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THE

BRITISH CRITIC,

A NEW REVIEW,

FOR

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

M DCC XCVIII.

Causa jubet melior Superos sperare secundos. LUCAN.



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P R E F A C E.

THOUGH we would not arrogate too much to ourselves, we cannot but compare our half-yearly recapitulations, in some degree, to the *Tables of Fame* proposed by the Tatler*, to which we invite such persons as seem most worthy to be admitted, for their wisdom, learning, eloquence, sagacity, inventive powers, or other useful accomplishments. Our *semestral* tables are not indeed so very select as those proposed by Isaac Bickerstaff, because our object is to feed the living, not to clasp the dead; and to exclude a living author from a banquet is no trifle. It ought to be very clear that he is by some circumstance or other disqualified, before so strong a step is taken. Be it known then, that we consider a book, an edition of a book, or even a small pamphlet, as a ticket to our tables; unless it shall appear on the face of the production itself, that the author is either ignorant of his subject, dull, or absurd, desirous of exciting any bad or malignant passion in his readers, or, above all, an enemy to Religion. Some of the first of these classes are of course excluded, as not belonging to the description of persons for whom our viands are prepared; the rest we doubt not would feel as uneasy at being mixed with our friends, as the latter would feel indignant at the introduction of such interlopers. Having premised thus much, we proceed to open our tables, arranging our guests according to the tendency of their respective studies.

* Tatler, No. 67, 81, &c.

DIVINITY.

When a man like *Mr. Bryant* takes up the pen in defence of any Christian doctrine, it is strange that we should have occasion to hesitate about giving his book a place in this recital. Yet such is the mixed nature of his Essay on *Philo Judæus**, that, conceiving it more likely, on the whole, to do harm than good, we were compelled by our sense of duty to oppose it; and, for the same reason, felt the hesitation we have mentioned. It defends, indeed, the Scriptural Doctrine of the Trinity; but it defends it partly on false grounds, and introduces an hypothesis which, if admitted, would subvert one of the best and soundest books we have; Dr. Allix's Judgment of the Jewish Church. We are convinced that Dr. Allix and Mr. Whitaker have taken the right ground, and Mr. Bryant the wrong. Yet this latter author is greatly mistaken, if he supposes us actuated by any hostility to him, or desirous, in the smallest degree, to wound his personal feelings†. We can distinguish between the man and the book; but it is seldom that the author can. Whoever attacks his opinions is thought to attack him, and this we find perpetually. So very important a subject, as the *Inspiration of the Holy Scriptures*, we were much pleased to see treated by *Mr. Parry*, in an Essay which we noticed in our first number‡, with great judgment, precision, and clearness of argument: nor could the supplementary observations of *Mr. Padman* against *Paine*§ be unwelcome, even to those who had digested and admired the arguments of Bishop Watson. *Mr. Tattersall's*

* No. I. p. 13; II. 140. † We heard with surprise, as well as pain, that a metaphorical expression, concerning indistinct vision, had been supposed by the venerable writer to allude to an infirmity of that old-age, which, united with worth and talents, is so rarely respectable. We disclaim and abhor the idea. ‡ No. I. p. 39. § No. I. p. 79.

splendid though unpublished edition of *Merrick's Psalms*, was mentioned in the same number*. For the excellence of the version, and of the editor's intentions, we can equally answer; the rest we leave, of course, to those whose office it is to regulate such matters. A volume of *Sermons*, by the *Rev. J. Clowest*†, which is the second he has published, deserves also to be mentioned. A very meritorious precision of ideas and expression distinguishes the *Four Essays* of *Mr. Ludlam*‡, on the ordinary and extraordinary operations of the Holy Spirit; a subject wherein precise ideas are very important, to guard against the opposite errors of scepticism and enthusiasm. This service the *Essays* of *Mr. Ludlam* are well calculated to render; and the controversial part of them is written with spirit and acuteness. It will readily be supposed that, in these times, a treatise which asserts the apostolical institution of episcopacy, and the danger of schism, will meet with many opposers. Hence is it, that *Mr. Daubeny's* book, which he has entitled, *a Guide to the Church*§, has produced already two or three answers. We shall of course have to estimate the objections which have been brought against it. Yet, before we sit down to this task, we can clearly assert, that it is written in general conformity to the principles of the Church of England, and therefore, though liable to encounter the same hostilities, cannot be denied its proportion of the same praises. *Dr. Bell*, though late called up to our table, will, we trust, accept of an honourable instead of an early place at it. His *Enquiry into the Divine Mission of John the Baptist and Jesus Christ*||, certainly entitles him to be an assessor with the venerable defenders of our religion.

We have nothing further to remark in this class, except a few detached discourses of peculiar excel-

* No. I. p. 64. Two cheap and convenient editions of this work are sold at Rivington's, Hatchard's, &c.

† No. I. p. 80.

‡ No. IV. p. 400.

§ No. V. p. 549.

|| No. VI. p. 616.

lence. Among these, we can by no means overlook the excellent sermon of the *Bishop of Lincoln*, at St. Paul's, on the day of *Thanksgiving**; a discourse replete with just and patriotic sentiments, expressed with elegance and vigour. In the *Charge* of the *Bishop of Durham*†, delivered at his Visitation in 1797, the state of the times, and the duties resulting from it, are in a very striking manner explained and enforced. It affords one of those pleasing pictures of the pastoral care of a Bishop, which will more strongly affect some minds, than the cogent arguments which may be produced in favour of the office. Nor must we omit to mention *Dr. Barrow's* Sermon on the *Fast*‡, to commend which once, is not enough. It is not one of those where patriotic sentiments excuse defects; the manner is worthy of the matter. Two discourses have been published separately by *Mr. Magee* of Dublin, either of which might have served to make him noticed as an able and judicious teacher. The one was preached before an *Association* formed in Dublin for discountenancing vice, and promoting religion§; the other on the *National Thanksgiving* in Ireland, for deliverance from invasion||. As we noticed both very much at large, we need not further expatiate upon them, but shall merely repeat our general recommendation. Such are the best theological productions which our present volume comprises. They contain abundant means to gratify the wise, and instruct the ignorant. In pointing them out we have enjoyed a pleasure as well as fulfilled a duty; and in perusing them we have pre-occupied an advantage which we wish our readers to partake.

METAPHYSICS.

So few at present are the cultivators of this soil, that no great produce can be expected at any single

* No. III. p. 275.
 § No. III. p. 265.

† No. IV. p. 438.
 || No. VI. p. 666.

‡ No. VI. p. 684.

harvest. *Lord Monboddo* indeed, (whom we unwittingly flew last month, though we wish him as much life as he himself can desire) makes powerful efforts to reinstate the wisdom of the Greek philosophers upon these subjects. Through five volumes in quarto, of his *Ancient Metaphysics**, he has now pursued, without concluding, his learned investigation; and it will proceed rather from the redundance than the deficiency of his discussions, if the metaphysics of Plato and Aristotle are not re-established in their original reputation. If we may be allowed to unite the kindred subject of Morality with this, we must here mention *Dr. Croft's Commentary*†, on some passages of our two most eminent moralists. Such discussions, properly conducted, are liberal and useful, tending to place truth ultimately, on the surest and most ample basis.

HISTORY.

Though we did not witness the commencement of *Mr. Gutch's* publication of *A. Wood's History of Oxford*§, we were glad to announce the conclusion of it. That a work so frequently consulted should have been so long before the public, only in a Latin translation, which the author himself disapproved, is a singular literary fact. By the care of this editor we now possess the work as the writer wished it to stand, and with his last corrections and improvements. In compiling a considerable part of the *History of Scotland*, *Mr. Pinkerton*§ has given a laudable example: has sought with diligence for new materials, and has digested them with sagacity and care. Some peculiarities both of plan and style, which we could not approve, do not prevent the work from being, on the whole, both creditable to the author, and useful to the pub-

* No. VI. p. 658. † No. VI. p. 656. ‡ No. II. p. 183.
§ No. IV. p. 345.

lic. The interest which Mr. Roscoe's able work excited, for the fate and fortunes of the House of Medici, the period in which they flourished, and the learned men with whom they were connected, prepared the way for the *Memoirs of that House by M. Tenhove*, as translated by *Sir Richard Clayton**. The work though never completed by the author, has sufficient merit to make the translation a valuable acquisition to English literature. Among books that bear any reference to History, few can be more important, at the present moment, than the *Memoirs illustrating the History of Jacobinism*†, written by the *Abbé Barruel*, and published both in French and English. The grand conspiracy against Religion, Virtue, and human Society itself, which has proved the scourge of the present age; that conspiracy, by which Providence at once displays the depravity of impious men, and makes it work out its own punishment, is here displayed in its machinations and progress among the German *Illuminists*. A rapid but useful sketch of these enormities had been given by *Professor Robison*‡; the present volume is rendered still more valuable by a greater store of materials, and a more perspicuous arrangement. A fourth volume is expected, which will complete the work. To those who would rather look back upon our own particular misfortunes, and their secret connection with those by which they were so severely avenged in Europe, we recommend *Mr. Boucher's View of the Causes and Consequences of the American Revolution*§. The basis of this work is formed by thirteen discourses, preached in America between the years 1763 and 1775; but the Preface, and other accessory matter, determine it to the present class. As a writer of historical facts, Mr. Boucher stands among those who relate what they themselves have seen; a circumstance of great moment, whenever,

* No. IV. p. 370; V. 470.
 †: Crit. vol. x. p. 416.

‡ No. III. p. 284.
 § No. V. p. 517.

‡ See

as in the present case, the character of the author is clear of all suspicion*. History does not present many pictures more melancholy than that which *Captain Francklin* has produced, in describing the reign of *Shah Aulum†*. This unfortunate Prince, old, blind, and retaining only a shadow of authority, dependent, even for subsistence, upon a foreign power, seems destined to put a final period to the glories of the house of Timour. His History is compiled from the best authorities, and affords an awful lesson. From the Sanscreeet records of ancient Hindostan, *General Vallancey* and *Mr. Maurice‡* have drawn some curious information respecting the British islands. These they have respectively submitted to the press, and they are calculated to excite attention. The chain of modern events must also be continued; and the *Rev. C. Willyams*, by giving his narrative of the West-Indian Campaign in 1794§, has supplied a link which hitherto had been wanting. The *History of Inventions and Discoveries*, by *Professor Beckmann||* of Gottingen, having obtained some celebrity on the Continent, has been well translated by *Mr. Johnston*, and added to the stores of English literature.

BIOGRAPHY.

When a biographer shall be found capable of doing justice to the various talents and merits of the first *Lord Mansfield*, we shall probably receive a life calculated to rank with the best productions in that department of letters. *Mr. Holliday¶*, whose work

* We could wish that this author had, in some instances, been more guarded in his expressions; and the times in which he preached these sermons must surely have required it. *Passive obedience*, as he defines it, means only *due submission to legal authority*. Yet the term is odious, as implying usually submission to despotism, and therefore should have been avoided.

† No. VI. p. 606.

‡ No. I. p. 7. and No. III. p. 293.

§ No. III. p. 258.

|| No. IV. p. 358.

¶ No. I. p. 54.

we lately noticed, confined himself principally to the occurrences belonging to the legal life of his great subject, and produced a work rather formed for the instruction of the student, than the gratification of the general reader. Another author, himself anonymous, has endeavoured to call together all the names of living writers*; and if his success in obtaining accurate information had been equal either to his candour, or to his diligence in mustering names, his work would have been truly valuable. The difficulty of the attempt excuses, in some measure, the defects in the performance of it. Another writer extends to the present age in general his collection of *Biographical, Literary, and Political Anecdotes*†, a book rather of amusement than authority; but acceptable, doubtless, to many, on account of the secrets which it seems to impart. The records of human life are disfigured not only by the faults of the subject, but by the errors of the compilers; and many a man, with all his imperfections, has lived much better than his life has been afterwards described.

ANTIQUITIES.

The study of antiquities, which to many appears dry and dull, would be a path of flowers, could it be always illustrated by such works as that which commences our present volume. *The Roman Antiquities at Woodchester*, delineated by the skilful hand of Mr. S. Lysons‡, will long “live in description,” and look tessellated on plates; while the work shall serve as an example for the delineation of similar Remains. Other Roman fragments, of less beauty, but not devoid of attraction to the curious enquirer, have been illustrated by the Rev. Mr. Warner. These are the Antiquities discovered at Bath§, some of which had

* *Literary Memoirs of living Authors*, No. II. p. 212.
p. 611.

‡ No. I. p. 1.

§ No. VI. p. 689.

† No. VI.

also employed the pen of Governor Pownall*. Old and new Rome, the capitals of the Eastern and Western Empire, were described nearly about the same time by two English authors, who had collected their materials in the respective cities: but the description of Constantinople being of a mixed nature, belongs rather to the class ensuing than to this. *Mr. Lumisden's Remarks on the Antiquities of Rome*†, announce the talents of a scholar united with the accomplishments of a gentleman; and will be more acceptable to many readers, than the earlier and more elaborate accounts of the same objects. The description of the English Cathedrals, undertaken by the Society of Antiquaries, has commenced auspiciously by the delineations and history of *the Church at Exeter*‡. We understand that the Abbey Church at Bath will next be laid before the public in a similar manner, and that the plates intended for it are now completed.

VOYAGES AND TRAVELS.

Here then let us place, and at the head of our account, *Mr. Dallaway's Constantinople*§, which, uniting the description of ancient monuments and modern manners, opens a source of agreeable and diversified amusement to the English reader. *The Letters in Spain and Portugal*, written by *Mr. Southey*||, exhibit a true picture of a travelling poet. Full of liveliness, and sometimes of petulance, they describe in prose and reflect in verse; and the reader is always amused, if he does not always approve. *St. Domingo*, a melancholy name, but not the less an object of curiosity, is described sufficiently at large, in the *Voyage of Baron Wimpffen*¶, of which the translation only has yet been published. *Mr. Wright*, the publisher, is also

* See Brit. Crit. vol. viii. p. 206.

† No. V. p. 465.

§ No. I. p. 29.

† No. III. p. 225.

|| No. IV. p. 362.

¶ No. V. p. 477.

the author of the translation, and the performance is creditable to him. Several compilations of voyages, and travels have been published both in French and in English, but we do not recollect a work of this kind, in which convenience of form, and judicious selection of matter, were more satisfactorily united than in the twenty duodecimo volumes lately published by *Dr. Mavor**. They will be purchased, perhaps, chiefly for the information of juvenile students; but the reader of the original works will often recur, with pleasure, to the compendium he has presented to his children.

POLITICS.

What more can be said in favour of any small political collection, than that it is rich in the productions of Mr. Burke? Such has been the fortune of our present volume. The first number concluded our account of his *Three Memorials on French Affairs*†, which were characterized in our Preface to the preceding volume. We may add at present that the part supplied by the editor of these posthumous pieces, is here, as it has uniformly continued to be, very highly creditable to his talents and judgment. We next were called to notice the *Two Letters* of the same great author, *on the Conduct of our Domestic Parties*‡; the first of which stamped the seal of authenticity on a chain of accusations, which till then had lost a part of their due weight, from the mere circumstance of being first published surreptitiously. Under those circumstances it might be suspected that part of them had been forged; it now appeared decisively, that the whole proceeded from Mr. Burke. Finally, in our last number, we noticed his *Third Letter to a Member of Parliament, on the Proposals for Peace with the Regicide Directory*§. The two first Letters, it

* No. II. p. 213.
 § No. VI. p. 596.

† No. I. p. 45.

‡ No. III. p. 237.

will be recollected, were published together by Mr. Burke himself, in 1796* ; the last was left imperfect by the author, but has been supplied and completed by the editor, in a manner which has now been fully explained to the public. The traces of the original hand are strong ; and the supplemental parts are at once judicious, elegant, and vigorous. It is not without regret that we here close a part of our recapitulation which is not likely soon to have a parallel. But though we no longer possess a Burke, whose pen, when drawn for contest,

Stood waving, tipt with fire :

there are not yet wanting those who can trace with a firm hand the characters of truth, and make them vivid also. Among these, and as a manifest disciple of Mr. Burke, for style and manner, we must place the author of *Considerations on the State of public Affairs at the beginning of 1798*† ; who in the first part of his discussion weighed the actual state of France, and in the second, the relative position of our own country, with a sagacity beyond what is common. The *Address of Bishop Watson to the People of Great Britain*‡, had its commendation both “ in evil report, and good report ;” by exciting at once the gratitude of the British, and the rancour of the Gallicized breast. It is not likely that such a pen should be employed without effect, and the obloquy is as much in the natural order of consequences as the praise. Whenever much good is done, much hatred will be excited, in a certain class of minds ; as it is said that an excellent physician is never a favourite with the undertakers. Mr. Gifford, who might exemplify for us the same truth, has not been idle. His *Second Letter to Mr. Erskine*§, contained some stubborn positions of

* See our eighth volume, p. 661 ; and the ninth, p. 49.

† No. III. p. 323 ; and V. p. 544.

‡ No. II. p. 200.

