34. *An entirely new and revised Edition of Calmet's Dictionary of the Holy Bible, in which all the difficult Passages of the Holy Scriptures are revised and explained; with Accounts of the Natural Productions, Animals, Vegetables, Minerals, &c. Antiquities, Buildings, Habits, Customs of the Jews and other Eastern Nations; with a continued Appendix, elucidating Scriptural Incidents, Histories and Expressions by similar Incidents, &c. selected from the most authentic Voyages and Travels, with Remarks and Illustrations, forming a complete and entertaining Library of Literary Knowledge. 4to. Taylor, Holborn. 1797.*

Calmet's Dictionary has always been in great and deserved estimation, and the public is much obliged to the editors of the present publication,

publication, for reprinting it in a form more convenient to general purchasers, and more useful in itself. The additional Illustrations to this edition appear to be ingenious and important; but we shall reserve entering upon its more particular merits till the whole shall be completed.

POLITICS.

ART. 35. *Vindiciæ Regiæ; or a Defence of the Kingly Office, in Two Letters to Earl Stanhope.* 8vo. 79 pp. 2s. Wright, 169, Piccadilly. 1797.

Lord Stanhope is understood to have insinuated in one of his speeches *, that the kingly office *is forbidden by the scriptures*. This suggestion has given rise to the present pamphlet, than which a more spirited, well-written, argumentative and able performance has hardly ever distinguished the English press. The author declares himself a clergyman; he examines the passage from which the noble sophist deduced his opinion; he shakes his argument to pieces, with the hand of a master, and fully exposes its futility. Possessed of a most pure and vigorous style, which would not have disgraced even Junius, the author has occasionally used his favourite figure of sarcasm, with great effect; as may be seen in p. 19, where he explains a verse in Exodus to mean "taking your daughters to be apothecaries."—But here he stops himself in a dignified manner, saying, "I check the indulgence of this strain; for (whatever may be the temptation to it) I have no intention to treat your lordship with levity;" and, in truth, he does not treat him with levity, but with a vigour of reprehension which we cannot but think well deserved. The energy of this writer's pen will be seen in a moment, by his able, though rapid, sketch of the history of republics, which is as just as it is strong.

"If you are disposed to dwell on the cause of republics, I answer that their convenience to the welfare of man does not so fully appear from history. Comparatively speaking, it is but an insignificant portion of the world which has ever obeyed that form of government; nor do the internal tumults necessarily resulting from those institutions, allow them in general to be either happy or long lived. They have been for the most part capricious and ill-fated experiments upon the original government. They have grown out of monarchy, and, after insulting their parent for a while, have sunk into monarchy again. There has been of late much triumphant and ignorant quotation of the example of Rome—but what is the genuine conclusion to be drawn from its history? Assuredly not a republican one. If we suppose a total period of 1200 years from the building of the city to the extinction of the western empire, what portion of it will be occupied by the republic?—about one third; and even during that short time, the course of the democracy was suspended by occasional dictatorships, which every extraordinary pressure of affairs rendered necessary. What again of Greece, which has afforded its share of exultation to the modern innovators? its republics rose like that of Rome. "Kings" were also their

* Debrett's Debates, vol. 39, p. 202.

“nursing fathers.” It is true, they did not, as Rome did, fall back into the bosom of their ancient parent. They suffered for it. Persisting in the indulgence of their new and wayward system, they sunk under the evils which it naturally engendered; they were first torn in pieces by internal dissensions, and from a domestic weakness ignominiously passed to a foreign subjection.” P. 32.

Had we been aware in time of the very extraordinary merit of this performance, we should have given it a place among our principal articles; as it is, we think it better to insert it here than to defer it for another month. But we must, contrary to our usual custom, take another extract from it. It relates to the gross ignorance of the Bible which is common to most of those who attack it: and contains a statement not less important than true.

“I find others who profess your way of thinking, remarkably ignorant of the Bible, concerning which, however, they will venture the strongest assertions. Your convert, and my parishioner, is of this class. He knows, and is determined to know, nothing more of it than what you have taught him. All the rest is but blotted paper. I pray God to pardon his error, or to subdue his obstinacy!