§ No. II. p. 188.

inexorable truth which could not be universally acceptable; and his *Address to the Members of the Loyal Associations**, exhibited a strange picture, for the originality of which he vouched thus much at least; that it undoubtedly was not drawn in this country. But while we hesitate on the possibility of English, Scotch, and Irish Directories being formed in France, we are roused by the melancholy certainty of the attempt to establish one, in the latter of the three countries; the plans tending to which were laid open with singular acuteness and ability, in an excellent tract entitled, *Reflections on the Irish Conspiracy*†. Political differences will always exist, but perhaps nothing tends more powerfully to open the eyes of those who have taken up strong prejudices, than a fair and open recantation of error, from one who has detected the delusion which misled him. Such was the tendency of *A Letter to the Reformers*, written by *Mr. H. Redhead Yorke*‡, a man whose mistaken zeal had notoriously outrun his prudence, but whose zeal to counteract his former efforts, appears to have arisen spontaneously with the conviction, that those efforts had been mis-directed. In the preface and notes to the translation of *Camille Jordan's Address to his Constituents*§, we again see the hand of *Mr. Gifford*¶; and we see it employed, as usual; to detect fallacies and proclaim truths. More than once during the present contests have we observed very excellent effects to be produced here, by pamphlets written in America¶¶. Such is the indissoluble connection between the two countries, that the sentiments of able men upon the interests of the one, can never be unimportant in the other. But never before, perhaps, was so strong and extensive an effect pro-

* No. IV. p. 443. † No. VI. p. 633. ‡ No. V. p. 555;
 § No. V. p. 571. ¶ There is also an able preface, by the same author, to the translation of *Lally's Defence of the Emigrants*. See No. II. p. 204. ¶¶ See our several accounts of Peter Porcupine's tracts.

duced as by the admirable tract of *Mr. Goodloe Harper*. In this completely well-written and well-reasoned publication, entitled *Observations on the Dispute between the United States and France**, the author develops with so much clearness, the interested and insidious policy of the latter country towards America, that nothing but the shameless proceedings of the French Government towards the American Envoys, which so soon after were made public, could throw new light upon the subject. Even the hirelings of France, had they not been deceivers rather than deceived, could not have withstood these united allegations. But a curious exposure of the real sentiments of such persons was made in *Copies of Original Letters†*, written to Dr. Priestley. The repeated threat of invasion, carried to so great an appearance of sincerity, has produced more temporary pamphlets, to put our countrymen on their guard, than we can here enumerate. We shall specify, however, *Mr. H. Le Mesurier's Thoughts on a French Invasion‡*, a practical tract, directing the minds of the people to the necessary means of defence, in case of such an attempt. Nor must we omit *An Appeal to the Head and Heart of every Man and Woman in Great Britain§*; *Sound an Alarm||*; *Democratic Principles illustrated by Example¶*; *Unite or Fall***, or *Mr. Azfrere's Warning to Britons††*. All these are tracts directed to similar good purposes; and all, though differing in their shades of merit, useful in their kind. We are happy at length to emerge from a class which has detained us longer than usual, though into the kindred department of

LAW.

The only book directly and expressly confined to legal subjects, which it seems necessary here to men-

* No. II. p. 167. † No. V. p. 572. ‡ No. II. p. 202.
 § No. II. p. 207. || No. IV. p. 444. ¶ Ibid.
 ** By the *Earl of Carlisle*; No. IV. p. 444. †† No. IV. p. 445.
 tion,

tion, is the *Posthumous Works of Charles Fearné, Esq.* published by *Mr. Shadwell**. But of strong affinity to such subjects, is the ample publication of *Sir Frederick Eden, on the State of the Poor*†, being designed to lay a solid foundation for new-modelling the important laws which relate to that class of society: That it is well calculated to operate, with considerable effect, towards that great end, we have more at large explained in our review of the work.

NATURAL HISTORY AND PHILOSOPHY.

Escaped at length from the contests and difficulties of men, to the works of the Deity, we seem almost to take wing with the volatile part of his creation, the British specimens of which are so neatly delineated by *Mr. Donovan*‡. But as offended poets might perhaps pursue our course with no very creditable similes, we will hasten to descend again to regions of less peril. Here, if we would study the productions of the earth, we may take up *Mr. Church's* beautiful *Cabinet of Quadrupeds*§, or the *Botanist's Calendar*||, or *Mr. Symons's Synopsis Plantarum*¶. Or, seeking for knowledge even beneath the earth, we may be assisted by *Mr. Kirwan's Mineralogy*** , the second volume of which was noticed by us within the period here comprised. If we turn to Natural Philosophy, and the application of her discoveries to general utility, we must not omit to point out *Count Rumford's Essays*††, in which efforts of that kind are frequently conspicuous and successful.

SCIENCES.

Some valuable works, connected with pure Science, have been examined within our present vo-

* No. IV. p. 453. † No. V. p. 529; VI. 638. ‡ *British Birds*, vol. iii. No. I. p. 42. § No. VI. p. 670. || No. II. p. 212. ¶ No. VI. p. 691. ** No. V. p. 541. †† No. IV. p. 389; V. 496. lume.

time. Of these the most conspicuous is *Dr. Hutton's Mathematical Dictionary**, in two volumes quarto. An enmity occasionally breaking out, against the Royal Society, with symptoms of some other enmities, not properly characteristic of an *English* philosopher, are the chief blemishes of this work. In point of scientific merit, there is much to commend. The *Elements of Geometry*, by Professor *Playfair*†, of Edinburgh, should have received an earlier notice; they could not fail to receive one that was honourable. Under the same circumstances precisely, stands the profound and valuable work of *Mr. Baron Maseres*, on *the Doctrine of Permutations*‡. Though delayed some time, it was of too high a rank in merit to be overlooked or slightly mentioned. The efforts of *Mrs. Bryan* to disengage *Astronomy* from Mathematics, in her *Compendious Systems*§, should almost exclude her from the class here recited; but it is the work of a Lady, and if not completely scientific, is calculated to excite an ardour for such studies, which may afterwards impel her pupils to more profound investigations.

TRANSACTIONS OF LEARNED SOCIETIES.

Though the supply of the fourth volume of *Asiatic Researches*, sent to Europe, was by far too scanty for the demand of this country, we were happily enabled to lay an adequate account of it before our readers||. It contains much valuable matter, but, unfortunately, the last efforts of Sir William Jones, and the just commemoration of his merits by his successor. The *Philosophical Transactions* of London¶, we have pursued as far as the end of 1797, and find them, as usual, well supplied with curious investigations.

* No. II. p. 152. † No. I. p. 18. ‡ No. III. p. 299.
 § No. V. p. 535. || No. II. p. 117; and IV. 413. ¶ No. VI. p. 585.

M E D I C I N E.

If the progress of Medical Science be not so rapid as, for the sake of mankind, might be wished, it must be attributed rather to its intrinsic difficulty than to any remissness in the professors of this country. Every month produces some laudable attempts to throw new lights on the causes or give efficacy to the remedies of disease: while the knowledge of the animal œconomy in general is progressively improving. In our present volume we have recorded the efforts of *Dr. Bree* to improve the practice in cases of *Disordered Respiration**; *Dr. Trinder's* Essay on the *external Application of Oils†*; and *Dr. Currie* on the *Affusion of Water in Fevers‡*. The danger of extensive injuries by fire, on the surface of the human body, from explosions or other violent causes, has produced an Essay from *Mr. Kentish§* on that subject, which promises to introduce a more successful mode of practice than hitherto has been common. He particularly opposes the lowering and debilitating plan, and seeks rather to support the constitution by the most approved corroborants. *Dr. Baillie's* work on *Morbid Anatomy* is so established in reputation, that the *Appendix||*, published this year, is sufficiently recommended by being only mentioned. *Mr. Cavallo* treats as a philosopher a subject much agitated by some practitioners of physic, namely, the *Medicinal Properties of Factitious Airs¶*. It is pleasing to see an enquiry so important pursued by an investigator so able and scientific. With respect to *Cutaneous Diseases*, *Dr. Willan* has taken a good method to ascertain their visible differences**, by employing the modern art of printing off engravings in colours. With this aid to

* No. II. p. 176.

† No. I. p. 78.

‡ No. III. p. 309.

§ *Essay on Burns*; No. III. p. 297.

|| No. VI. p. 669.

¶ No. IV. p. 425.

** No. VI. p. 648.

his descriptions, he is proceeding in the regular classification of those disorders. As the credit rather than the powers of medicine is extended by the Harveian Orations, we shall merely mention, as we conclude this part, that we have commended two* within our present volume.

POETRY.

To make verses is easy, to make good verses is now much easier than it was a century ago, but to write good poetry is not ever a very common accomplishment. They who only publish verses because they find, to their surprize, that they can make them, have no claim to appear in this enumeration. They would surprize us more agreeably, if they would restrain their ardour for glory, till they can pursue with better aim. By confining ourselves to the two latter classes of poetical writers, we shall much diminish our list. It will however contain the name of the Poet Laureat, whose *Naucratia*†, is a composition at once poetical and patriotic; and that of *Mr. Polwhele*, though his *Old English Gentleman*‡ is yet unfinished. We may add *Mr. Surr*, whose laudable gratitude has produced a poem on the place of his education§. *Mr. Rogers*||, already ranked as a poet by public assent, maintains his ground respectably. *Mrs. West* stands hitherto as the best poetical encomiast of *Mr. Burke*¶, whom every Muse might have been expected to celebrate; unless they may be supposed to have taken offence, that he dedicated so sublime a genius to politics. The jocular poet who writes on *Hobby Horses*** , should not be entirely passed

* *Dr. Saunders's*, No. IV. p. 437; and *Dr. Bourne's*, No. VI. p. 682.
 † No. II. p. 179. ‡ No. IV. p. 367. § *Christ's Hospital*.
 I. 73. || No. VI. p. 652. ¶ No. III. p. 313. ** No. IV. p. 435.

by ; nor the *gemelli*, Messrs. *Lloyd and Lamb*, though some few of their *blank Verses**, might be said to have spoiled a better thing, blank paper. The anonymous writer of the *Progress of Satire*† wields his pen with better skill than any of his coadjutors in the same cause ; but they all contend with one too strong to be overthrown, the still unknown author of the *Pursuits of Literature*. Of *Miss Brand's*‡ poems, the best part is the dramatic, and so little rivalled is she at present in this art, that we shall make no separate class for productions of that kind in verse or prose. The *Virgin Queen*, of *Mr. Waldron*§, is the most creditable attempt that we have lately seen, though it has never tried its fortune on the stage. We shall pass over also the class of *Novels*, with which, for the sake of one or two exceptions, and those of no transcendent excellence||, it seems unnecessary to swell our pages.

TRANSLATIONS OF CLASSICS.

The completion of *Mr. Boscawen's Horace*¶, which was begun with applause in 1793, affords a new approach for the English reader, to the merits and sentiments of that admired poet ; and one, in many points, preferable to the paths that had been opened before. The same causes did not call for a new translation of *Persius*, who had been so happily rendered by *Brewster* ; yet *Mr. Drummond's* new translation** has many graces and many merits, and will be perused by those who have not studied the original, with perhaps more pleasure than its rival. The translation of *Livy* by *Mr. Baker*††, renders also more accessible an author who had been frequently

* No. VI. p. 678. † No. II. p. 127. ‡ No. V. p. 525.
 § No. II. p. 195. || *Mrs. Bennet's Beggar Girl* (No. I. p. 76) has its merits, but its length almost counterbalances them. ¶ No. IV. p. 404.
 ** No. V. p. 488. †† No. II. p. 131.

translated before. The other versions being scarce, this will of course be sought, and the reader will have few occasions to repent his application to it.

MISCELLANIES.

Nothing can more strictly belong to this description of books than the *Oriental Collections**, published by Major Ouseley, into which the most varied specimens of Oriental Literature are introduced. The *Iconographia Scotica*† might be arranged with the arts, with history, or with biography. To cut short all doubts, it is placed here; but, wherever it stands, it can only be mentioned with commendation.

Thus have we filled our tables, and arranged our guests at them with as much exactness as we could. If any one think himself hardly used that he is not called up to that assembly, let him be assured, that we do not in malice exclude him, but for some reason to us appearing strong. The company must be select to be respectable. Or to drop the metaphor of the tables, and consider ourselves as travelling through certain regions of literature; we must be cautious what objects we describe, lest, like other travellers, we fall under the censure of the poet:

As he that travels far, oft turns aside
To view some rugged rock or mould'ring tow'r,
Which seen, delights him not; then coming home,
Describes, and prints it, that the world may know,
How far he went, for what was nothing worth.

* No. VI. p. 603.

† No. IV. p. 433.

THE UNIVERSITY OF CHICAGO
 THE DIVISION OF THE PHYSICAL SCIENCES
 THE DIVISION OF CHEMISTRY

REPORT OF THE
 COMMITTEE ON THE
 REVISION OF THE
 CHEMICAL ABSTRACTS
 1931-1932

BY
 J. H. HUNTER
 AND
 J. W. COLEMAN

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T A B L E

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N. B. For remarkable Passages in the Criticisms and Extracts, see the INDEX at the End of the Volume.

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T H E

BRITISH CRITIC,

For JANUARY, 1798.

Γνώμη γὰρ ἀνδρὸς εὖ μὲν οἰκῆνται πόλεις
Εὐ δ' οἶκος, εἰς τ' αὖ πόλεμον ἰσχύει μέγα.
Σοφὸν γὰρ ἔν βέλευμα τὰς πολλὰς χέρας
Νικᾷ· σὺν ὄχλῳ δ' ἀμαθία πλέον κακόν.

EURIP.

By prudent counsel public weal subsists,
And private : this supplies the force of war.
One wise suggestion baffles many hands,
While crowds untaught, by folly wound themselves.

ART. I. *An Account of Roman Antiquities discovered at Woodchester, in the County of Gloucester. By Samuel Lysons, F. R. S. and A. S. Royal Folio. 10l. 10s. Cadell and Co. White, &c. 1797.*

SO many circumstances of peculiar merit are united in this splendid and curious work, that we determined at once to give it, as early as possible, the most conspicuous place we could assign to it. Few publications of a similar kind have ever been executed with so much taste, beauty, and correctness. When it is considered that not only the measurements and drawings were made, but even the plates themselves executed, with the exception of only three or four figures, by the editor himself; a gentleman not bred an artist, but actually engaged in the profession of the law, the effort will appear the

B

more

BRIT. CRIT. VOL. XI. JAN. 1798.

more extraordinary. It is not, in any point of view, for the sake of allowance or indulgence, that this explanation should be made; for the plates, of every kind, are engraved as well as any artist would have thought necessary for the same purposes; and, in many instances, with more delicacy and exactness than most artists would have been willing to exert. The author has laboured with the zeal of a person enamoured with his employment, and has, therefore, produced a work, which cannot fail to do extensive credit to the taste and acquirements of the English gentry. Even the external ornaments of the boards in which it is sold, are in a good style. A plain marble paper of only two colours, with a title upon it, in white Roman letters, surrounded with a fret, a guilloche*, and other characteristic ornaments. The title-page, and the dedication to his Majesty, are, with no less propriety than elegance, surrounded by borders of rich Mosaic, in antique patterns. Nothing, in a word, seems to be omitted, which can recommend the publication to every antiquary of true taste and intelligence. Of the dedication itself, we must not forget to say, that it is simple, manly, and classical.

In reviewing the *Environs of London*, by Mr. D. Lysons, the elder brother of the gentleman now before us, we had occasion once or twice to remark the talents for drawing and etching, there exhibited by Mr. S. Lysons. We did not, however, from those specimens, give him credit, in our own minds, for so much skill, in the use of the graver at least, as he has now proved himself to possess. Perhaps he did not even himself know how much he could perform, till his exertions had been animated by a favourite subject. The advance he has made is one which, in the nature of things, cannot often be rivalled by *dilettanti* artists; and which, in some particulars, will not be surpassed by those who belong to the profession, unless they should have more zeal for their employment than they can well be expected to possess. The description of the plates occupies twenty pages, and is very properly repeated in French, for the benefit of foreigners. It is perspicuous and unaffected; and, while it conveys all the information that can be expected on the subject of the work, shows that the active mind of the author has taken delight in collecting such collateral knowledge as a liberal reader must applaud.

Woodchester, the site of these curious antiquities, may be found, in the map of Gloucestershire, at the intersection of

* GUILLOCHIS, ornament des filets entrelacés." *Manuel Lexique.*

two lines; one drawn directly north and south through Gloucester, and the other due east and west, rather less than a mile north of Cirencester. It is situated almost in the centre between Stroud, Chalford, Minchin-hampton, and Leonard Stanley; but nearest to Stroud. The first plate which occurs after the dedication, is a very neat and good etching, containing the fourth view of Woodchester Church, and the house of Mr. Wathen, proprietor of the neighbouring field, with a distant view of Rodborough, the next village. In the foreground is a figure, which we may suppose to be Mr. Lysons himself, sitting among the Roman remains, and sketching the objects before him. Some parts of this singular monument of the Roman provincial magnificence had been discovered above a century ago; the discovery which led to the investigation of Mr. Lysons, took place in the year 1793: but we will give the historical account of these facts in his words.