“I will take this opportunity of saying, that on no other subject do I observe so much arrogance joined with so much ignorance. In the several departments of knowledge, the well-instructed generally take upon them the task of information; or if an incompetent person will now and then step forward, he assumes what appearance he can of intelligence, and his very insufficiency is made to pay homage to true science. The modest not unfrequently keep silence, when it might be of signal advantage if they would risk themselves a little: but the totally uninformed, *plane indocili*, are sure to refrain. What of the science of the scriptures? Here all is changed. It is the boast of its enemies, not to know the Bible, and to pronounce it not worth their knowing; to vilify what they have never examined, what they profess they never will examine; or (the worst case of all), to turn hastily to it for a pernicious purpose, and to strengthen the general disbelief of the ignorant and the profligate, by the perfidious appearance of a legitimate inquiry. The ignorant leader of this unphilosophical multitude boasts that he possessed no Bible of his own. How did he contrive to write against it? He once borrowed a Bible in order to look into it, and refute it!!! In the name of learning, what other branch of study is thus conducted? Did Bentley once borrow a Phalaris to prove it spurious? did Polignac once borrow a Lucretius, to correct his doctrine of God and Nature? and you too, my lord, however unversed in the Scriptures at large, can take into your hands the sacred volume to answer a purpose, and to make converts.” P. 42.

This tract consists of two letters, in no one part of which is the vigour of the writer relaxed, or his style at all unequal. Who he is we know not, but we admire and honour him. To our apprehension, he dashes to pieces every support of his antagonist, and leaves nothing for him but entire defeat.

ART. 36. *Sketch of Financial and Commercial Affairs in the Autumn of 1797. In which, among other Things, the Mode of conducting the Loyalty Loan is fully considered; and Means of Redress to the Subscribers to that Loan suggested, without Prejudice to the State.* 8vo. 105 pp. 1s. 6d. Wright, 169, Piccadilly. 1797.

We believe it has for some time ceased to be a secret, that the author of this sensible pamphlet is a man whose extensive knowledge and long experience, in financial and commercial affairs, entitle his sentiments on those subjects to particular attention; and whose correspondence with all parts of Europe have furnished him with much information peculiar to himself. We forbear, however, to name him, lest we should inadvertently counteract the wishes of the author.

The first project here proposed is that of a *War fund*, many particulars of which appear to be at once well imagined and well considered. To go into the detail of these matters is more than we shall undertake, thinking it more adviseable to recommend the tract to the perusal of our readers, that they may consider the opinions of the author in his own words. To us the idea of an auxiliary banking fund for the express purposes of the war, appears a good one, though some difficulties may perhaps attend its establishment. It is expressly founded on the project of the war fund of last year. The objects particularly proposed are thus introduced:

“ Let us then, without troubling ourselves further with Continental affairs, than in the way of still extending our commerce, endeavour to promote a friendly intercourse with all the states on the Continent, with which we remain at peace, and be aiding and assisting to them, especially to our great ally the Emperor of Germany, in the loan of our paper credit (money we have not to spare), to such extent as Parliament may prescribe, and on such security as may be thought adequate.

“ To be able to do this, while we at the same time provide for our own expences, and to enable the northern powers to co-operate in resisting the already widely extended power of France, by holding out to them future commercial advantage, it is proposed,” &c. P. 19.

At p. 28, the author takes up the discussion of the effects of paper currency, which he concludes to be highly beneficial to a commercial state. Some of the observations on this subject are, as might be expected, of great importance and novelty; and the author is led to the enquiry, by proposing a new kind of paper connected with his war fund. He concludes by expressing a hope, that the first year's produce of such a fund “ would perhaps more than the din of war itself incline the enemy to peace; and at any rate would tend to raise the prices of our public funds, as much at least as fresh loans in the ordinary way would, in the present circumstances, further depress them.”

These are important objects. The chief details of the plan are thrown into the Appendix, p. 89, &c. and we cannot but think the whole of great importance to be maturely weighed and considered in the present state of public affairs. This country must undoubtedly have vast resources in store, if we can but be fortunate enough to find the way of commanding them, without distressing individuals.

ART.

ART. 37. *The Political Salvation of Great Britain by Means entirely new; rendered necessary by the Urgency of Circumstances; concluding with a Remedy for the depreciated State of the Funds, highly interesting to Stockholders.* 87 pp. 2s. 6d. Wright, Piccadilly. 1797.

Here are some tolerable observations on corresponding and debating societies, and the crime of sedition; disgraced by the remainder of the tract, comprising about seven-eighths of the whole: which is of that kind of matter, which ordinarily follows a Gascon title-page; and so differing in spirit from the former, as to seem written by a person of different principles.

ART. 38. *Read or be Ruined, &c. &c.* 73 pp. 2s. Jordan. 1797.