“ The earliest mention made of this discovery is in the additions to Camden’s *Britannia*, published in 1695, by Bishop Gibson, who erroneously supposes the pavement to have belonged to a religious house, which formerly stood at Woodchester. He also mentions the discovery of Roman coins, and other antiquities there. The Mosaic pavement in the church-yard, is mentioned likewise by Sir Robert Atkyns, in his *History of Gloucestershire*. In the second volume of Count Caylus’s *Recueil d’Antiquités*, printed at Paris, in 1756, part of this pavement is represented in Tab. cxxvi, being the segment of several circular borders, including the figures of a lion, a lioness, and a peacock. This plate was engraved from a design of one R. Bradley, which appears to have been very inaccurately drawn. Several other drawings, by Bradley, of the same subject, are still extant*, which, from a memorandum on one of them, appear to have been made in the year 1722. A drawing of part of the above-mentioned pavement was also made, about the same time, by Edmund Brown, Esquire (at whose expence the ground is said by Caylus to have been opened). This design is on a small scale, but well executed, and will be found in most parts very accurate; it contains the part engraved in Caylus, besides several other figures. About ten years ago a small part of this pavement was again uncovered, containing the figures of an elephant and several birds, being part of what was drawn by Mr. Brown. Though much care was taken by the rector for its preservation, the wet and frost have long since entirely destroyed it. In the year 1793, on the digging of a vault for the interment of the late John Wade, Esquire, of Padhill, at the depth of four feet below the surface of the

* “ One of these is in the library of the Society of Antiquaries; another in the collection of Richard Gough, Esq. and a third in the British Museum. There is an engraving of the same subject, in Mr. Gough’s edition of Camden’s *Britannia*.”

ground, so considerable a portion of the same pavement was laid open, as, together with other openings, which were made in the course of that and the following year, enabled one to ascertain its form and dimensions. It appeared to have been a square of forty-eight feet ten inches. The complete design of this pavement could now also be ascertained, which, for size and richness of ornaments, is, I believe, equalled by few of those discovered in other provinces of the Roman empire, and is undoubtedly superior to any thing of the same kind hitherto found in this country." P. 2.

The accuracy of Mr. Lysons, in distinguishing, by various modes of drawing and colouring, the different parts of the Mosaics which are still existing, or are taken from other sketches, or only restored from conjecture, must be highly satisfactory to the curious examiner of his representations. In one instance it appears to us, that his practice is not quite consistent with his narrative. Describing the principal Mosaic, he says, "The figures of a gryphon, a bear, a leopard, a stag, a tygres, a lion, and a lioness, are now remaining. Those of a boar and a dog, which are to be seen in Mr. Brown's drawing, together with that of an elephant, have been since destroyed." He says afterwards, "The whole design of this pavement is restored in plate x, where all the ornaments and figures, which could be precisely ascertained, are described by determined outlines; and those parts which are restored from conjecture, are expressed only by dotted outlines." According to this, we conceive that the boar and dog, which are ascertained by Mr. Brown's drawing, should have been marked by a determined outline; and that the elephant, which is under the same circumstances, should have been similarly marked; whereas, the lost parts of the boar and dog are, on the plate, restored in dotted outlines, and the elephant, which is expressly said to have been destroyed, is in no way whatever distinguished from the figures which are still entire. On plate ix, also, the elephant appears, next to the dog, as if still existing in the perfect mosaic. These apparent inaccuracies we mention, because, if they really are such, it must be well worth the author's while to have them corrected. The female figures in the four angles of the tenth plate, are very elegantly sketched and restored by Mr. Smirke.

The account of the materials and construction of the principal Mosaic, is curious and interesting.

"The tesserae of which this pavement is composed, are, for the most part, cubes of half an inch; those of the outward border are larger, and those near the centre much smaller. Many are triangular, and of various other shapes. The whole when entire, could not, therefore, have contained less than a million and a half of them.

"Most

“ Most of the materials of which they are formed, are the produce of this country, except the white, which are of a very hard calcareous stone, bearing a good polish, and nearly resembling the Palombino marble of Italy. Nothing could answer their purpose better than this substance, and it was employed by the Romans in many of their Mosaic pavements in other parts of Europe. The dark bluish grey, are of a hard argillaceous stone, found in many parts of the vale of Gloucester, and there called blue *lyas*. The ash-colour are of a similar kind of stone, and frequently found in the same masses with the former. The dark brown are of a gritty stone, found near Bristol, and in the forest of Dean. The lightest brown nearly resemble a hard calcareous stone found at Lypiatt, about two miles from Woodchester. The red are of a fine sort of brick.

“ In the autumn of 1794, an opportunity occurred, of exploring the ground to a considerable depth, near the north-west corner of the pavement, where it had formerly been broken up. The cement on which the pavement was laid, appeared to be about eight inches thick, and composed of fine gravel, pounded brick, and lime, forming a very hard substance, on which the tesserae were laid in a fine cement, consisting chiefly of lime. The interstices [between them] appeared to be filled with so hard a cement, that it was more difficult to break it, than even the stones of which the tesserae were formed. The next stratum was three feet thick, and appeared to be composed of a coarser gravel, with which great quantities of the tesserae were mixed; and below this, another of a reddish sand and clay, mixed with pieces of brick, about a foot in depth, which lay on the natural soil*.” P. 4.

We shall conclude our account of this very creditable publication, by the author's general description of the Roman remains which form its subject; omitting the chief part of his notes, as before, for the sake of room.

“ The several buildings above described, appear to be the remains of a Roman house, or rather, perhaps, of a *villa*; they do not seem, notwithstanding their great extent, to have been part of any town or group of houses.

“ The houses of the Romans, when situated in the country, were frequently on one floor; and, if they belonged to persons of consequence, were of very great extent, and enriched with the most magnificent and splendid decorations of every kind, though their external elevation was usually quite plain. They consisted of several large halls, porticos, and open courts, running through the centre of the building, with suites of rooms branching out on either side.

* Here Mr. Lysons, in a very satisfactory note, gives his reader an opportunity of comparing this practice with the precepts of Vitruvius, for making the *rudratio*, or *subtrata* of pavements. There is also a very good note preceding this, and proving great research, on the difficulty of distinguishing between *tesserae* and *scutellaria*, as used by Vitruvius.

“ The remains of the building at Woodchester, bear a striking resemblance to the plan of the Roman house above alluded to. They cannot be expected to agree with it in every particular, since the Romans frequently varied the form of their houses, to adapt them to the climate of the country in which they were built. The two great courts—run through the middle of the building, and have a great number of rooms of various dimensions branching from them. The great court on the south-side, of which it is probable that the principal gate of entrance, was situated as above-mentioned, seems to answer to the peristylum of Vitruvius, and was probably surrounded with a colonnade, though only loose fragments of columns were found, and none of their bases could be discovered, so as to ascertain their situations. On the east and west sides of this court, are considerable ranges of buildings; in the eastern wing of which, the remains of the *Laconicum**, are fully sufficient to indicate its original use. It is probable, that the room contiguous to it, on the eastern side, was an *apodyterium*†, and that the room in which two stone steps are remaining, was a cold bath, as it was a very common practice with the Romans, to use the cold bath immediately after the sudatory. The uses of the other rooms in these ranges of buildings, I have not been able to ascertain.

It is very probable, that most of the rooms on the west side of the great court, were appropriated to the use of the servants, as they do not appear to have had Mosaic pavements or other decorations. The three large rooms on the north side of the great court seem, from the fragments of statues, marbles, and columns found there, to have been very highly decorated: and, from their size, it is probable, that they were either *æci*, or *exedra*‡. The second court is surrounded on the north, east, and west sides, with galleries; that on the north side, has an elegant Mosaic pavement, and a fragment of one remains in that on the east side. These galleries were clearly what the Romans called *cryptoporticus*, and the area inclosed within them, might have been the *atrium*. The room of which the great Mosaic pavement remains, was, no doubt, the *cavædium tetrastylion* of Vitruvius§, and must have been extremely magnificent; for there is great reason to imagine, from the elegance of the floor, that the ceiling, and other parts of the

* “ The *laconicum*, or, as it was sometimes called, *assa* or *calida sudatio*, was intended entirely for the purpose of sweating.” Note on p. 12. We may add, that they were also called *sudatoria*. “ *Quid cum sudatoris, in quæ ficus vapor corpora exhausturus includitur.*” Seneca, Epist. 51.

† Undressing room. *Rev.*

‡ “ The *æci* were a large kind of saloons—used for the purposes of entertainments.”—The *exedra* were large rooms of various forms, which are supposed to have been furnished with seats, and used for conversation and disputations. Vitruv. lib. v. c. 11.

§ “ The *cavædia*, or *cava ædium*, appear to have been sometimes large halls, and sometimes open courts in the interior part of the house, communicating with several suites of rooms.”

room, were richly decorated. It is probable, that part of the roof was formed by diagonal vaultings, resting on the four columns.

“ The walls remaining on the west side of the *cavædium* and *cryptoporticus*, are probably the remains of the *triclinia byberna* and baths; as most of them have subterraneous flues, for the purpose of introducing heat; and their situation corresponds with that which Vitruvius assigns for those apartments, as will appear by the plan. Some of these rooms might also have been *cubicula*, or bedchambers. The apartments on the east side of the *cryptoporticus*, were probably warmed by the *Hypocaust*, No. 31, pl. vi. These occupy the situation assigned by Vitruvius, for the *triclinia* of the spring and autumn. It is probable, that most of the Roman houses in Britain, had subterraneous flues or hypocausts, as the nature of the climate must have rendered them occasionally useful at all seasons of the year. The extent of that part of the building which lay on the north side of the *cavædium*, cannot now be ascertained, as it has been entirely destroyed by the erection of the church, except those walls under the chancel, mentioned in p. 6.

“ From the magnitude of this building, and the richness of its decoration, it does not seem probable, that it belonged to any private individual. It is more likely that it was a public work built for the residence of the *Proprætor*, or at least of the governor of this part of the province, and occasionally, perhaps, of the Emperor himself; as it is well known, that several of the Roman Emperors visited Britain, and some of them continued there a considerable time.” P. 16.

The plates in this work, besides the vignettes and other ornaments, are forty in number, exhibiting, on the whole, a wonderful display of Roman work; and, as we cannot repeat too strongly, a very honourable proof of the acuteness, diligence, and talents of Mr. Lysons.

ART. II. *The Ancient History of Ireland, proved from the Sanscrit Books of the Bramins of India. Dedicated to the President and Members of the Royal Irish Academy. By the Author of the Vindication of the History of Ireland (General Vallancey)* 8vo. 30 pp. Dublin. Oct. 30, 1797.

FROM the learned labours of our countrymen in India, who have devoted their leisure hours to the study of Sanscrit literature, it appears, that the enquiries of the ancient Bramins, were not confined to the history or mythology of their own nation: those venerable sages were acquainted with *Irān* and *Chaldea*; they have preserved traditions of the Babylonian *Semiramis*,

Semiramis, and recorded the pagan sanctity of Mecca* ; indeed, they seem to have extended their researches from the mouths of the Ganges to those of the Nile†, and to have acquired a knowledge of all the various intermediate countries.

But however curious these discoveries of Braminical research may be, a more interesting proof of its great extensiveness, is presented in the publication now announced ; from which we learn, that in one of the ancient *Puranas*, or sacred volumes of the Hindoos, a particular description has been found of the *British Islands*. As this circumstance strongly corroborates some assertions and conjectures, published several years ago, by the *Vindicator of Irish Antiquities*, the passage in question was extracted from the original *Purana*, and immediately communicated to that learned gentleman, who has annexed a neatly-engraved copy of it, in the Sanscrit character, to the memoir now before us ; which, we hope, is but an introduction to a more considerable work. The ingenious author, using the third person, thus begins :

“ In 1786, General Vallancey published his *Vindication of the Ancient History of Ireland*, wherein he shews the great ignorance of former translators in geographical names, and proves one colony there named *Tuatha-Dadan*, were the *Dadanites* of *Chaldea*, descended from *Chus*, agreeable to Irish history : that these people were known in Oriental history, by the name of *Cuthi*, and in the Irish history, by that of *Aite-Cotbi*, or ancient *Cotbi*.” P. 1.

The coincidence of Sanscrit with Irish tradition, and the identity of language, in many instances, induced the General to communicate his remarks to Sir William Jones, then studying the Sanscrit at *Benares*.

“ The mysterious characters of the Irish Druids, named *Ogham*, were particularly recommended to his observation : that sacred character which none but Druids were permitted to write ; and none but Druids were permitted to read. In 1789, Sir William delivered his discourse to the academy at Calcutta, printed in the *Asiatic Researches*, wherein he shews the word *Ogham* is pure *Sanscrit*, and means the sacred or mysterious writings or language, and that it is used in that signification, in the books of the Sanscrit. He also observes, that the Sanscrit language was older than the *Hindû*, was the language of *Iran*, and of pure *Chaldaic* origin.”—“ Mr. Hallis, another learned Orientalist, in a letter dated *Benares*, 1765, says, that the Bramins studied the *Chaldaic* language, in which their books of physic are chiefly

* *Asiat. Researches*, vol. iv. Many centuries before the Mohammedan æra, the *Black Stone*, and various idols, were worshipped at Mecca.

† Ditto, vol. iii.

written:—" And this corresponds with the learned French traveller, *Le Gentil*, who says, that the Bramins told him, they were strangers in India, and came from the North." P. 4.

In a passage from the learned Mr. Bryant, which occupies above two pages, the Greek poet Dionysius is quoted, (*Perieg.* v. 1088) relative to the *Indo-Scythæ*.

" Ἰνδῶν παρ ποταμῶν Νοτιῶν Σκυθαὶ ἐνωχισσιν," &c. &c.

" Upon the banks of the great river Ind,
The southern Scythæ dwell," &c. &c.

The Scythæ were sometimes called Phœnicians; and, under the titles of *Belidæ*, *Cadmians*, and *Phœnicians*, occupied the coast of Syria, and other places; such as *Hellas*, *Hetruria*, *Iberia*, and the coast of the great Atlantic.

Before we proceed to give the extract from the Sanscrit work, which mentions the British Isles, we shall observe (from p. 8) that, in 1796, Mr. Gore Ouseley (brother of Major Ouseley, whose Oriental publications we have noticed with just applause) being at *Benares*, received it from the ingenious Mr. Wilford, then engaged in geographical researches, from the authority of the sacred books of the Hindoos. The particular mention of the British Isles, was found in the *Brabnanda Purana*, the Sanscrit passage from which, with Mr. Wilford's translation, were communicated to the learned General, by Mr. Ouseley. This extract shows, that the *Pallis*, or Shepherds (who were undoubtedly *Phœnicians*) once reigned in Ireland; but

" The *Pandits*, or Professors, say these transactions are too modern to be much noticed in the *Puranas*, and that the *Pallis* were a sort of heretics. Mr. O. having a knowledge of Sanscrit also, promises to procure what information he can on this very curious subject." P. 9.

Extracts from the Puranas, respecting the British Isles, by Mr. Wilford.

" The British Isles are called in the Hindu sacred books, *TRICACHEL*, or the mountain with three peaks; for the *Pauranies* consider all islands as so many mountains, the lower parts of which are covered by the sea.

" These three peaks, are *Suvarnacuta*, or *Suvarnafringa*; *Rajata-cuta*, and *Ayacuta*, called also *Loha-cuta*. They are called also *DWIPAS*, a word signifying a country between two waters (*DOO-AB* in Persian) and then we say, *Suvarna dwip*; *Rajata-dwip*. *Rajata-dwip*, is more more commonly called *Sweta-dwip*, or the *White Island*, an appellation as well known among the learned in the East, as it is in the West. *Suvarna-dwip*, signifies the *Golden Island*; the word *Suvarna*, signifies also *beautiful*, *excellent*; and in this sense, *Suvarna-dwip*, or *Suvarna-cuta*, is perfectly synonymous with *Su-cuta*, or *S'cuta*,

" *Suvarna*,

“*Suvarna*, or *Savarna*, being an adjective noun, cannot be used alone, unless in a derivative form, as *Suvarneya*, or *Savarneya*, and such is, in my humble opinion, the origin of the appellation of *Juvernina* and *Ivernina* (Ierne and Hibernia). *Savcutya*, or *S'cutya*, the regular derivative forms are not used; but it seems, that they were once in the West: hence the appellation of *Scotia*; but, in this sense, it can have no affinity whatever with *Scythia*. From the earliest periods, *Suvarneya*, was considered as the place of abode of the *Pitris* (literally *fathers*) or *manes*. There were two places where the *Pitris* might be seen and consulted, according to the *Puranas*. The first was on the summit of the highest mountain in the island (probably Croagh Patrick)—the second is positively declared to be a narrow cave in a small island in a Lake, the waters of which were *bitter*. There was the entrance of the *Digba*, or long passage into the infernal regions. This *Digba* passage is often mentioned in the *Puranas*. “These two places are called *Pitri-sthan*, or the place of the *Pitris*. *Pitrica* is a derivative form, seldom used in the *Puranas*, but always in conversation, and in the spoken dialects; for every Hindu knows *Pitricasthan*, though ignorant of its situation. Now the words *Pitrica* and *Patricius*, *Patric*, &c. are not only similar in sound, but have also the same etymological origin: hence it has been supposed, that the apostle of Ireland, was the contriver of this mode of evocation of the *manes* or ancestors.—Here I must observe, that the Hindus acknowledge only a sort of temporary hell, or purgatory. The legends relating to this place are very numerous and ridiculous. We are informed in the *Puranas*, that the *Pitris* were at last obliged to leave their favourite retreat in *Suvarneya*, but we are not told the reason of it. I suspect, however, that it was on account of the *Palli* or shepherds: for, previous to their arrival, the whole island was considered as *sacred ground*, and no mortal ever presumed to enter it without being previously qualified for his admission. The *Pitris* fled with their leader to the *Dwipas*, or peninsula of *Aya* or *Nyea*, where they are supposed to remain unmolested to this day; but this place they were also forced to abandon, for we find *St. Brandon* looking for them in a remote island in the western ocean. Though the *Pitris* were forced to abandon *Suvarna Dwip*, yet the *Maha-Deewar*, or gateway, at the entrance of the *Digba* passage, still remains as it was, and every Hindu supposes he is to go through it after death. The gardens of the *Hesperides* are described in the *Puranas*, where long and tulsome stories are to be found relating to them; and they are positively declared to be in *Suvarna Dwip*. *Chandra Dwip* is generally used to signify the Sacred Isles in the West, however, it belongs properly to *Sueta Dwip*, or the White island.”