We have not thought proper to transcribe the whole of this title-page, which is a verbose table of contents to a seditious work, by a man of very inferior ability.

This tract contains much on our finances; as a specimen of his mode of treating subjects of this nature, a part of his plan for the reduction of the national debt is here explained; and a part only. For every 5l. perpetual interest, a capital of 100l. is to be given the creditor, instead of the present stocks. For $\frac{1}{3}$ part of this, 33l. 6s. 8d. he is to receive no interest for seventeen years: and for the remaining $\frac{2}{3}$, or 66l. 13s. 4d. an interest of 4l. per cent. only; or 2l. 13s. 4d. Thus his income will be reduced seven fifteenths; and the simple amount of the part thus forborne, during seventeen years, is at the end of the term, to be funded. But this is not all; for the author afterwards plainly intimates to the public creditors, that further claims might be probably made upon them equally pressing and equally necessary. If we had judged it requisite to have detailed the whole of this proposition, we should have found the arithmetic equal the morality of it.

ART. 39. *Mr. Grattan's Address to his Constituents, the Citizens of Dublin, on his Determination to retire from the Parliament of Ireland.* 8vo. 32 pp. 6d. Jordan. 1797.

An eloquent, subtle, and most inflammatory declamation, on the two questions concerning the catholics, and concerning such a reform of the house of commons, as would make every man his own legislator. It is no wonder, that seditious, treasonable, and murderous practices should break forth in some parts of Ireland, when invectives like the following are scattered, like firebrands, among them: "Our ministers have despised the ordinary track—the plain, obvious, legitimate, and vulgar bonds between the King and the subject; they have resorted to the GUINEA and the GALLOWES, as to the only true and faithful friends of government, and try to hang where they can't corrupt." P. 26.

ART. 40. *Regulations of Parochial Police, combined with the Military and Naval Armaments, to produce the Energy and Security of the whole Nation, roused from its general Torpor by the Prospects of the Disorder, Pillage, Crimes, and all the Desolation and Horror, which, without such Regulations, may be the Consequences of the determined and repeated Efforts of France to invade Great Britain and Ireland. Submitted to the serious and immediate Consideration of the Legislatures, the Governments and the People.* 8vo. 42 pp. 1s. Owen. 1797.

We should tremble to see the public safety committed to the guardianship of this writer. The principal part of his plan for *preventing* internal insurrection is, that in all large towns (London especially) *districts* should be formed, each comprising not more than 100 inhabitants, who should elect two householders, to be their *representatives* in the parochial *committee*, and their *captains* and *lieutenants* in the duties of the police. Very large *parishes* are to be divided into *sections*, having committees deputed from the committees of the sections. Ascending from wards to deputies, and thence to *councils* of wards, we come at last to the summit of the plan,—“*a central council of the whole capital.*” P. 41.

The idiom of this tract is, in many instances, *French*; and much of the advice contained in it (especially at p. 42, compared with p. 21.) is such, as *Frenchmen* in general would wish us to adopt at this critical juncture.

MISCELLANIES.

ART. 41. *A Collection of Welsh Tours, or a Display of the Beauties of Wales, selected principally from celebrated Histories and popular Tours; with occasional Remarks. Embellished with fine Engravings.* 8vo. 5s. Sael. 1799.

The title page of this volume promises somewhat too much; but it is nevertheless very neat and convenient, and will be found an acceptable companion to those who, from curiosity or other motives, may be induced to visit Wales, and the northern parts of it in particular.

ART. 42. *Book-keeping Reformed; or the Method by Double Entry, so Simplified, Elucidated, and Improved, as to render the Practice Easy and Accurate.* By J. H. Wicks. 4to. 159 pp. 8s. Printed by C. Boulton, Egham. London, sold by Longman, and by all Booksellers in Great Britain. 1797.

Mr. Wicks, although an advocate for the Italian system of book-keeping, defends it against the intemperate censures of Mr. Jones, without asperity; and writes in the proper style of the subject. But with all his precursors, he in fact arraigns what he endeavours to defend as perfect; by proposing what he esteems considerable improvements to the system, as now practised. Those who are not skilled in it, will

will remark, by the host of opponents to the new plan of Mr. J. that it attracts much notice, and consequently that there is at least much ingenuity in it: and if those writers examine one another's works as they appear; every new contender who comes upon the stage, is a tacit evidence, that none who preceded him has obtained a victory.

After all, the defect of the old system does not consist in the formation of the ledger, but in the plan of the trial balance to verify it. The mode of casting up the debtors and creditors side of that book, is far from being that which is the most sensitive. Mr. Jones's Ledger, as far as it goes, is a part, and a very great part, of the Italian Ledger without variation: and for this he has formed a very acute trial balance, by the means of the waste book. Mr. Wicks seems to have adopted a disguised imitation of this invention, in the two marginal columns which he has added to the Italian Journal: but he does not appear to us to have made the best use of it. He divides all accounts into two classes, personal and impersonal; and directs all personal charges, debts and credits, to be carried into two marginal columns in that book, under the titles of sums payable and receivable; the continued totals of which, for a given time, ought to be equal to the debts and credits of the personal accounts in the ledger, for the same period: but the accounts of cash and bills should have been placed in that column likewise: and this we think, with Mr. Jones, would better be performed in the waste book: then the remaining impersonal debt and credits, might be carried out into two similar columns, in the margin of the journal; if such a book be not rather a hurtful appendage to the Italian system: the place of which would be perhaps better supplied, by simple alteration of the construction of waste book; and the chances of error in posting, diminished by one half. But by this arrangement of the journal, on the supposition that it is continued, two trial balances will be obtained; one of cash, bills, and personal debts; in which the ledger must correspond with the additional columns of the day-book: the second, by which the sums of the proposed columns in the journal, would verify the amount of both sides of the second class of accounts with artificial debtors, contained in the ledger. Thus that important book would have a separate test, to each of its four constituent parts; namely, the debts and credits of personal accounts conjointly with those of cash and bills; and like those under the titles of several commodities and other fictitious entries: it would be known which of these divisions contained an error, and the labour of detecting it would be greatly diminished. As the art of book-keeping is of such utility, and excites so particular an attention at this juncture, we lay this idea before those who are now so much engaged in these disquisitions.

Mr. Wicks's mode of writing is clear; his forms of bills and auxiliary accounts may be of much use to learners. In endeavouring to facilitate the operation of journalizing, the "minuteness," and multiplicity of his particular rules have perplexed it; under that title he has given 136 articles.

ART 43. *A New Treatise on Tillage Land, with Observations, Remarks, and Experiments, to disclose and abolish the present prevailing Errors in Agriculture. Likewise is added, a Method, or new Invention, drawn from Nature, to preserve Orchards, and other Fruit Trees, from the fatal Effects of Blights.* 8vo. 114 pp. 7s. 6d. Woolmer, Exeter. 1796.

When we saw a charge of 7s. 6d. for 114 small pages, we could not but expect the disclosure of some very important and valuable secrets. But the information contained in this *precious* book (which sets the idiom of our language, and all the rules of our grammar, at defiance) may be comprised within two lines: it tells us, that lime is a great destroyer, and small dusty coal a grand promoter, of vegetation. The former point is proved thus, p. 23: "I sat some grains of wheat in a large vessel full of slack lime, one inch and half deep, placed it in the middle of a garden, keeping it properly watered. The issue was, never one blade came above ground." P. 30: "Again cast a small portion of lime into a privy house vault, and observe the effects; it will consume and destroy the whole body of matter, causing it to pass off in the open air; if this is not conviction, 'tis a destroyer of animal substance as well as vegetable." Then a little further, P. 32: "I say, so it will destroy *man's body* likewise. Let a man swallow down one ounce of pounded lime, although seven years old, letting it remain in his body, he would surely die for it." We cannot forbear to give an amusing specimen of the author's attainments in natural philosophy. P. 89: "In the next place, will endeavour to show why the vegetable world takes the bodily colour of green, which ariseth in great part out of the second progressive step, which composeth the earthy substantive parts, and is sublimely united with water on the one part, to serve as blood does in a man; the other is internal air, with ribby, porous organs, to strengthen, uphold, and prosper life. The unison of things being thus gathered together by nature, and furnished with a divine commission to act, it forms from thence, or otherwise out of it, the body and fashion of various vegetables, according to the Maker's order, always following its own decreed specie; afterwards enters the light, which is the finisher of the work, and strikes all through the thin airy body, causing it to take upon itself the colour of green."

The author "*hopes*, one day or other, to prove that an acre of land will produce an hundred bushels of wheat; also, to bringing a species of our own country wheat to harvest full three weeks earlier than at present." p. 41. These would doubtless be great achievements; but *how* such hopes are to be fulfilled, it is not at all intimated. The cure for blights in orchards, is a mixture of Stockholm tar, fine flour, allum, salt, white rosin, wood-fire-foot, and scalded milk.