Translation of a Passage from the Brahmanda Purana, by Mr. Wilford. P. 14.

“On the mountain of *Suvarna*, in *Varahadwip*, was a king of the race of *Palli*. His name was *Cracachswara* (or the Lord or King *Cracacha*). He constantly honoured the Gods and *Pitris*. Having killed deer in the forests, he gave their full share of the flesh to the Gods

Gods and *Pitris*.—He had peculiarly devoted himself to the worship of the *Pitris*, and had fully conquered his passions.

“ With fans made of the tails of lions, he used to fan the image of *Hari* (*Vishnu*) and was constantly meditating on *Chandra-rupi-Bhagavan* (or *Vishnu*, with the countenance of *Lunus*). He was perfectly free from worldly affections. There (in *Suvarna*) is the *Sthan* (or country) of the *Pitris*. One road leads to *Naraca* (or *Tartarus*) the other to the abode of delight: every one according to his merits. The King died, and went among the *Naschatra-locas* (or inhabitants of the Zodiac) and there became (the constellation of) *Mula*. In her hand is a pure fan, made of the tail of a lion. She constantly fans *Shephi-rupi-Hari* (or *Vishnu*, with the countenance of *Lunus*). The handle is embellished with gold; in the fan are eleven stars. She is the wife of *Chandra*. She is young, of a dark complexion, and irresistible are her charms.” P. 15.

Thus far the extracts by Mr. Wilford. In 1783, we are also informed, General Vallancey, in the twelfth number of his *Collectanea de Rebus Hibernicis*, proved that *St. Patrick's Purgatory*, in *Loch Deargh*, was of Pagan origin; and Mr. Ouseley (p. 15) observes, that, as the cave or passage in Sanscrit is called *Dirgha*, the appellation *Loch Deargh*, where it is supposed *St. Patrick* established his purgatory, may have originally signified the Lake of the *Dirg* or *Dergh*, which, in Irish, signifies a cave, or grave, &c. The island which contained this purgatorial cavern, was, according to some ancient writers, called *Machra*. It is mentioned by the poet Claudian:

“ Est locus, extremum pandit qua Gallia littus,
Oceani prætentus equis, quo fertur Ulysses,” &c.

Which Father Messingham thus translates:

“ Westward of Gaul there lies a famous isle,
Where mountains nod, and magic fountains boil;
Here the Laertian hero's said to spill
The blood of bulls: fat victims here to kill,
And raise a silent race by artful skill. }
Here rueful groans of flying shades abound,
And whispering notes from hollow rocks resound.
Pale ghosts to men afford a dreadful sight,
And death-like spectres seem to walk by night.”

Euripides also mentions the cave of *Macra*; in a chorus in the *Ion*. On the summit of the great mountain *Croagh Patrick*, was another *Sthan*, or place whence the *Pitris* or departed spirits might be seen and consulted, according to the learned Mr. Wilford. This the General confirms, from *Colgan* (in *Vita Patric*) &c. The ancient and celebrated cave, called *St. Patrick's Purgatory*, was, we are informed (p. 21) broken up

in 1497, on St. Patrick's day, by the guardians of the Minorites of Donegall, by authority of Pope Alexander VI. Ireland was called *Suvarneya*, the *golden* or beautiful island; whence the General takes occasion to prove, that gold had once been found in that country; a circumstance at which he hinted in one of his former learned essays.

From the *Leabar Breac* is given (p. 26) an Irish hymn, addressed to the Sun, with a literal and a free poetical translation. It begins with an invocation of "*Creafna*" (the Hindoo *Creefna*) "who fills at once the *seven heavens*" (an Oriental expression also) but we think the repetition of certain passages might be spared. "O universal shining Sun!"—"O universal shining and resplendent Sun!"—"thou only sole and general God of mankind"—"O only sole and general God of mankind!" &c.

We shall transcribe the concluding paragraph of this memoir, which mentions, with due respect, an author, who has treated, in a masterly manner, the abstruse and difficult subjects of Indian history and mythology.

"Had Mr. Maurice been acquainted with Irish history, what a lighted flambeau would he have borne into the dark and intricate paths he has pursued with so much learning and patience, and which he has delivered to the public with so much learning and erudition! Had his learned work appeared some years sooner, the unlettered tribe that have attacked the Irish history, would not have presumed to have aimed the shaft of ridicule at the vindicator of the history and antiquities of this country (Ireland) as they have done."

We have before expressed our hopes, that this memoir may prove but an introduction to a more considerable work. The labours of Jones, Wilkins, Halhed, and Wilford, have opened a rich mine, from which few persons are better qualified to extract the purest ore, than the learned author of the publication before us. Mr. Maurice, in the second part of a small tract, entitled *Sanscrit Fragments*, has also drawn up an account of this curious publication, as illustrative of the hypothesis argued in the sixth volume of his *Indian Antiquities*, "that a Bramin colony had anciently visited these islands." But as Mr. Maurice's tract is not at present to appear, we determined to put the public in possession of the account here inserted. We have given it on the authority of very able and acute men; at the same time, we cannot but feel that, in matters so obscure as Sanscrit learning, and Sanscrit etymologies, there must be room, at least, for differences of opinion.

ART. III. *The Sentiments of Philo Judæus, concerning the Λόγος, or Word of God; together with large Extracts from his Writings, compared with the Scriptures on many other particular and essential Doctrines of the Christian Religion. By Jacob Bryant. 8vo. 290 pp. 3s. 6d. Cadell, Elmsly, &c. 1797.*

THE character of Mr. Bryant, as an author, is too well known to our readers, and too justly esteemed, to require any amplification from us. We shall only remark upon some, perhaps unobserved, peculiarities of it. With a sober spirit of inquiry, he possesses a free excursive-ness of mind; to coolness he unites originality, and moves on with a pace, sometimes even phlegmatically grave, in courses of adventurous boldness. His recent efforts to discredit all that had been written by M. Chevalier concerning the Plain of Troy, and even to disprove the very existence of Troy itself*, are striking evidences of this singular mixture of qualities in his mind. Nor is the present work dissimilar, in either matter or manner. Not, indeed, exhibiting such strong features of paradox, yet offering many of the same kind; and equally throwing *the sober cast of thought* over them, without much animation from fancy or vivacity. The judicious parts are soberly right; and the paradoxical are, in our opinion, as soberly wrong.

“The most unexceptionable assurances,” says the author, in his Preface, as he delineates his plan, “must be those which are afforded by a person perfectly neutral; one, who has no predilection, and who is open to no other influence but that of truth. Philo, the learned Jew, with whom I shall be principally concerned, *stands precisely in this happy predicament*. He lived in the time of our Saviour, and survived him long; he was conversant with many of his disciples, and, as we are informed, with some of the Apostles. From his situation, he had an opportunity of seeing the early progress of Christianity, and of being acquainted with its doctrines: and of this knowledge he gives us abundant proofs, as will be hereafter shewn. At the same time, the religion, in which he had been educated, and to which he was firmly devoted, takes off all suspicion of prejudice from every thing which he advances. Indeed he may be looked upon, not merely as neutral, but, in some degree, as hostile.”

This passage shews at once the main object to which the treatise is directed, and the indistinctness of the author's vision

* Whoever looks into Merrick's learned and ingenious preface to Tryphiodorus, will perceive that this attempt was by no means new. See p. xliii. &c.

in pursuing it. The witness, who is "perfectly neutral," at the beginning, and "open to no other influence than that of truth," turns out, at the close, to be "in some degree hostile." Such a contradiction as this, in the very statement of his argument, does not augur well concerning the future management of it. It is discoverable, indeed, that the author means here to impress an argument *a fortiori*: but this should have been made consistent with his former expressions.

Philo's authority has been alledged repeatedly by writers, in favour of that fundamental principle of our religion, the existence of God in a trinity of persons. It has been particularly alledged, by Dr. Allix, about a century since, and by Mr. Whitaker, about six years ago*. But Mr. Bryant began, pursued, and completed his work, totally unapprised of either.

"Since I wrote this treatise," he tells us himself, in a kind of appendix, "I have found that what has been said by the learned editor of Philo, is entirely taken from that work of Dr. Allix, called," &c. P. 221.

He appears to have been equally ignorant of Mr. Whitaker's treatise, who unites with him almost as much as Dr. Allix opposes him; unites with him, at times, in opposing Dr. Allix, but agrees with Dr. Allix generally in opposing him.

Mr. Bryant, in fact, through all the judicious parts of this work, is only doing what had been done already, routing the foes that have been previously routed, and slaying those who have been slain before. Through all the paradoxical parts, he writes, we must say, injudiciously. Yet Mr. Bryant cannot write even under all these circumstances, what he will not, in some measure, make *his own*, and what will not, in some degree, prove useful. He produces passages from Philo, and even adds to them citations from the Fathers, that carry with them a decisive weight of testimony for the doctrine of the Trinity, but have been repeatedly produced before. These, for that reason, we shall not notice here; especially as he gives no new lustre to these gems, by his own artifice or ingenuity. But we shall notice some of his observations upon them, in order to answer the principal purpose of his work, and to place the character of its author in a true light, before we proceed to examine, what we consider as the paradoxical parts.

Citing many of the initial verses in the first chapter of St. John's Gospel, and commenting a little upon them, Mr. Bryant adds these important observations.

* Dr. Allix, in his "Judgment of the ancient Jewish church," 1699; and Mr. Whitaker, in his "Origin of Arianism disclosed," 1791.

“ All this is surely very plain, and an article to which every unprejudiced person must accede. *But* it is said to be a mystery. True. *But* what is this mystery, *but* a divine truth, which we could not have known, *but* by information? Take away the sanctity of the object, there will be found as much mystery in the freezing of water, when told to a person who never beheld it; or in the properties of the magnet, to one who had never before heard of them. Our faith, upon these occasions, depends upon the credibility of the informer. If the intelligence comes from the mouth of truth, we must believe it, or we act contrary to reason. And there would be no difficulty in this case, were it not for the pride and prejudice of men. Therefore, this positive and determinate evidence, which cannot be set aside, they try to extenuate and soften; till, by refinement, they reduce it to nothing. But still there are other mysteries, or else the Gospel must be given up. We have an instance to this purpose, afforded us by St. Matthew, who gives it in the very words of our Saviour: ‘ All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.’ We find, that the mystery of the Son is like the mystery of the Father, which mystery of the Father, however certain we may be of his existence, must be esteemed the greatest that can be, far beyond our conception.”

“ In respect to the divinity of our Saviour,” Mr. Bryant remarks in another place, “ there is one passage in St. Paul so plain and determinate, that I should think every reasonable person must necessarily give it his assent. The apostle is mentioning his zeal and best wishes for some of the profelytes to the gospel, and adds, *ἵνα παρακληθῶσιν αἱ καρδιαι αὐτῶν, συμβιβασθῆναι ἐν ἀγάπῃ, καὶ εἰς πάντα πλεον της πληροφρονας της συνσεως, εἰς ἐπιγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, καὶ Πατρὸς, καὶ τοῦ Χριστοῦ* * : ‘ That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.’ This latter part is neither here, nor in the Roman version, properly translated. Hence the purport of the apostle’s information, is, in a great measure, ruined. The words *τὴν ἐπιγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ, καὶ Πατρὸς καὶ τοῦ Χριστοῦ*, should be rendered, ‘ to the knowledge of the mystery of God, BOTH OF THE FATHER, AND OF THE CHRIST,’ or more fully, ‘ BOTH OF GOD THE FATHER, AND OF GOD THE CHRIST,’ or Messiah. This is the true purport of these significant terms, if there be any certainty in language; and I should think, that upon due consideration, it could not be controverted. The divinity of our Saviour is here clearly ascertained; and his connexion with God, is very justly called a mystery, for it was a truth not to be discovered by man, ‘ flesh and blood could not have revealed it.’ Christ, in this passage, is not only mentioned with God, but as God, that Christ ‘ who is over all, God blessed for ever,’ *θεὸς εὐλογητὸς εἰς τὰς αἰωνάς.*”

* Grisbach, without any authority, or next to none, omits the last five words. *Rev.*

This argument we believe to be Mr. Bryant's own, and readily adopt it as useful. He then goes on to prove the divinity of the third person, equally from Scripture.

“ Still doubts have prevailed,” he concludes, “ and it has been thought extraordinary, that, as these articles are of such consequence, the sacred writers have not dwelt more fully upon them. To this it may be answered, that they are sufficiently explicit and intelligible to any person, who will consider them without prejudice. The evangelists studied to be brief and contracted. Hence we have from them more matter in a small compass, than from any other writers in the world. If there be any difficulties, they are to be surmounted; and Divine Providence has acted in this instance, as in many others. We must dig in the mine, to obtain the ore; we must labour in the field, to enjoy the harvest. A heathen poet has delivered this great truth, in an expressive manner :

Pater ipse colendi

Haud facilem esse viam voluit; primusque per artem
Movit agros, curis acuens mortalia corda;
Nec torpere gravi passus sua regna veterno.

A like labour of the mind, with a similar exercise of our faculties, is requisite in order to obtain knowledge, both human and divine. And this is the very purpose of that Being who confers the blessing. We must seek, to find; and knock, to have it opened. From discoveries hence made, we learn what a number of latent truths are to be found in the Scriptures. And when these, upon examination, are observed, they afford more inward satisfaction, and are more conducive to faith, than if they were superficial and self-evident. They likewise increase our regard for the Scriptures. For the more we discover of latent design and wisdom in an object, the greater will be our veneration, and the stronger our faith.”

This we think a sound and solid remark. With it we should finish our extracts from Mr. Bryant, if our mention of the Fathers before, as cited by him, did not require us, in propriety, to extract his observation upon their testimony.

“ To this it has been urged,” he says, “ that, if any doctrine is not to be found in the apostolick writings, no authority of the Fathers can give it a sanction. This is very true. But if a person, through frailty and mis-conception, should imagine, that any article was of doubtful purport, and attended with obscurity, then the evidence of those, who had conversed with the apostles and their immediate disciples, must have weight. And those of the second century, who came later, are still sufficiently early to have their opinion admitted; more especially, if they are unanimous, and wrote before any different notion had taken place. To this we should add the situation of those, who, at that period, wrote upon this subject. They are found to have lived at such a distance from each other, that, had any error so early crept into the church in one region, it could not so soon have reached to another, much less to all. The church of Alexandria had little communication with that of Carthage, and was still farther separated
from

from Lyons. And the profelytes at Lyons had as little correspondence with those at Edessa, Antioch, and Samaria. The unanimity, therefore, of writers, thus unconnected, shews the truth of the doctrine; and, if any further proof is wanting, they certainly afford it."

On this sure basis stands the authority of the fathers, not as the authors of our faith, but as the witnesses of it; witnesses, decisive in their testimony, each by himself, and tenfold more decisive by their union.

So far the learned author has merited approbation and praise. But we are sorry to find such manly sentiments disgraced in an appendix, by a petty objection to the eternal generation of the Son from the Father. Mr. Bryant believes the eternity of the Son in his essence, but denies it in his personality: (p. 249) as if he, who is allowed to be eternal in his essence, must not have been equally eternal in his derivation; as if he, who is in substance eternal *a parte ante* and *a parte post*, could possibly be less than eternal, *a parte ante*, in origin. Mr. Bryant, however, so steadily orthodox, in general, on the doctrine of the Trinity, so determinately a foe to Arianism in particular, thus reduces himself to assert, that the son was, in personality, "produced in time;" (p. 248) and thus to adopt that wild assertion of Arius, the root of all his Arianism, "there was a time when he the son was not," *ἦν ποῖς ὁ εἰς ἐκ ἡν**. Yet, not to rest our reprobation of this new heresy, new at least to us, either upon the invidious identity of it with the seminal point of Arianism, or even the palpable opposition of it to acknowledged principles; let us, as zealous guardians of genuine orthodoxy, cite a passage from the infallible code of Scripture, directly refuting it: "But thou, Bethlehem Ephratah," says the prophet Micah, concerning the Son, "out of thee shall HE come forth unto me, that is to be ruler in Israel; whose GOINGS-FORTH HAVE BEEN FROM OF OLD, FROM EVERLASTING†."

(To be continued.)

* Theodoret 1. 2. p. 7. vol. ii. Reading.

† Micah v. 2, so even Philo calls the Son, "the eternal Logos of the everlasting God," *Λογος—ο αιδιος θεου της αιωνιου*. Whitaker, 86.

ART. IV. *Elements of Geometry; containing the first Six Books of Euclid, with Two Books on the Geometry of Solids. To which are added, Elements of Plane and Spherical Trigonometry. By John Playfair, F. R. S. Edin. Professor of Mathematics in the University of Edinburgh. 8vo. 6s. Bell and Bradfute, Edinburgh; Robinsons, London: 1795.*

PROFESSOR Playfair, in his Preface, speaking of former editors of the Elements, introduces the following observations :

“ Dr. Simson, as he may be accounted the last, has also been the most successful, and has left very little room for the ingenuity of future editors to be exercised in, either by amending the text of Euclid, or by improving the translation from it.

“ But, after all this was accomplished, something still remained to be done, since, notwithstanding the acknowledged excellence of Euclid's Elements, it could not be doubted that some alterations might be made upon them, that would accommodate them better to a state of the mathematical sciences, so much more improved and extended than at any former period. This accordingly is the object of the edition now offered to the public, which is intended not so much to give to the writings of Euclid the form which they originally had, as that which may at present render them most useful.