The author's quarto volume of experiments (p. iv.) at the rate of this book, will cost, when published, about *ten guineas*. Farmers! who will be without it?

FOREIGN CATALOGUE.

GERMANY.

ART. 44. *Volckslieder nebst untermischten andern Stücken. Popular Songs, together with other Pieces. By Fr. H. Bothe. Berlin. 452 pp. 8vo.*

Though we cannot, on the whole, approve of this selection, it must, however, be allowed that many of the original pieces have considerable merit. That Mr. B. is, likewise, not ill-qualified to clothe them in a German dress, will appear from a comparison of one of them with its translation,

“ *Ah! disa me, Yaudonno*,
Lé mau, qué vous n'avé?
Lé mau, qué y-en n'ai?
Disont que z'ai la faura:
Lé mau, que y-en n'ai,
N'en garirai jamouai.*

“ *Ah! disa me, Yaudonno,
Lé mau que vous n'avé?
Lé mau, que y-en n'ai?
Qu'on n'é pa a la testa,
Ni a l'estoma,
Lé deviné vous pa?*

“ *Ah! disa mé, Yaudonno,
Lé mau, que vou n'avé?
Lé mau, que y-en n'ai?
Qu'on n'é pas a la gamba,
Ni dou long dé brus,
Lé deviné vou pa?*

“ *Ah! disa me, Yaudonno,
Lé mau, qué vou n'avé?
Lé mau, qué y-en n'ai?
Qué mé donna la faura
Quand lé cör m'y ba;
Lé deviné vou pa?”*

In the German translation :

“ *O sag mir doch, Yoduno,
O sag mir was dir fehlt?
Dir sagen was mich quält?
Ach 's fehlt mir nicht hier oben,
Muss alle Glieaer loben,
Erräthst du was mir fehlt?*

* *Claudine.*

“ O sag mir doch, Yoduno,
 O sag mir was dir fehlt?
 Dir fagen was mich quält?
 Mir (mich) schmerzen nicht die Hände,
 Mir schmerzt nicht Fufs noch Lende,
 Erräthst du, was mir fehlt?

“ O sag mir doch, Yodünchen,
 O sag mir was dir fehlt?
 Dir fagen was mich quält?
 Seit ich hab solche Schmerzen,
 Da pocht es mir im Herzen,
 Erräthst du was mir fehlt?”

Jena ALZ.

ART. 45. *Bibliotheca Augustana complectens notitias varias de vita et scriptis Eruditorum quos Augusta Vindelica orbi literato vel dedit vel aluit.* Congessit Franciscus Antonius Veith, *Augustanus.* Alphabetum VII. 258 pp. without the Preface. Alphabetum VIII. 214 pp. Alphabetum IX. 219 pp. Alphabetum X. 224 pp. Alphabetum XI. 233 pp. Alphabetum XII. & ultimum. Cum indice generali; 222 pp. in large 8vo. Augspurg. 1796.

With the beginning of the *seventh Alphabet* of this work, commences the history of the family of the *Fuggers*, to two of whom, *Raymund* and *Anthony*, the public is indebted for *Appian's* well-known *Inscriptions* and *Ebinger's Itinerary*. Then follow the lives of two celebrated literary characters, *Hieronymus Wolff*, and *William Xylander* (*Holzmann*), the former originally written by himself, first published by *Brucker*, and now, *mutatis mutandis*, reprinted by Mr. V. The annexed list of different publications appears to be, on the whole, sufficiently accurate, though there are omitted in it fourteen letters of *Camerasius* to *Wolff*, which are to be found in *Camerarii Epp. familiar, Lib. VI.* Francof. 1583. In the *Eighth Alphabet*, we have a circumstantial account of the life of *Jacob Brucker*, together with a catalogue of his numerous works, as also a short biography of *El. Ebinger*, which is followed by what is here entitled: *Iatrologia Augustana Saeculi XV. et XVI.*, in which we meet with some respectable names, such as *Leonardus Rauswolff*, the famous traveller, and *George Heinisch*, an excellent philologist, and an industrious writer. *Ninth Alphabet*: in this, *Matthias Beck*, an eminent orientalist, who had distinguished himself by the publication of the Chaldee Paraphrase of the Books of *Chronicles*, takes the lead; after which, we are again presented with the *Iatrologia Augustana Saeculi XVII. et XVIII.*, where the most remarkable characters are *Lucas Schröck*, father and son; *Georgius Hieronymus Welsch*, a very voluminous writer, to whom there are here ascribed, 16 *opera edita*, 64 *inedita*, and 100 *meditata*, and partly *incepta*; and the well-known Profelyte, *Antonius Margaritka*, the author of a work which has often been reprinted under the title of *Der gantz Jüdisch Glaub* (*the whole of the Jewish Faith*). The *tenth Alphabet* consists chiefly of the names of *Jesuits*, among whom, are *Aloysius Merz*, whose polemical sermons alone form 20 volumes; and *John George Herwart*. *Eleventh Alphabet*: in which, the principal names are those