One of the alterations that have been made with this view, respects the Doctrine of Proportion; the method of treating which, as it is laid down in the fifth book of Euclid, has great advantages, accompanied with considerable defects; of which, however, it must be observed, that the advantages are essential to it, and the defects only accidental. To explain the nature of the former, requires a more minute examination than is suited to this place, and which must, therefore, be reserved for the notes; and, in the mean time, it may be sufficient to remark, that no definition of proportionals, except that of Euclid, has ever been given, from which their properties can be deduced by reasonings, which, at the same time that they are perfectly rigorous, are also simple and direct. As to the defects, on the other hand, the prolixness and obscurity, that have so often been complained of in this book, they seem to arise entirely from the nature of the language; for, in mathematics, common language can seldom be applied, without much tediousness and circumlocution, in reasoning about the relations of such things as cannot be represented by means of diagrams, which happens here, where the subject treated of is magnitude in general. It is plain, therefore, that the concise language of Algebra is directly calculated to remedy this inconvenience; and such a one I have, accordingly, endeavoured to introduce, in the simplest form, and without changing at all the nature of the reasoning, or departing in any thing from the rigour of geometrical demonstration. By this

contrivance,

contrivance, the steps of the reasoning which were before so far separated, are brought near to one another, and the force of the whole is so clearly and directly perceived, that I am persuaded no more difficulty will be found in understanding the propositions of the fifth book, than of any other of the Elements.

“ A few changes have also been made in the enunciations of this book, chiefly in those of the subsidiary propositions which Euclid introduced for the sake of the rest; they are expressed here in the manner that seemed best adapted to the new notation.”

Several of the observations, in this quotation, are, in our opinion, perfectly just; but we are far from being persuaded, that an algebraical method of demonstrating the elementary propositions relating to proportion, is the most perspicuous. On the contrary, we think that employed by Simson the most clear, and, at the same time, the most likely to make a lasting impression upon the mind of the student.

The alterations and additions, relating to plane figures, made in the present edition, are judicious and useful; and such we also esteem Mr. P.'s method of demonstration, when he treats of solids. Of this he gives the following account:

“ With respect to the geometry of solids, I have departed from Euclid altogether, with a view of rendering it both shorter and more comprehensive. This, however, is not attempted by introducing a mode of reasoning looser or less vigorous than that of the Greek geometer; for this would be to pay too dear even for the time that might thereby be saved; but it is done chiefly by laying aside a certain rule, which, though it be not essential to the accuracy of demonstration, Euclid has thought it proper, as much as possible, to observe.

“ The rule referred to, is one which regulates the arrangement of Euclid's propositions through the whole of the elements, viz. That in the demonstration of a theorem, he never supposes any thing to be done, as any line to be drawn, or any figure to be constructed, the manner of doing which, he has not previously explained. Now the only use of this rule, is to prevent the admission of impossible or contradictory suppositions, which no doubt might lead into error; and it is a rule well calculated to answer that end; as it does not allow the existence of any thing to be supposed, unless the thing itself be actually exhibited. But it is not always necessary to make use of this defence, for the existence of many things is obviously possible, and far enough from implying a contradiction, where the method of actually exhibiting them may be altogether unknown. Thus, it is plain, that on any given figure as a base, a solid may be constituted, or conceived to exist, equal to a given solid (because a solid, whatever be its base, as its height may be indefinitely varied, is capable of all degrees of magnitude, from nothing, upwards) and yet it may, in many cases, be a problem of extreme difficulty, to assign the height of such a solid, and actually to exhibit it. Now this very supposition is one of those, by the introduction of which the geometry of solids is much shortened, while all the real accuracy of the demonstrations is

preserved; and therefore to follow, as Euclid has done, the rule that excludes this, and such like hypotheses, is to create artificial difficulties, and to embarrass geometrical investigation with more obstacles than the nature of things has thrown in its way. It is a rule too, which cannot always be followed, and from which, even Euclid himself has been forced to depart, in more than one instance.

“ In the two books, therefore, on the properties of solids, that I now offer to the public, though I have followed Euclid, very closely, in the simpler parts, I have no where sought to subject the demonstrations to such a law as the foregoing, and have never hesitated to admit the existence of such solids, or such lines as are evidently possible, though the manner of actually describing them, may not have been explained. In this way also, I have been enabled to offer that very refined artifice in geometrical reasoning, to which we give the name of the Method of Exhaustions, under a much simpler form than it appears in the 12th of Euclid; and the spirit of it may, I think, be best learned when it is disengaged from every thing not essential to it. That this method may be the better understood, and because the demonstrations that require it are, no doubt, the most difficult in the Elements, they are all conducted, as nearly as possible, in the same way through the different solids, from the pyramid to the sphere. The comparison of this last solid with the cylinder, concludes the eighth book, and is a proposition that may not improperly be considered as terminating the elementary part of Geometry.”

From these extracts, our readers may easily form an idea of Mr. P.'s chief design in the present publication. For particular information, concerning minute alterations and additions, recourse must be had to the volume itself. The notes, at the end, afford indisputable proofs of abilities and learning, and are correctly and clearly expressed*.

ART. V. *The Enquirer; or Reflections on Education, Manners, and Literature; in a Series of Essays.* By William Godwin. Svo. 7s. 6d. Robinsons. 1797.

RECOLLECTING the “Political Justice” of this dangerous and extravagant author, we opened this volume with the expectation of much disgust; which expectation, an attentive perusal neither wholly disappointed nor fulfilled. The author informs us, in the preface, that, with as ardent a passion for innovation as ever, he feels himself more patient and tranquil than when he wrote his enquiry concerning Political Justice. We are inclined to give full credit to this information; for, though the work before us is certainly not free from paradoxes,

* We are sorry that this book has been so long overlooked: but we think it better to insert a notice late, than to omit it altogether.

† See Brit. Crit. vol. ii, p. 307.

it contains many hints both original and useful, with which we were so well pleased, that it grieved us to find them interspersed with others deserving of the severest reprehension. It consists of a series of essays, which the author has divided into two parts; of which the former relates chiefly to the education of youth, and the latter to the duties, employments, and pleasures of manhood. In his preface, he acknowledges that "he has not been severely anxious relative to the inconsistencies that may be discovered between the speculations of one essay, and those of another;" and the reader will proceed through the volume in a very careless manner, if he perceive not the truth of this acknowledgment.

The first essay, which treats of *awakening the youthful mind*, sets out with affirming, that "the true object of education is the generation of happiness; that man is a SOCIAL being; and that men should be taught to assist each other." The same sentiments are repeated in other essays, particularly in the seventh, where it is said, that "society is the true awakener of man;" and yet, in direct contradiction to all this, the author labours, through the whole of the tenth essay, to prove that "*cohabitation* is fundamentally an *erroneous system!*" We shall not attempt to reconcile sentiments, which doubtless he himself knows to be irreconcilable; but taking it for granted, as it is to be hoped we may, that man is a *social* being, it may be worth while to make some remarks on the author's assertion, that "the object of true education is the generation of happiness." If it be his meaning, that the youthful mind should be trained to the pursuits of happiness through the whole of its existence, comprehending a future life as well as the present, we fully agree with him; but if the happiness to which it is to be trained, extends not beyond its present state of existence, we cannot help suspecting that Mr. Godwin's pupil, pursuing the object of such an education, would frequently be induced to violate *political justice*. To this indeed, the author would probably have no objection; for, he says, the method of investigation by which he established his doctrines concerning political justice, is incommensurate to the "powers of men:" perhaps he means that the powers of men are incommensurate to that method, and that the whole of his system is consequently precarious. He assures us, however, in the essay before us, where truth is investigated by a more cautious method, that "virtue is essential to individual happiness;" and, in this sentiment, we here again agree with him; but truth forbids that we should agree with him, when he defines virtue to be "*a compromise* between opposite motives and inducements;" or when he affirms, that none but "*a man of vigorous comprehension, and long view, can be a man of genuine virtue.*"

Surely

Surely virtue—genuine virtue—makes no comparison with motives and inducements to vice; and though Cæsar was certainly a man of vigorous comprehension, and *long view*, we can hardly suppose that this author considers him as having acted a virtuous part when he enslaved his country! On the other hand, we are convinced that the man who thinks marriage an *odious monopoly*, and a republican form of government the very best form possible for every nation, is, with respect to those subjects at least, a man of short views; but we should have been much to blame if, when we found Mr. Godwin maintaining such paradoxical positions, we had, without further enquiry, concluded him to be a man of vicious habits. Notwithstanding these extravagant paradoxes, this essay contains some good sense, on the necessity of commencing the course of education at a very early period; for, as it is well observed,

“Improper treatment, the rendering the child, in any considerable degree, either the tyrant or the slave of those around him, may, in the first twelve months, implant seeds of an ill-temper, which, in some instances, may accompany him through life.”

It seems to be the object of the second essay, to prove that talents are more valuable than virtue.

“Talents, in general,” says the author, “hold a higher estimation among mankind than virtues; and the decision of common fame, in favour of talents in preference to virtues, is not so absurd as has sometimes been imagined.”

We do not know that the decision of this question by common fame, as far as common fame decides it, has ever been imagined absurd. Eminent talents are, perhaps, rarer endowments than eminent virtues, and, like every other thing of value, are prized in proportion to their rarity. A man of virtue, with eminent talents, is likewise a more valuable member of society, than a man of equal virtue with inferior talents; and, of course, “the trump of fame is more completely filled” by the former than by the latter; but is there a man alive who prizes the talents of Cromwell more than the benevolence of the Man of Ross; or the oratorical powers of Bolingbroke more than the bashful virtues of Addison? When Mr. Godwin affirms, that “a weak man can be good only as a dog is good, and that he can possess the name of virtue only by way of courtesy,” he at once betrays strange ignorance of the mental constitution of man, and loses sight of his own darling democracy. To democracy indeed, he has, without intending it, given, in this essay, a mortal wound; for he affirms, that the offices of men, in society, are not of so simple a texture, that

that they require only common talents to guide them; and that the weak man neither knows whom he ought to approve, nor whom he ought to disapprove." To these assertions we give our hearty assent; but, because a weak man is unfit to guide the helm of state, or to judge of the excellence or defects of particular forms of government, it surely does not follow that he must be destitute of virtue.

It was the opinion of Johnson, that "the true genius is a mind of large general powers accidentally determined to some particular direction." This opinion seems to have been adopted by Mr. Godwin, who, in his third essay, says, that "genius appears to signify little more, in the first instance, than a spirit of prying observation and incessant curiosity." On the services of genius, the author has thrown out, in this and the following essay, many just observations; but he very needlessly deviates from his subject, first to show that he has embraced the doctrine of *philosophical necessity*, and then to excite discontents among the vulgar.

"The cares of the world," he says, "fall upon the peasants! They are enlisted in the crimping-house of oppression. They are *brutified* by immoderate and uninterrupted labor. Their breasts are hardened, and their spirits broken, by all that they see, all that they feel, and all that they look forward to."

Whatever may be the case in other countries, surely the spirits of the English peasants are not so much broken, as to make them listen with patience to an author like this, who compares them to *brutes*, and denies that they possess the sympathies of humanity.

In the fifth, sixth, and seventh essays, which treat of *an early taste for reading; of the study of the Classics; and of public and private education*; there are many hints worthy of the attention of those, who are intrusted with the important charge of educating youth; but there is nothing in them very remarkable, except that the author lavishes exclusively, on the Latin classics, praises which are more justly due to the classics of ancient Greece.

In the eighth essay, he attempts to prove, that youth is the scene of wretchedness, and that the restraints of a school are intolerable. To those who have had the happiness of a liberal education, it can hardly be necessary for us to observe, that this attempt is fruitless; nor to the attentive reader can it be necessary to point out the fallacy of the author's reasoning, which proceeds entirely on the supposition, that the sentiments of youth and of manhood are the same.

In the ninth essay, is proposed a new mode of communicating knowledge, in which the boy is to be turned loose into the fields of literature, and suffered to choose a course of study for himself.

“ According to the received modes of education, the master,” says Mr. Godwin, “ goes first, and the pupil follows: according to the method here recommended, it is probable, that the pupil should go first, and the master follow; for the only use of the master, is to excite a desire of knowledge in the youthful mind, and, occasionally, to assist it in the surmounting of difficulties.”

That there is some ingenuity displayed in support of this novel plan of instruction, cannot be denied; but, besides that we are no friends to such violent novelties, we must decisively pronounce every such plan totally impracticable in large seminaries.

We have already noticed the object of the tenth essay, which is entitled, *Of Cohabitation*, and have only to add, that here the author admits, in direct contradiction to what he laboured to prove in his former work, that not only men, but also children have *rights and claims*—claims even to an appropriate portion of independence.

The eleventh essay contains many judicious observations on the evil consequences of *reasoning* and *contention* between parents or tutors, and the children committed to their care.

“ Do not,” says Mr. Godwin, “ open a treaty as between independent states, when you are both able and willing to treat the neighbour state, as a conquered province. It were to be wished, that no human creature were obliged to do any thing, but from the dictates of his own understanding. But this seems to be, for the present at least, impracticable in the education of youth. If we cannot avoid some exercise of empire and despotism, all that remains for us is, that we take care, that it be not exercised with asperity, and that we do not add an insulting familiarity, or unnecessary contention, to the indispensible assertion of superiority.”

The twelfth essay, which exhibits, in a striking light, the necessity of frankness in all our dealings with children, and the pernicious consequences of deceiving them, on any occasion whatever, would have claimed our unlimited approbation, had not the author wantonly misrepresented the intention of a text of sacred scripture, and afterwards given a new, ambiguous, and, therefore, dangerous definition of morality.

“ It is a deception too gross to be insisted on,” says he, “ to threaten children with pretended punishments, that you will cut off their ears; that you will put them into the well; that you will give them to the old man; that there is somebody coming down the chimney to take them away. There is a passage of the Bible, that seems to be of this sort, where it is said, *the eye that mocketh his father, and despiseth*

to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

Does Mr. Godwin really suppose, that the author of the Book of Proverbs, was so very weak a man, as to have written this sentence with the intention, that his readers should understand it literally? Or does he not know, that, from time immemorial, it has been the practice of the eastern sages, to inculcate moral precepts, in a style the most highly figurative? Even his own language, though less animated than the languages of the east, would frequently be the vehicle of nonsense and falsehood, were it interpreted literally. Thus, speaking of what he calls the wretched condition of servants, he says, that "they must either cherish a *burning* envy in their bosoms, an *inextinguishable* abhorrence against the injustice of society; or, guided by the hopelessness of their condition, they must *blunt* every fine feeling of the mind;" but would he think that justice were done him by that critic, who should insist, that envy and abhorrence could not be on fire; and that the fine feelings of the mind, as they do not cut, cannot be turned like the edge of a knife. With much more justice should we charge him with the insidious design of exciting discontent among the numerous body of servants, by a deception too gross to be pardonable. We have said, that in this essay, the author has given a dangerous definition of morality; we might have added, that it is likewise either highly figurative, or conveys a deception of the grossest kind. "Morality," says he, "is nothing more than a calculation of pleasures;" but what would he think of us, were we gravely to ask him, if the practice of virtue consists in calculation! In order to ascertain what is virtue, it may sometimes be necessary to calculate the sum of pleasures, which different courses of conduct have a natural tendency to procure to us, during the whole of our existence; but to ascertain what is virtue, is not virtue itself.

In the next three essays, of which the subjects are *manly treatment and behaviour; the obtaining of the confidence of youth; and the choice of reading;* there are several observations worthy of praise, and not many deserving of censure. We cannot, indeed, agree with the author, that "a skilful preceptor need be under little apprehension, respecting the books which his pupil should select for his perusal;" for though it were granted, that "the impression we derive from a book, depends less upon its real contents, than upon the temper of mind and preparation with which we read it;" it would not, therefore, follow, that its contents contribute nothing at all to the impression. We doubt not, that many of our readers must,

must, in early life, have experienced, in their own minds, very pernicious impressions from the perusal of licentious writings; and, perhaps, it would not be difficult to point out persons advanced in years, who have been diverted from the duties of men, of parents, or of citizens, by the contents of *Paine's Age of Reason*, or *Godwin's Political Justice*.

The essay on *early indications of character*, which is the sixteenth, and concludes the first part of the volume, is full of the most insidious paradoxes. In it, the author seems to plead the cause of vice, as one of the early indications of a great character. "Let it be recollected," says he, "that it is the characteristic of the strong, and, therefore, the valuable mind, to mix this strength in its vices, as well as its virtues." In consequence of this opinion, he affirms, that by "the adult, the anxious parent, and the *castocked pedant*, the offences of youth against morality, are too often considered with unpardonable severity." That the man who could advance such positions as these, should call the morality of the Gospel an *erroneous system*, will not, probably, surprize the reader. It may, however, be thought extraordinary, that he should carry his enmity so far, as to censure, when they come from our Saviour and St. James, precepts of the same import, with some of those, which he himself inculcates with much earnestness. "Judge not," said the blessed Jesus, "that ye be not judged;" and "speak not evil one of another," added the Apostle; but according to Mr. Godwin, this is very erroneous morality, for "falshood is vice, whether it be uttered to a man's commendation or censure, and to suppress that which is true, is to be regarded as a species of falshood." Yet the same Mr. Godwin, in the tenth essay of the second part of the very volume in which these observations are made, expresses himself in the following forcible terms.

"A man conducts himself in a manner I disapprove. I instantly express my contempt towards him, personally, and in the most unqualified terms. Who made me a judge over him? From what source did I derive my patent of infallibility? He was more concerned in the event, and possibly considered the subject more maturely and patiently, than I have considered it. Supposing it certain, that the man I censure, is a person of depraved character, is this the way to mend him? Is there no conduct that offers itself, but that of punishment? How often does the loud censure, and the slow moving finger of scorn, drive a man to despair, who might have been amended, perhaps rendered the ornament of his species? I ought to reclaim my brother with kindness and love, not to have recourse to insolence and contumely."

This we hold to be sound morality; but if it be sound when it proceeds from Mr. Godwin, are we to take his word, that it is false and pernicious, when it is pronounced by Jesus Christ or St. James?

The second part of this volume consists of twelve essays, on the following subjects; *Riches and Poverty; Avarice and Profusion; Beggars; Servants; Trades and Professions; Self-Denial; Personal Reputation; Posthumous Fame; Difference in Opinion; Politeness; Learning; English Style.* Without analysing these essays, which, we perceive, would lead us into a detail very disproportioned to the importance of the book, we shall, as the result of our examination, assure our readers, that they display the same ingenuity, the same very perverse interpretation of particular texts of scripture, and the same kind of extravagant dangerous paradoxes, with those which we have so minutely examined; and that the author expresses himself, in the strongest terms, dissatisfied with every trade, every profession, every mode of life, and even every species of industry, which has hitherto obtained the most general approbation of his countrymen. Of his style we have said nothing. It is, for the most part, perspicuous and forcible, though frequently not secure against the criticism of a stern grammarian; but when the matter consists of such daring novelties, style sinks into insignificance. After all; Godwin's Enquirer, though far from being fit for general circulation, contains some hints that may be improved by the sound philosopher; who, to the patience necessary forwading through his paradoxes, shall add the sagacity which may enable him to separate the chaff from the wheat*.

Art. VI. *The Hygrology or Chymico-physiological Doctrine of the Fluids of the human Body. Translated from the Latin of J. J. Plenck, of Vienna. Professor of Chymistry, &c. By Robert Hooper, of Pembroke College, Oxford, M. D. &c.* 8vo. 270 pp. 5s. Booley, Old Broad-street. 1797.

THIS appears to be a very minute and particular account of all the fluids or humours of the human body, chemically examined and analysed, as far as was practicable. The subjects therefore are, the blood, lymph, nervous fluid, the humours of the nostrils, eyes, ears, and mouth; the bile, the gastric and pancreatic juices, the vapours of the pericardium, thorax, and abdomen, the synovia of the joints, &c. A chapter or section is allotted to each. The humours are not arranged according to their properties or uses, but to the places where they are found. The author first describes those that are common to the whole body, as the blood, lymph, and nervous fluid; and then takes the parts in the order of their situa-

* Some spirited and sensible observations on this book occur, in a note on *the Pursuits of Literature*, part iv. l. 414.

tion, beginning with the cavity of the cranium. This method seems, however, very exceptionable, as it occasions frequent repetitions of the description of the same species of fluid. As there are numerous cavities in the body, and as a similar humour is secreted into each of them, for the purpose of keeping them smooth and moist, and to prevent their sides from coalescing, a single description of this humour would have been sufficient.

The uses to which this analysis may be applied are not very obvious; but as the translator has announced his intention of giving some further explication of the subject, we shall defer our opinion until we shall be in possession of that work, or of the general pathology promised by the author. As a specimen of the manner in which this part is executed, we shall give the analysis of the saliva.

“ *In the cavity of the Mouth. The Saliva.*

“ The humours secreted by the salivary glands into the cavity of the mouth. The secretory organ is composed of three pair of salivary glands, viz. the parotid, the submaxillary, and the sublingular glands. The saliva has mixed with it the mucus of the mouth, which exhales from the labial and genal glands, and a rosoid vapour from the whole surface of the cavity of the mouth.

“ It has no colour nor smell; it is tasteless, although it contains a little salt, to which the nerves of the tongue are accustomed. Its specific gravity is somewhat greater than that of water; its consistence is rather plastic and spumous, from the entangled atmospheric air. The quantity of *twelve pounds**, is supposed to be secreted in twelve hours. During mastication, and speaking, the secretion is augmented from the pressure of the muscles upon the salivary glands. Those who are hungry, secrete a great quantity from the sight of agreeable food.

“ It is imperfectly dissolved by water; somewhat coagulated by alcohol of wine, and is *congealed* (frozen probably) with more difficulty than water; it is inspissated by a small quantity, and dissolved by a large quantity of mineral acid. It is also soluble in aerated alkali.

“ Caustic alkali and quick lime, extract volatile alkali from saliva. It corrodes copper and iron, and precipitates silver and lead in the form of corneous luna. It assists the spirituous fermentation of farinaceous substances; hence barbarous nations prepare an inebriating drink from the chewed roots of the *Jatropha Manihot*, and the *Piper Methisticum*.

“ Constituent principles. It appears to consist of water, albumen, ammoniacal salt, and animal earth.

“ Of water there is four fifths given out by distillation. The albumen is detected by alcohol of wine. The ammoniacal salt, by saturating it with quick lime, and the animal earth by salival calculi, and the products of fire.

“ The use of the saliva. It augments the taste of the food, by the evolution of sapid matter. During mastication, it mixes with, dis-

* Perhaps twelve ounces.

solves, and resolves into its principles the food, and changes it into a pultaceous mass fit to be swallowed, hence it commences chylification, it moderates thirst, by moistening the cavity of the mouth and fauces."

Of the translation we are not able to say any thing distinctly, not having the original before us. Some errors we have noticed, which we think cannot belong to the original. Speaking of the cruor of the blood, the translator says, p. 40. "*it is ten times heavier than water*; hence it falls to the bottom of the serum." But even silver is only eleven times heavier than water; therefore it is nearly the weight of silver. What he says of the serum is still more wonderful. "It is lighter than the cruor by a twelfth part, and *thirty eight times heavier than water*." p. 44. Perhaps the original has stated, that the cruor is heavier by one tenth, and the serum by one thirty eighth part, than water. Of the nervous fluid, the translator says, p. 56, "Whether it be carried from the organ of sense in the sensorial nerves to the cerebrum, and from thence in the motory nerves to the muscles, *cannot be positively affirmed, but may be proved*." But what may be proved, may surely be positively affirmed. There are other similar errors, and some passages that are, to us at least, totally unintelligible.

ART. VII. *Constantinople, Ancient and Modern, with Excursions to the Shores and Islands of the Archipelago, and to the Troad.* By James Dallaway, M. B. F. S. A. late Chaplain and Physician of the British Embassy to the Porte. 4to. 415 pp. Engraved Title and Vignette, with ten Aquatinta Plates, including a Map of the Troad. 1l. 11s. 6d. Cadell and Davies. 1797.

THE elegant volume now before us offers a considerable share of literary entertainment to the classical antiquary, and to the reader who seeks for information on the present state of Greece and of the Turkish empire. We must, however, remark, that the page immediately following the title, in which "THIS VOLUME" is offered to the "PUBLIC UNDER THE AVSPICES OF JOHN STUART, MARQUIS OF BUTE," (the letter *v* being substituted for *u*,) wears an uncouth appearance of typographical affectation in the eyes of those less familiar with inscriptive, or heraldic lore, than the ingenious author.

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His object in visiting the Grecian islands, in traversing Anatolia, and pursuing the Ægean shores, was, as he informs us (p. 2) to obtain

“ Accurate information of the present state of those ruins which were once the pride of classical antiquity; and to inspect those scenes once dignified by the residence of the most enlightened people of their day. The vast landscapes, composed of features less subject to change or decay, retain their original interest, and abound in pictures more sublime and beautiful than those we had before seen, either in nature or on canvass. Of the stupendous remains of Grecian magnificence, the general view becomes more satisfactory in proportion as the imagination is indulged, when corrected by the history of their fate; for many of them are nearly demolished; few columns are standing; and no one temple is complete. Of many cities the very site is obliterated by the plough. A modern historian of Greece (*Gillies*) *hath* observed, with equal elegance and justness, that ‘its present state, compared with the ancient, is the silent obscurity of the grave contrasted with the vivid lustre of active life.’”

Mr. Dallaway paints in strong colours the striking character of the Ionian landscape, which, from the vastness of its mountains, stupendous height of the cliffs, and extent of the lakes, “*hath* more of grandeur than of sweetness,” (p. 3). We have marked the word *hath* in this sentence, and in the passage before quoted, as it is, in modern compositions, generally superseded by the less solemn *has*. Mr. Dallaway himself indeed rarely uses the termination in TH in other instances. Thus, in the same page (3) we read,

“Whoever crosses the Hermus, the Cæyster, or the Meander, will admire the invention of poets, or lament the change; for he will listen in vain for the dying notes of swans, or search the sands for golden ore; he will see them only at periods of muddy fulness, or total exposure of their channels; and wonder at the boldness of the fiction.”

The first section closes with an ingenious and candid review of the writers who preceded the author in their accounts of the Levant; and the second contains a description of Constantinople, from which we learn, that in the library of the seraglio (inaccessible to Christians) one hundred and twenty of Constantine's MSS. in folio, (chiefly the New Testament and commentaries upon it,) are preserved in due veneration by the Turks. Vast numbers of Greek and Latin MSS. as well as books in the Oriental languages, are kept in this repository in confused heaps, without arrangement or catalogue. Of the six thousand inhabitants of the seraglio, about five hundred are women. “The old story of the ladies standing in a row, and the sultan throwing his handkerchief to his choice,

is not true." (p. 27). This, however, has been long known. Many of the popular notions respecting the state of females in Mahometan countries, are proved to be erroneous, in the same page.

"So dependent is opinion upon education, and the early habits of life, that the state of female society in the seraglio, is to themselves that of the most perfect happiness. None of our mistakes concerning the opinions of the Turks is more unjust, than that which respects the notion attributed to them, that women have no souls; on the other hand, they are promised in the Koran to be restored with all the charms of eternal youth, &c."

The third section describes the political system of the seraglio; the office of visier; revenues of the emperor; finances and great offices of the state. From p. 43 we learn, that the present Sultan (Selim) is of a good figure and handsome countenance; possesses much speculative genius; and being convinced of the superiority of European skill, both in politics and war, improves every opportunity of acquiring information on these subjects from his neighbours of Christendom. It is said, that he has commanded the young men of the seraglio to be instructed in the French language; "and," Mr. D. adds, "his partiality to French wines is no secret amongst the well-informed." In the fourth section (p. 64) we are informed, that there were in Constantinople, before the great fire in 1782, more than five hundred schools. Of the thirteen public libraries now open at Constantinople, none contain above two thousand volumes; these are all manuscripts, of which the value seems to depend chiefly on the beauty of the penmanship, and the splendour of the illuminations. A plain unornamented folio costs from fifteen to twenty pounds, if well written. Of the Koran preserved in the library of Santa Sophia, and said to be written by *Osman*, the third Kalif, we are much inclined to doubt the authenticity; as well as of those copies of the same work said to have come from the pens of *Omar* and *Ali*. (The name of this Kalif is improperly written HALI, p. 65). "The Turks," says Mr. Dallaway, in the conclusion of his fourth section, "may be called, nationally speaking, an illiterate people; yet it is no less true, that a taste for literature, however ill directed by prejudice, is cultivated by many individuals." This author bears testimony, in the following manner, to the merits of a work which has been long admired in its various European dresses, and which has been of late the subject of learned enquiry and ingenious criticism.

"Much of the romantic air which pervades the domestic habits of the persons described in the *Arabian Nights' Entertainments*, particularly

larly in inferior life, will be observed in passing through the streets (of Constantinople). And we recur with additional pleasure, to a remembrance of the delight with which we at first perused them, in finding them authentic portraits of every Oriental nation." P. 72.

Fires are so frequent in the Turkish capital, that few months pass without one; and as the Sultan is obliged to assist on such occasions in person, and as the women then avail themselves of an established privilege of speaking with impunity, and conveying to his Highness the sentiments of the people respecting the crimes of his ministers, and even his own faults, it is supposed that many of these fires are not accidental.

"The perfect resignation with which a good Musulman sees his house consumed by the flames, and himself reduced from affluence to poverty, has been often and justly remarked by others; he exclaims, 'ALLAH KARIM!' 'God is merciful!' without apparent emotion, and has assured himself that the same Providence which *hath* made him poor and abject, can once more restore him to wealth, if it be his fate." P. 74.

In the *Bazars*, or places of public sale at Constantinople, the Orientalist may purchase, but at no inconsiderable price, Turkish, Arabic, and Persian MSS. equally rare and beautiful; although we are informed, in p. 75, that since the civil commotions in Persia, the most elegant books taken in plunder have been sent to Constantinople for sale, yet we have reason to believe, that as many valuable MSS. have found their way to Europe by the more circuitous route of India; whence also many extensive collections still remain in the possession of individuals, which may hereafter be deposited in our great national Museum, or some other of our public libraries.

The Turks are not, from the gravity of their exterior, to be accused of stupidity; they are sarcastic, witty, and delicate in their repartees; the more polished quote the Arabian and Persian classics, with as much aptness as our scholars the Greek and Roman. The following specimen of Turkish wit is given in p. 86.

"A man of rank, remarkably unpleasing in his countenance and figure, was married, according to custom, without having first seen her unveiled, to a lady, whose pretensions to personal attractions did not exceed his own. On the morning after their marriage, she demanded of him, to whom of his friends she might shew her face with freedom.—'Shew it,' said he, 'to all the world, but hide it from me.' 'Patience,' rejoined the lady. 'I have none,' returned the bridegroom. 'Ah!' said she, 'I think you must have had a

good share; for you have carried that abominable great nose about with you all your life-time."

The institution of the Janissaries, and the military discipline of the Turks, occupy the chief part of the sixth section. In p. 99, we are informed, that,

"Infinite as are the corruptions of the modern colloquial Greek, many will be found amongst the inhabitants of the Fanal, who speak it with comparative purity, and pride themselves on adopting the more classical phrases and pronunciation of the mother tongue. The test of correctness in speaking is the rejection of Turkish or Italian words, and the frequent use of those found in the ancient, at least in the Byzantine authors."

The seventh section begins with an account of the plague, followed by a description of the *hammams*, or baths. Here, it should be remarked, the author bears witness to the accuracy with which Lady Mary W. Montagu and Lady Craven have written on the same subject. The singular effect of an evening scene is thus related by Mr. Dallaway, p. 134.

"As the sun had set about an hour, the whole air was replete with a species of small phosphoric fly, the coruscations of which were so sudden, and so quickly repeated, as to resemble electric sparks. The Sultan was on his return from *Buyuk dereh*; he was sitting in his barge of state, of twenty oars, worked by *bostanjis*, with their chief at the helm. Others, little inferior in splendour, followed in procession; and what added much to their gorgeous appearance was, that as the oars were lifted, the water was perfectly micacious, and they appeared to glide over a sea of liquid gold. The cause of this curious circumstance I leave to naturalists. There is much grotesque taste displayed in the shape of these barges, which is sometimes that of a dragon, the head and tail being covered with burnished gold."

At the village of Belgrad is shown the site of Lady M. W. Montagu's former residence; now so far from being the paradise she describes, that it is, says Mr. Dallaway, "only one of the finest forests in the world." At the fountain of which she speaks, the Greek females, in their best attire, assemble on feast days, with the *amphora*, or double-handled pitcher, garlands, and rude instruments of music, which, with their attitudes, reminding us of the *antique*, "transmit the customs of the most distant ages to our own days." P. 147.

As even the humblest graves are marked by cypresses planted at the head and feet, the groves of these trees are extensive, and in every stage of vegetation. The tombs of men are known by turbans, which, like coronets among us, denote the rank of the deceased: those of women have a plain round

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top.

top. The inscriptions are delicately wrought, in raised letters of gold, on a dark ground. Between some of these tombs is placed a chest of ornamented stone, filled with earth, in which are planted herbs and aromatic flowers. These are

“ Regularly cultivated by the females of the family, who assemble in groupes for that duty. This mark of respect is more generally shewn to the young of either sex, who die unmarried: it is of the highest antiquity amongst the polished and the ruder nations, and surely none can be more elegant and appropriate.” P. 152.

Mr. Dallaway, in his eulogium of Turkish beauty (p. 206) quotes, with too ready confidence, Sir Wm. Jones's translation of a passage from the *Shah-Namah*. The Turcoman nymphs there spoken of, are not, by any means, the damsels of the country we now denominate Turkey; the word *Turk* has a very extensive signification; besides the obvious meaning, it is used to express a beautiful person of either sex. Thus the celebrated poet *Hafiz*, in his third (or, according to some copies, his fourth sonnet) calls his Persian mistress a *Turk of Shiraz*, “*Turki Shirauzi*,” meaning nothing more than a lovely girl. As Mr. Dallaway has in other places quoted the best translation that has ever been made, in any language, of the Koràn, that of Sale, we are rather surprised to find him refer, p. 223, to the worst, that of Du Ryer. Of the Jackals, an animal which, according to Busbequius, is larger than a fox, and less than a common wolf, this author affords us the following information:

“ During the few nights we passed at Aiasoluk, we were disturbed by the incessant cries of the jackals, (the chical of the Turks, and the canis aureus of Linnæus,) which are the most distressful imaginable. They collect in packs amongst the ruins of Ephesus. Hasselquist, (p. 277) adduces satisfactory proof of his opinion, that the foxes of Samson were jackalls, and ought to be so translated whenever they are mentioned in scripture. The prophet Jeremiah, describing the future desolation of the holy city, has this very striking image now verified of Ephesus, ‘Zion is desolate; the foxes walk upon it.’” P. 227.