those of *John Busenreit*, Professor of Law at Altdorff; *John Forster*, Professor of Divinity at Wittemberg; *Valentine Ratmar*, author of the *Annals of Ingoldstadt*, which have been since republished by *Mederer*; and *John George Styrzel*, the account of whose life was composed by *A. S. Gesner*. In the *twelfth Alphabet*, the most distinguished persons are *Antony Reiser* and *Theophilus Spizelius*. The whole concludes with additions to the twelve Alphabets, and an index to the last six volumes. Among the additions, the extracts from the letters of *Vitus Bild*, an account of whose life was given in the first Alphabet, are particularly interesting.

Ibid.

ART. 46. *Erläuterungen zum Neuen Testament für geübte und gebildete Leser, von Joh. Jakob Stolz, Prediger an der Martinskirche in Bremen. Erstes Heft. Matthæus. Illustrations of the New Testament, for those Readers who have already duly attended to these Subjects, by J. J. Stolz, &c. First Part. Matthew. Also under the following title:*

ART. 47. *J. J. Stolz Anmerkungen zu seiner Uebersetzung der sämtlichen Schriften des Neuen Testaments. Observations, by J. J. Stolz, on his Translation of the Writings of the New Testament. Hannover and Zürich; VI. and 181 pp. in 8vo.*

This work, intended by Mr. St. for persons of education, though not for professedly theological scholars, may, however, in our opinion, very well answer the purpose of both. The author avails himself, with judgment and impartiality, of the labours of some of the most distinguished expositors of the New Testament; suggesting likewise, on many obscure passages, his own hints; which, in general, appear to be equally original and just. Thus, for instance, in Matt. ix. 32, by the *Lord of the vineyard*, he conceives, that our Saviour himself is to be understood. Where he is not satisfied with the usual modes of accounting for events in the Gospel-History, he is liberal enough not to obtrude upon others any new explanations of his own, of the truth of which he is not himself convinced; as, for example, in regard to the history of the transfiguration of our Saviour on the mount. Indeed, to such interpretations of difficult passages, as that of Matth. xiv., where a person from whom one should least have expected it, has made the pretended discovery, that Jesus only walked *by*, and not *on* (*ἐπι*) the sea; he strongly objects, and answers it merely by asking the question, whether it was probable that the Evangelists, by whom this event is recorded, would have thought it necessary to inform us, that Jesus, like ourselves, walked on this occasion on dry ground only?

Ibid.

ART. 48. *D. Gottlob Christiani Storr, opuscula academica ad interpretationem librorum sacrorum pertinentia. Vol. I. 367 pp. 8vo. Tübingen, 1796.*

In the *first* of these essays, *de sensu historico*, the author is chiefly employed in combating *Semler*, who fancied that he had discovered throughout the N. T. representations of things which are not merely local

local

local and temporary, but likewise not unfrequently even erroneous and inapplicable to future times. The *second* Dissertation treats *de parabolis Christi*, and is intended to show, that, in the explanation of those of our Saviour, we are not to attend equally to every circumstance. In the *third* Essay, we have an explanation of the word *πλήρωμα*, and of all the passages in the N. T. in which it appears; as the subject of the *fourth* is, likewise, *de vario sensu vocis δικαίος, et cognatarum in N. T.* The title of the *fifth* is *de notione regni coelestis in N. T.*; and the *last* article, a *Commentary on the Epistle of St. Paul to the Philippians*, together with a Latin translation of that Epistle. *Ibid.*

ART. 49. *Exegetisches Handbuch des Neuen Testaments.—Exegetical Manual to the New Testament. Part V.* 204 pp. *Part VI.* 172 pp. *Part VII.* 168 pp. *Part VIII.* 124 pp. in 1. Svo. Leipzig, 1796.

To the merit of this work we have already borne testimony in a former number of the British Critic. The *four* parts which we now announce to our readers, contain the author's Commentary on the Acts of the Apostles, the Epistle to the Romans, and the First and Second Epistle to the Corinthians, now published for the first time, as of that on the Gospels there has appeared, likewise, a second edition. In his investigation of the Hebraisms, and in his elucidation of the language of the N. T. from the works of the Fathers, and of profane writers the same extensive erudition, and the same ingenuity, are shown, which characterised the preceding parts; and if we have any objection to make to these which are now before us, it is that, from a wish to produce something new, his explanations of passages in the Epistles, more particularly, are sometimes arbitrary, unnatural, and, therefore, most probably, wrong. We hope, however, that the future editions of this otherwise really valuable work, will be as much improved by him, as that of the *first four parts*, to which we have just alluded, undoubtedly is. *Jena ALZ.*

ART. 50. *Exegetisches Handbuch des Alten Testaments für Prediger, Schullehrer, und gebildete Leser. Erstes Stück enthaltend den Josua.—Exegetical Manual to the Old Testament, for Preachers, Schoolmasters, and such other Readers, as are advanced in these Studies. Part I. containing the Book of Josua.* Leipzig, 1797; 136 pp. in 1. 8vo.

This Commentary, likewise by an anonymous author, is formed on the plan of the *Manual for the New Testament*, and may certainly be considered as a proper companion to the *Scholia of Rosenmüller* on the Old Testament. The compiler has not only brought together, in a concise manner, but with sufficient perspicuity and arrangement, the principal observations of preceding critics on the Book of *Josua*, but he has likewise frequently added to them his own often very ingenious, and well-grounded opinions, drawn from an intimate acquaintance with the original language, and with the ancient versions. A particular attention has also been paid by him to the geography of this book.

Ibid.

ART.

ART. 51. Μουσαιου τὰ κατ' Ἡρω καὶ Λεανδρον—*Musæi carmen de Hero et Leandro, noviter emendavit et notas adjecit Ludovicus Henricus Teucherus.* Leipzig, 8vo.

The present, second, edition of *Musæus*, by Mr. *Teucher*, may be considered as an answer to the strictures of Mr. *Heinrich*, in several passages of his commentary, on his predecessor's attempts at conjectural emendation. Instead of *μῦθον ἀπόειπε*, v. 125, which had before been interchanged with *ἀπόλειπε*, he now receives *ὑπέδειξε* into the text; as, in v. 145, he likewise does *ὄργι' ἀπύσα*, which had been proposed by *Lennep*, in the room of his own former reading *ὄργια πύσα*; in other parts of the poem, several of the alterations suggested by other philologists, have likewise been admitted into the text. To the text of *Musæus* are subjoined, in five pages only, *Emendationes locorum aliquot Græcorum auctororum propositæ*. These Greek authors are *Orpheus*, *Antigonus Carystius*, *Theocritus*, *Bion* and *Moschus*, *Antoninus Liberalis*, *Apollo-nius Dyscolus*, and *Quintus Smyrnæus*. *Ibid.*

ART. 52. *Theocriti Epithalamium Helenæ. Ex recensione Valckenarii; animadversionibus illustravit et disputationem de carminibus veterum nuptialibus præmisit* Car. Guil. Siebdrat, *Candidatus Ministerii.* Leipzig, 1796; XII. and 152 pp. in l. 8vo.

What we find most striking in this edition is the uncommon number of typographical errors, which should have been particularly avoided in a probationary attempt of this kind. The Dissertation prefixed comprizes whatever has been observed by other writers on the *Hymenæi*, the *ἀρμάτειον μέλος*, the *Talaffio* of the Romans, the *Epithalamia*, and *carmina fescennina* of the ancients, including much useful information, though not arranged in the most advantageous manner. Mr. S. refers to *Potter*, *Rambach*, *Nieuport*, *Dacier*, *Nitsch*, &c. as the sources to which he has had recourse in this compilation. This is succeeded by the Greek poem itself, printed with but little regard to accuracy, from *Valckenaer's* text. In the annexed notes, we are presented with a *Commentarius perpetuus*, which undoubtedly evinces much industry and application, though it will often be found to contain matter which is either irrelevant, or, at least, very remotely connected with the subject. To editors who cannot hope to attain to the instructive amplitude of a *Saumaise*, or a *Valckenaer*, the *aurea mediocritas* cannot be too much recommended. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The good sense of the following letter induces us to publish it entire, the subject being very important.