Hitherto we have accompanied Mr. Dallaway with pleasure; but must here take occasion to remark a material defect, in that part of his work which may be called the journal of his travels. This is, the omission of dates. As contemporaries with the writer, we may, from collateral circumstances, be enabled to ascertain, with tolerable precision, the year in which these excursions were made; but when time shall have obliterated these circumstances, future readers will be equally puzzled to find the year, as we are at present in guessing the month or day.

“ We now,” continues Mr. D. p. 237, “ pursued our journey to Miletus, which appeared at the extremity of the view much nearer than in reality. The setting sun produced the richest variety of tints in the opposite sky, above Mount Latmos; amongst them was a lovely violet glow, such as is rarely, if ever, seen in England. The moon succeeded in full splendour, and casting her pale gleam over a lofty point of Mount Latmos, called to mind the fable of Diana visiting Endymion, appropriated to that spot. We shared the same inconvenience with most travellers, of losing our road on the plain: and after wandering by moonlight more than three hours, we found ourselves at a ferry on the brink of the Meander, deep and muddy, over which we passed in a triangular float, and arriving at Balatsha, the whole village of the Turks had retired to rest, so we were compelled to join a troop of camel drivers, and borrowing their mats, prepared for rest amid the ruins of Miletus.”

Among some trifling instances of inaccuracy of language, comparatively few in a work of such magnitude as the volume before us, we shall remark the following, which occurs in p. 259. “ The bas-relief noticed by Tournefort and Pockocke, as placed in the chapel, has been *since* removed: *nor* were our enquiries after coins, said to be so frequently discovered, *attended with more success.*” Something is here wanting, after the word *since*; we would supply “ *their time.*” The *nor* also comes improperly after an affirmative clause; and the reader can only conjecture that the author alludes to the bas-relief in the last sentence, as he has not mentioned the failure of any former enquiry.

A pleasing description of Turkish hospitality and domestic life, is found in the nineteenth section. The establishment of Hali Effendi, to whom these travellers were introduced, was numerous; as not only his own women, but the *harems* of his two sons, were under his roof. A similar patriarchal association of families the author witnessed (p. 332) in the house of Israel Taragano, a Jew, whose hospitable mansion contained at once four married couples, and five generations, through whom the family countenance was transmitted with striking resemblance, especially in the females. The entertainment at the house of Hali Effendi before-mentioned, is thus described:

“ About an hour after our arrival the servants prepared for supper, and placed a low stool, with a salver of tinned copper, like a tea-board, upon the carpet. Spoons only were brought, for knives, forks, or plates, are not in use. The viands are always cut into small pieces, and eaten with the right hand only. Four dishes, of no contemptible cookery, were then served singly; and after our repast, water, both to drink and wash; for the Turks do not drink with their meals. After coffee, they began to arrange the cushions for

our night's repose, when a counterpane, with a sheet tacked to it, was distributed to each of us. This mode of sleeping is universal; for the men in Turkey take off only a part of their clothes, excepting in their harem." P. 310.

On beginning his survey of the Trojan plain, having crossed the river Simoeis, on a long wooden bridge, the classic eye of this ingenious author, rested on the irregular tumulus, now called *In-tepe*, or the tomb of Ajax Telamonius. From this spot was taken a view of the Hellespont, of which a neat engraving is annexed (p. 339) but this structure, from an inspection of the vault and broken walls, appeared of a much less ancient date than the time of the Grecian hero. To those readers who feel themselves interested in the vindication of Homeric authenticity, and in the dispute concerning the existence of ancient Ilium, the evidence of so well-informed a traveller as Mr. Dallaway, must be of importance; we therefore give his own words, p. 340.

"The succession of five tumuli, under the distant horizon, tends more than any other proof, to ascertain the Trojan war: about an hour and a half from *Bournabasbi*, on an easy eminence facing the west, we discovered vestiges of an ancient city."—"From the detail of topographical notices given by Homer, and from a comparison of the circumstances he mentions, the strongest assurance will follow, not only of the existence, but the locality of Troy. To insist that the poem should be historically exact, would be to make no allowance for the liberty of a poet: that it is topographically so, an examination of the present face of the country will amply prove; and it is equally an object of classical curiosity, whether Troy existed or not, since the fable, if such it must be, is invariably accommodated to the scene of action. With respectful deference to a name, so long esteemed in the republic of letters, as that of Mr. Bryant, I humbly, but totally dissent from his scepticism on this subject; for it is not to the tasteless system of Le Bossu, in his *Essay on the Epics*, who has preceded Mr. Bryant in a similar hypothesis, that the opinion of many ages, and the satisfaction of ocular inspection, can be readily conceded. To establish a conviction on the mind, that the 'tale of Troy divine,' is a mere invention, may require yet more than the most laborious learning can lead to conjecture; and could it avail, we might lose in the pleasures of the imagination, as much as we should gain by truth, could his arguments establish it, and lament with the enthusiast in Horace,

"— demptus per vim mentis gratissimus error."

The extract of a letter from the Dardanelles, given in a note (p. 351) contains an interesting account of the discoveries made on opening the supposed tombs of the illustrious friends, Achilles and Patroclus, by direction of the Count Choiseul Gouffier, in the year 1787. In these ancient barrows were found pieces of burnt bones, fragments of a metal vase, charcoal

coal of vine branches, a triangular piece of metal, some fine pottery, resembling Etruscan ware, and a fragment of brass, which, at first, was pronounced the hilt of a sword, and afterwards declared, by M. Choiseul, to be the image of a man with a lion under each foot: the Turkish name of these tombs, *dheo Tepè*, led M. Chevalier into a strange mistake, and various conjectures on the ' *Διος τειρε,*' &c.

At Tenedos, Mr. Dallaway parted from the gentlemen who had been hitherto the companions of his journey, and returned to Constantinople; here (p. 363) we at last discover a date, which is November 18, 1794. The following passage concludes the 24th section, in which is given an account of the Greek church, its rites and ceremonies, &c.

" Since the close of the sixteenth century, the Russian church has claimed a jurisdiction, independent of the see of Constantinople. Nevertheless, appeals have been made to that see, in cases of extraordinary importance. From the success of the Russian arms in the two last wars, should the Ottoman power be eventually subdued, it seems not improbable, that the religion of the Greeks, may once more be triumphantly established on the shores of the Bosphorus; that the crescent may no longer profane the domes of Christian temples; and that the Patriarch of Constantinople may be restored to the dignity, though not to the power and influence, which he enjoyed at the most flourishing periods of the lower empire." P. 381.

" The Armenians" we are informed, p. 387, " exist no longer collectively as a nation, once famous for the wealth and luxury of its monarchs; but successively conquered, and alternately subject to the Turks and Persians, they have preserved only their native language (*even which is disused at Constantinople*) and the remembrance of their ancient kingdom. Dispersed over all Asia, they exert their natural genius for trade, principally in speculations as money-changers; and individuals who gain immense property, prefer living peaceably in Constantinople, to returning into their own country. The chief towns of Armenia are, Erzroom, Kars, Trebifonde, and Bayazid; and the inhabitant of these, who carries arms, and ranks as a soldier, holds in contempt him of Constantinople, who seldom quits his counter."

We cannot, by any means, assent to the extravagant praises of the Turkish language, borrowed from the grammarian *Viguer*, by this author, who, however, candidly acknowledges but a slight acquaintance with that corrupt jargon; a strange harsh mixture of the vernacular Turcoman, Arabic, and Persian. Monsieur *Viguer*, like the celebrated *Meninski*, studied the Turkish almost exclusively; but one cannot learn Turkish perfectly, without acquiring some knowledge of the Arabic and Persian. They preferred it to the other Eastern languages, because they knew it best. The Turks, we are informed

informed by Mr. Dallaway (p. 390) reject all grammatical system, "considering that a mother-tongue does not require one." The fact is, they have not any regular elementary system; and, like the modern Persians, in the same predicament, adopt not only the rules, but even the terms of grammar, used by the more learned Arabians. The Turkish is such a medley of languages, connected by a barbarous form of construction, that it is contemptuously styled, in Arabic, *مذبح* MULEMAA, pie-bald; spotted; a thing of various colours.

The number of versifiers among the Turks, as among all the Asiatic nations, is nearly equal to the number of those who can write or sing: but, in Turkey, as elsewhere, the list of poets is comparatively small. To those mentioned by Mr. Dallaway, as elegant and spirited, we may add several names; such as *Naati*, *Akeli*, *Shahedi*, *Ænka*, *Azeez*, and others: but it will be found, that, even of the best, the chief beauties may be ascribed to their close imitation of the Persians, whom they make their poetical model; they not only imitate the style of *Hafiz*, *Sadi*, *Oorfi*, *Anvari*, &c. but borrow freely the thoughts, and often the very words, of these poets.

In their prose compositions, the Turks evince a greater share of originality. Mr. D. gives (in p. 395) an extract from the *Taricky Hindil Gharbi*, or History of America and the West-Indies. This passage describes an island called *Vak Vak*, which receives its name from this sound, occasionally uttered by the beautiful women who hang by the hair from the trees of this extraordinary place, like fruit pendant from the branches. We must here remark, that M. Galland, in a note to the Voyage of Sindbad the Sailor (in the Arabian Nights) is of opinion, that *Vak Vak*, or *Wak Wak*, is one of the Japanese islands: and, in a very curious Turkish poem, containing the fabulous history of Alexander the Great (preserved in the British Museum, and certainly written before the discovery of America, being a MS. of the fourteenth century) the Macedonian hero is said to have visited the island of *Vak Vak*. A typographical error, in the original letters of this name, should be corrected: the word is properly written

واق واق or واقواق

The 26th section gives an account of the modern Greek language called *Ρωμαϊκῆ* (the ancient being styled *Ἑλληνικῆ*) with two specimens of poetical compositions, prettily translated in verse, and given, as pronounced, in English characters. A literal translation should have accompanied the paraphrase.

Mr. Dallaway closes his work, by encouraging others to visit the regions of the Levant, "whose spirit of inquiry may be supported

supported by superior erudition, and attended by the happiest event. There still remains a wide field for abler investigation." He announces his intention of publishing a History of the Ottoman Empire: and we anticipate considerable satisfaction in the perusal of any future production of this author; to whose present performance, he who can deny his approbation, must be a critic of more than common, and more than commendable severity.

ART. VIII. *An Inquiry into the Nature and Extent of the Inspiration of the Apostles, and other Writers of the New Testament: conducted with a View to some late Opinions on the Subject.* By William Parry. 8vo. 64 pp. 2s. Johnson. 1797.

AMONG the various discussions of theological controversy, not the least important to the general interests of Christianity, is that which regards the nature and measure of inspiration supposed to have been possessed by its primitive founders. If the general tenet of Christians be just, the Apostles were actuated in their preaching, and influenced in composing their records, by a preternatural agency: and it is easy to see how materially different the conclusions will be, if this be believed in a greater or less degree; or if (as has happened in certain cases) the whole is rejected.

Upon this principle, we took up the essay before us with a respect for the enquiry, which its importance created; and we are happy to find, that the subject has received, in the hands of this writer, so rational an investigation; and the doctrine of the established church concerning it, so able a defence. Mr. Parry sets out by defining the sense in which inspiration is used in the case in question. This he considers to be,

“Such a degree of divine influence, assistance, or guidance, as enabled men to communicate religious knowledge to others without error or mistake; whether the subject of such communications were things which were then revealed to those who declared them, or things with which they were before acquainted.”

That such an immediate communication between the Deity and man is not impossible, the writer thus argues:

“It would be absurd to suppose, that it is impossible for God to do any thing which is not inconsistent with the goodness and perfection of his nature: but it never can be made to appear, that it would be incompatible with his perfections, or unworthy of his goodness, to influence

ence the minds of his rational creatures; to communicate religious knowledge from heaven to some men, for the purpose of instructing others; or to lead men by a secret agency to regard and obey that instruction which is contained in his word. On the contrary, to exclude "the God of the spirits of all flesh," from having access to the spirits he has formed, would imply a restraint upon his power not consistent with Omnipotence, and would prescribe limits to that divine benevolence, which, according to our conceptions, cannot be more worthily employed, than in promoting the *moral good* of his erring and fallible creatures. It is therefore neither irrational, nor unphilosophical, to suppose, that God can, by his immediate agency, influence the minds of men." P. 2.

The difficulty of conceiving the mode, is justly contended as forming no reasonable objection to the doctrine; this difficulty existing as truly against the agency of God, in the *natural* as in the *moral* world. With these preliminaries, Mr. Parry proceeds to investigate the account which the writers of the New Testament give, concerning the mode in which they acquired the knowledge of Christianity. This mode was threefold. 1. From Christ's personal instructions. 2. From what they saw of his works, &c. 3. From the teaching of the Holy Spirit. On this last branch, we meet with reasonings which deserve to be transcribed.

"The Truth, all Truth into which the Spirit was to lead them, means undoubtedly, *all that Truth* which, as the Apostles of Jesus Christ, they were to declare unto the world. It does not mean natural, mathematical, or philosophical truth, and it would be absurd to refer the language of our Lord to either of these. But it means *Christian truth*. The truth which they were to teach mankind, to make them wise and holy, and direct them in the way to heaven through our Lord Jesus Christ. The Apostles knew something of this Truth already, but they did not know it *perfectly*. They were ignorant of some things, and mistaken as to others. But the Spirit was to guide them into *all* truth. No branch of it was to be kept from them. They were to be led into an acquaintance with religious truth in general; with the *whole* of that *religious truth* which it was necessary for them to teach, or for men to know. Must they not then have been preserved from error in what they taught and declared? The Spirit was to teach them *all things*. Not the things of the natural or civil world, but *those* things of the Gospel which they were *as yet* unacquainted with. And if the Holy Spirit taught them all things respecting Christianity, which they did not already know, then there was nothing in what they declared of the christian system, but what they had received, either from his teachings, or from the instructions of Christ, which were of equal validity, or from the evidence of their senses which could deceive them: so that they must be preserved from error or mistake concerning it.

"The Spirit was also to bring all things to their remembrance, that Christ had said unto them. Their memories were naturally like those

those of other men, imperfect and fallible; and amidst the numerous things, which their Lord had said and done amongst them, some would be forgotten. But the Spirit was to assist their memories, in such a manner, that they should have a perfect recollection of whatsoever Christ had said to them. This assistance of the Spirit implied, not merely recalling to the view of their minds the things which Christ had spoken, but also the enabling them to understand those things *rightly*, without that confusion and misapprehension, which Jewish prejudices had occasioned in their ideas, when they first heard them. Unless they were led into such a perfect understanding of the things they were enabled to remember, the bare recollection of them would be of little use, nor would the Spirit act according to his office of leading them into *all* Truth, unless they were enabled by his influences, properly to understand the truths which Christ himself had taught them.

“The Holy Spirit, under whose teaching they were to be thus instructed, was to *abide with them for ever*, as the Spirit of Truth, guiding them into all truth, teaching them all things respecting the doctrine of Christ which they were to communicate to the world. These important promises of the effusion, assistance, direction, and perpetual guidance of the Spirit with the Apostles, were most certainly *fulfilled*, in all their extent and meaning. They were promises given by Christ himself, the great and chief prophet of the church; and to entertain a doubt of their *most complete* accomplishment, would be to impeach the veracity and mission of the Son of God, and to admit a supposition, that would strike at the truth of Christianity in general. From this examination, therefore, of the nature, extent, and fulfilment of our Lord’s promises, concerning the gift of the spirit to the Apostles, does it not necessarily follow, that, in addition to what they previously knew of Christianity, they were led, under the teachings of the Spirit, into a *perfect* acquaintance with it; and that through his constant inhabitation and guidance, they were infallibly preserved in the truth, and kept from error in declaring it to mankind? The Spirit of Truth guided them into *all* truth, and abode with them *for ever*.” P. 16.

From these statements, the author draws two deductions.
 1. That the Apostles had a complete knowledge of Christianity; allowing only (says he) that they were honest men, they must give a true and faithful account of Christianity.

“Honest men,” he proceeds, “would not deceive, and men who had a *complete* knowledge of the subjects they were treating of, could not be mistaken. If any errors in doctrine or sentiment were admitted into their writings, it must be either by design, or through accident. To imagine that they could be inserted designedly, would impeach the *integrity* of the Apostles, and consequently their credibility in general. And to imagine that they crept in *accidentally*, would impeach the competency of their knowledge, and supposes that the Apostles of Jesus Christ did not understand Christianity: a supposition that can never be reconciled, with the very lowest construction
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which can be fairly put upon our Lord's promise; that the spirit should guide them into *all truth*. Allowing them, therefore, to be but *honest men*, it follows, considering the sources of information they enjoyed, that all they have recorded concerning Christianity is TRUTH, and that they were *not mistaken* in any of the positions which they have laid down respecting it in their writings." P. 22.

2. His second deduction is, that the Apostles were under the *infallible* guidance of the Spirit of Truth, as to every religious sentiment which they taught mankind. The distinction to be made between *inspired* and *ordinary* matter, is thus suggested.