Greenwich, Dec. 11, 1797,

SIRS,

WHEN such Essays as Mr. Arthur Young's, and many practical writers, who have published their thoughts upon Agriculture, and the advantages

antages or disadvantages of small and large farms, have been so thoroughly discussed, by those who have had opportunities to view and compare them, it is pity that such ingenious men as Mr. Robert Acklom Ingram* should bewilder themselves and readers with calculations which experience abundantly confutes, and which theory would confirm, if founded on just principles. My time and paper will not allow me room to answer all his allegations; some of the principal I will beg leave, by means of your most useful and impartial British Critic, to reply to.

Small farms will find chickens, eggs, and butter, pigs, and such like niceties more plentifully; but oxen of from 20 or 30 to 40 or 50l. or upwards, and from twenty to thirty in number, to one hundred or upwards, must be furnished by large farmers, from whom milk and veal is only to be expected in plenty.

A splayed heifer or steer may be fattened and made good beef in three years old to four years, if ploughed with; they will be worked till twelve years old, and then take two years more to get fat and fit to kill; so, instead of four beeves in twelve years, you will have only one; and milk at six-pence a quart; and veal at half a crown a pound at least. I can plough an acre of land in Suffolk, when I formerly held a farm in my hands, with two horses, guided by a packthread rein by the man that holds the plough. Oxen, being slower, will do but half an acre in a day; so I must have two ploughs, and two men, to hold them, and four oxen, and two boys, to goad or drive them, to plough the same quantity of land, viz. one acre in a day; which may be done by one man and two horses. Tithes are freeholds belonging to the clergy; held by the same rights, viz. the order of a lawful succession, long prescription, and acts of parliament, as the laity hold their estates; the nine tenths for their own benefit, the other one tenth in trust for the above-named leases; and whoever goes to take their one tenth from the clergy, will thus weaken the title for rents for the other nine tenths to the landlords; and I do not wish to see a new Agrarian law, or liberty and equality, flourishing here as in France.

The poor's rates encourage our sober and industrious poor to marry, and is the reason England is better peopled, than any equal number of acres in Europe, if the price of labour and provisions are kept in as due ratio, as the Act of Queen Elizabeth intended, it is all that is wanted; gold and silver is more plentiful now, than they were then; and, consequently, they differ in value, and so does the rate of interest, and, consequently, the value or price of land in war or peace.

Your humble servant,

ARATOR.

Dr. Taiham must excuse our printing his observations on an article so long past. We were not inattentive to his publication; but it is generally more easy to satisfy all persons than an author himself.

* Whose work is yet respectable, and was treated as such in our Review for November, p. 54.

E. T. will find the substance of his remark obviated in one of the articles of our *British Catalogue* for the present month.

Justitiæ Amicus writes very ingeniously upon a passage in the *Georgics*; but, as the whole is merely matter of opinion, we must decline entering into any further controversy upon the subject.

Sacerdos Parochialis does not consider, that the hymn to which he objects, is supposed by the author, to be sung by the idolaters.

We are desired to mention, in justice to the late Mr. Tyrwhitt, for whose memory we have the highest respect, that the *Museum Oxoniense* (noticed in our Review for November) contains a paper by Mr. T. himself, stating his authorities for many valuable readings, which distinguish his text of *Aristotle's Poetics*, from that of Sylburgius, and every subsequent edition; with references to MSS. and old editions.

LITERARY INTELLIGENCE.

We are glad to find, that a Prospectus has been circulated by *Mr. Whiter*, of Cambridge, in which he undertakes to publish an *Universal Etymological Dictionary*, on a new plan.

Some *Sermons*, by the late *Dr. Enfield*, are about to be published by subscription, for the benefit of his family.

The learned *Mr. Burgess*, has been printing at Durham, an Edition of *Aristotle's Pepsus*, which will appear in a few weeks. We are also happy to find, that the same eminent scholar, will then proceed to publish the late *Mr. Tyrwhitt's Conjectures* on *Æschylus*, *Euripides*, and *Aristophanes*.

The friends of medical knowledge will learn with satisfaction, that *Dr. Ferriar*, of Manchester, has nearly completed a third volume of his *Medical Histories and Reflections*.

Mr. Calcott, whose musical talents are so well known to all persons of taste, will publish, in the beginning of February, a plan of an important *Dictionary of Music*, practical, theoretical, and historical.

ERRATA.

In our Review for October, p. 359, for *now*, read *nor*.

In that for November, p. 537, for 1723, read 1623; and a little lower, in the same page, for 100, read 100; speaking of Upton's preface, for XLIX, read LIX.; p. 538; l. 27, for *political*, read *poetical*.

A N

I N D E X

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REMARKABLE PASSAGES

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British Critic.
vol.10. 1797.

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