"This view of the subject will also readily enable a plain Christian, in reading his New Testament, to distinguish what he is to consider as *inspired truth*. Every thing which the Apostles have written or taught concerning Christianity; every thing which teaches him a religious sentiment, or a branch of duty, he must consider as *divinely true*, as the mind and will of God, recorded under the direction and guidance of his Spirit. It is not necessary that he should inquire, whether what the Apostles taught be *true*. All that he has to search after is, their *meaning*; and when he understands what they *meant*, he may rest assured, that meaning is consistent with the will of God, is *divine, infallible truth*. The testimony of men who spoke and wrote by the Spirit of God, is the testimony of God himself; and the testimony of the God of Truth is the strongest, and most *indubitable* of all demonstration." P. 27.

These deductions are followed up by a chain of arguments, in support of the doctrine in question, which evince at once the abilities of the author, and the very firm ground upon which this article rests. We could gladly enlarge our report, by extracting some of these reasonings; but the length to which our account has already run, obliges us to take our leave of the writer; whom we recommend to the public as a most acute and dispassionate advocate for the inspiration of the Scriptures, and entitled, in a high degree, to the attention and gratitude of the Christian world.

ART. IX. *The Natural History of British Birds; or, a Selection of the most rare, beautiful, and interesting Birds which inhabit this Country: the Descriptions from the Systema Naturæ of Linnæus; with General Observations, either original, or collected from the latest and most esteemed English Ornithologists; and embellished with Figures, drawn, engraved, and coloured, from the original Specimens. By E. Donovan. Vol. III. Svo. 11. 10s. Rivingtons. 1796.*

WE have before commended the peculiar neatness and elegance of Mr. Donovan's representations of the feathered tribe*. Of this work a third volume has since appeared.

* Brit. Crit. vol. vii, p. 279.

The subjects contained in this volume are, the *Mergus Merganser*, or *Goosander*, with the supposed female; *Emberiza Miliaria*, or *Common Bunting*; *Hæmatopus Ostralegus*, or *Oyster-Catcher*; *Falco Tinnunculus*, or *Kestrel*, both male and female; *Mergus Minutus*, or *Red-headed Merganser*; *Falco Peregrinus*, or *Peregrine Falcon*; *Ardea Minuta*, or *Little Bittern*; *Charadrius Himantopus*, or *Long-legged Plover*; *Podiceps Minutus*, or *Little Grebe*; *Parus Cæruleus*, and *Parus Major*, or the *Blue and Great Titmouse*; *Colymbus Glacialis*, or *Northern Diver*; *Falco Cyanus*, or *Hen-Harrier*; *Motacilla Rubetra*, or *Whin-Chat*; *Turdus Torquatus*, or *Ring-Ouzel*; *Alca Torda*, or *Razor-Bill*; *Recurvirostra Avocetta*, or *Scooping Avocet*; *Caprimulgus Europæus*, or *European Goatsucker*; *Podiceps Cristatus*, or *Crested Grebe*; *Falco Haliæetus*, or *Osprey*; *Anas Tadorna*, or *Shieldrake*; *Scolopax Phæopus*, or *Whimbrel*.

In all these we recognize the same delicacy and neatness as in the former volumes; but the plates, as in all similar publications, are of unequal merit. Amongst the happiest of Mr. Donovan's figures, is the *Goatsucker* (pl. 67) which, though on a small scale, admirably represents the beautiful, yet sober-coloured variegation of plumage, by which that bird is distinguished. The *Colymbus Glacialis* (pl. 58) is also an example of uncommon neatness of representation. The same may be said of the figure of the *Hæmatopus Ostralegus*, or *Oyster-Catcher* (pl. 62). On the contrary, the *Motacilla Rubetra*, or *Whin-chat* (pl. 60) seems not sufficiently expressive of the general aspect of that bird. The descriptions are, as usual, taken chiefly from those of Mr. Pennant, Mr. Latham, and others, interspersed with occasional observations and references.

We select the description of the *Goatsucker*.

“ It is difficult to describe the diversified plumage of this beautiful bird. The colours are, throughout, of the plainest kinds; but they are so exquisitely softened, neatly speckled, and elegantly interspersed and varied with streaks and waves of black, that no description can convey a just idea of its beautiful appearance.

“ It has many characters of the *Swallow* tribe. Klien has placed it in that genus, and distinguishes it by its undivided tail from the other species; and Pennant says, it may with justice be called the *Nocturnal Swallow*, as it differs from the *Swallows* chiefly in the time of its flight, the latter being on the wing in the day, and the *Goatsucker* only in the evening. It agrees in several respects also with the *Owl* tribe. Its manners are much the same in most countries in Europe: it retires into some dark recess in forests, woods, or among rocks, and never ventures out in the day-time, but in very gloomy weather, or when disturbed. As it can see best in the twilight, it

comes

comes out in the dusk of the evening and morning, and collects its food; this it does chiefly on the wing when it finds abundance of moths and other insects stirring. In the month of July, it is said to live entirely on the dorr beetle, or cock-chaffer; and from this circumstance Charlton has called it the Dorr-Hawk.

“The notes of this bird are of two kinds: ‘the loudest,’ says Pennant, ‘so much resembles that of a large spinning-wheel, that the Welch call this bird *aderyny droell*, or the *Wheel Bird*.’ And he farther adds, ‘it begins its song most punctually on the close of day, sitting usually on a bare bough, with its head lower than the tail, the lower jaw quivering with the efforts. The noise is so very violent, as to give a sensible vibration to any little building it chances to alight on, and emit this species of note. The other is a sharp squeak, which it repeats often: this seems to be a note of love, as it is observed to reiterate it when in pursuit of the female among the trees.’

“The male is distinguished from the female by a large oval white spot, situated on the inner web of the first three quill feathers, and another at the ends of the two exterior feathers of the tail.

“The bill is alike in both male and female: it is short, but the gape is remarkably wide. It is, probably, from the structure of the mouth, that the ancients supposed this bird sucked the teats of goats. In the days of Aristotle, this ridiculous notion was generally prevalent; but among modern naturalists, none except *Scopoli* seems inclined to credit such an opinion.

“The female makes no nest, but lays her eggs on the bare ground. They are usually two in number, of a whitish hue, and marbled with brown.

“This is a very confined genus. Latham enumerates, including his supplementary volume, but seventeen species, and of these we find only our present subject, mentioned as a native of Europe. It appears to be an inhabitant of every country on the continent, but is very sparingly diffused in some parts, and no where common: it is also said to inhabit *Africa* and *Asia*. *Sommerat* met with one on the coast of *Coromandel*. With us it is a bird of passage, and arrives about the latter end of May. It entirely disappears in the northern parts of the kingdom in August, but does not quit the southern parts till September.

“The size of this species is ten inches and a half, breadth twenty two inches and a half, weight two ounces and three quarters.” Pl. 67.

It is with great satisfaction that we observe the general encouragement which is now given to works illustrative of Natural History; particularly those which refer to the animals of our own country. Many of these publications are expensive. This of Mr. Donovan, considering the beauty of the plates, cannot be said to be high-priced; and we trust he will continue to be supported by the public, till he shall have exhausted the subjects of his two pleasing works. Practice has produced great improvement in the style of his descriptions.

ART. X. *Mr. Burke's Memorials on French Affairs.**(Concluded from our last, p. 654.)*

MEMORIAL the second (or now third) *Heads for Consideration on the present State of Affairs, written in November, 1792.* It has always been reputed to be the true policy of Great Britain, to oppose the increase of the territories of France on the Continent. After the disastrous retreat of the Duke of Brunswick, the armies of France had penetrated into Germany, menaced Flanders, and her fleet had a temporary mastery in the Mediterranean; hereby Italy was threatened with pillage, and the southern coast of Spain commanded, while her western shores and the Flota, were exposed to the armaments of the republic on the ocean; and the northern frontier of that kingdom, which "is not a substantive power, but must lean on France or England," laid open to an attack by land.

Such is the abstracted representation of the state of things, at the time of his writing, given by Mr. Burke. He then proceeds to point out the bad consequences which must be experienced by this country, if Spain should be suffered to fall into an absolute dependence upon France; to prevent which, he, in this Memorial, recommended that we should again have recourse to a measure, by which the ambition of that nation for aggrandizement, had been so often restrained, and which never was so needful, as at that juncture; the forming of a grand alliance between the Emperor, the Dutch, the Swiss, and the Kings of Sardinia and Spain, against the republic, of which we were to set ourselves at the head, and prescribe the object. The danger of each of these powers being considered, he supposes this pre-eminence would have been easily accorded to us, to procure our voluntary assistance. He describes also, the different modes by which the accession of some other great powers to this alliance, might have been most probably secured.

Such an alliance, Mr. Burke further asserts, ought sedulously to have avoided both the military and political errors, of the two combined sovereigns, in the preceding campaign. Those of each kind he describes; on what he says of the former, no remark will be here made; on the latter he observes, that the two powers at the outset, very much injured their cause, by admitting, "that they had nothing to do in the interior arrangements of France, in contradiction to the tenor of the public
law

*law of Europe** ;” for when they afterwards “ insisted on the restoration of the royal authority,” they found themselves involved in a manifest contradiction ; and from this they thought to escape, by a new absurdity, which had not the false varnish of a seeming respect to the rights of others, to cover it over ; which was, “ that the person of the monarch of France, was every thing ; and the monarchy, and the intermediate orders of the state, by which monarchy was upheld, were nothing.” The treatment of the French nobility and gentry, who, on their invitation, had sacrificed every thing, to take arms and join them, is here said to have been impressed with the full spirit of this maxim. The two sovereigns thrust them wholly from their councils ; discountenanced, rejected, and disgraced them. Thus no restoration of “ a government really French,” was to be expected from their success ; but that “ of a nominal monarch, absolute as over them ;” but who “ was to be a vice-roy to the Emperor, and the King of Prussia.”

The principles and views of the grand confederacy, here recommended by Mr. Burke, were widely different from these ; its first object was to have been to secure the monarchy†, as principal in the design ; and the second to free the monarch, if possible. To effect the former, the free members of the several orders of the state, and the emigrants alone could fall under that description, were to have proceeded to declare a regent ; who ought to have been recognised by the allied powers. We shall reserve what we have to say on this measure, to our observations on the following tract, where Mr. Burke has added much to what he has here laid down ; observing only, that this mode of conduct toward the emigrants, would have amounted to the firmest guarantee which could have been given, that they were not to hazard their lives again, to establish a foreign domination in their native country.

We have here also an account of a scheme, which might pass for a counter-project to this : a congress of the European powers was proposed to have been formed, for the purpose of a defensive alliance, against the open aggression, or secret practices, of the French against other states ; the parties to which, were to have engaged to recognise the new republic, and to make peace with it, on the release of the royal family : an

* See Appendix title 1st. Cases of interference, from Vattel's Law of Nations ; we also refer our readers to Grotius de jure Belli ac pacis, l. 2. cap. 25 ; Bellum justè suscipi, § 5, pro amicis, § 6, imo pro hominibus quibusvis.

† What species of monarchy is here meant, is defined in the first Memorial ; see our article on it.

expedient much too feeble, in the opinion of this great politician, for the strength of the necessity. For every confederacy has a weakness inherent in its very nature, increasing as the number of parties to it increases; and this defect is most fatal to those formed for the purpose of mutual defence. An offensive confederacy can hold together longer; and it might have been hoped, had that recommended here taken place, that, founded on so universal and so just an interest, it might have held together long enough to have produced its effect. We finish our account of this paper, with what we believe to be a true maxim of politics, confirming the last position of Mr. Burke; although it will expose us to the hazard of being reputed the disciples of a very *unilluminated* school; "that the nobleness of a common end, is the strongest and most lasting bond of common union."

Before the use could be made of this Memorial which Mr. Burke had intended, France had actually commenced the war against us, by her decrees, and the attack of the Dutch territories, guaranteed by us. Thus the Government was obliged to join the confederacy; and had not the power of stipulating for the direction of its object, as proposed by Mr. Burke.

Memorial 3. *Remarks on the Policy of the Allies with respect to France, begun in October, 1793.* This Memorial is a piece of great curiosity and importance. Mr. Burke was drawn to the consideration of the subject, by information which he had received of the intention of the allies, to concur in a manifesto, which was to contain their intended system of conduct with regard to France. Some incidents induced him, for a time, to lay aside his design before it was completed. To what he had at first written, he afterwards made considerable additions: hence, perhaps, the matter has not that precise succession and arrangement it would have received, if it had been all composed at once. We shall endeavour, therefore, to give a regular analysis of the greater principles and plans which pervade the whole, with a few observations on them.

Three capital points are here considered. The propriety of the publication of a manifesto at that juncture; some errors in the antecedent conduct of the allies; and the system to be pursued by them.

The manifesto, Mr. Burke observes, as far as addressed to the natives of France, must consist principally of two parts—menaces and promises. But, as every crime, which menaces are calculated to restrain, was already committed, the time for them was over: nor did the intended moment of the publication seem to him so chosen, that promises could procure many adherents

herents to the allies in the interior of France ; because the effect of such engagements, on the parties to whom they are addressed, must depend on the present power, or the disposition exhibited, in the past conduct of the parties promising; in neither of which could the royalists then see much reason to confide. Of this the following circumstances are brought forward in proof. The tide of victory was, at that very juncture, turning against the allies ; the attempt on Dunkirk had recently failed ; nor was the contemptuous neglect, in which the Princes of France were left, in the village of Hanau, by those of the confederacy ; or their considering the emigrants as nothing in their own cause ; or their agreeing to a cartel, which left them, when taken prisoners, to the executioner, any marks of a disposition, on the parts of the allies, to engage the confidence of the royalists. The address to them, at that juncture, must, therefore, have been without effect.

We come now to the opinion of Mr. Burke, on the practical system pursued by the two leading powers of the confederacy, which he shows to be such as must speedily dissolve it. Austria, who had dismantled her frontier, said, Give me that of France : Britain wanted to destroy her marine, and to possess her colonies : and every victory gained by the armies of Prussia, or the navy of Spain, in conjunction with those two powers, must relatively have depressed the two latter, compared with their allies ; or might ultimately have reduced them into dependence upon those powers. It is further represented, that, in case the arms of the confederates should have prevailed over those of France, and the loss of her frontier had not been followed by that of her strength, her efforts to regain it would have involved Europe in a long succession of wars : and, if her power had been annihilated, the modern iniquity of a treaty of partition, would probably have put an end to her political existence. Mr. Burke also insists, that while France continues Jacobine, no country can, in reality, be aggrandized. This is an important truth ; for, until the principle of anarchy be subdued in Europe, an unseen decay daily corrupts the parent-trunk of every empire ; and the further its branches shoot out, and the larger they grow, the more surely the first ruffle of the atmosphere will tear them from the original stem, and expose to view its internal part, in the last stage of decay.

The system of conduct for the allies, as laid down by Mr. Burke, is now to be explained. He determines, first, the agents to be selected to act in conjunction with them ; and, in the second place, the principles to be proceeded on.

First,

First, he negatively establishes, that no general plan could be furthered by the co-operation of a party in France, existing at the time he wrote. For its singular and melancholy internal state was then such, that there remained no party, no bodies of men, who could treat in corps; no man possessed of influence, civil or military. There were two divisions indeed of the inhabitants; yet the individuals of each were cemented together by no common political tenets and principles; they consisted of the oppressors and oppressed; robbers and proprietors; murderers and their victims. But the latter had no union, no arms, nor the possibility of acquiring the one or the other. What was once society, was resolved into its individual component parts; and by an operation, which, we think, very much resembles the chemical process of granulation; for, by the writers on that science, we are taught, of one of the metals, that if it be exposed to the action of inflammable matter in the state of combustion, it softens, when it is nearly at the point of fusion; and if the vessel containing it be then violently agitated in every direction, with a very rapid motion, the whole mass will be perfectly divided into very minute grains*.

Among ourselves, we are here informed, there were those who strenuously contended, that legal government could not be reintroduced into France, except by the intervention of persons who had been hitherto neuter, in the contests which had reduced it to anarchy; and that no party of any other description should be entrusted in the management of such a design. But this opinion, which has an outside only of moderation and policy, is here totally subverted. The acts of the Jacobins, it is urged, have been such, that no man of principle could look on without abhorrence; no man of energy, not engaged in them, but must have exerted his whole force, on all opportunities, to resist them; and that this arduous task would be most improperly confided to men without principle or energy.

This feeble plan is said also to have been suggested to those who supported it in this country, by some of the military emigrants; a part of whom, Mr. Burke considers as more attached to the person of the sovereign than the monarchy, and to the monarchy more than to the orders of the state, without which it cannot stand; but he insists, that the restoration of royalty cannot be the work of any body of men, but well-principled royalists;

* Bishop Watson's Chemistry, v. 5, p. 355.

that proprietors are the most interested in restoring the rights of property, and that the concerns of religion are the most safely confided to the exemplary sufferers in her cause. Here also Mr. B. appears solicitous to show, that each of the several classes involved in this overwhelming calamity, were worthy of the important trust he proposed to put in them. We shall run over the heads of his proofs, to impress them upon the general attention, to the greatest extent in our power; may they add to the estimation, as it is to be wished they might to the comfort, of such of them as have found an asylum here.

Louis the XVIIIth himself is considerably superior to his unfortunate brother; yet he was very respectable for his abilities, and the cultivation of them: but the Count d'Artois sustains still better the dignity of his place. The expatriated landed gentry and soldiers, Mr. Burke asserts likewise, from his personal knowledge, to be at least as high, in every estimable qualification, as he ever expected to see. That the charge against them for military luxury, in the first campaign, was totally unfounded; as was the imputation of having given sanguinary councils to the King of Prussia, and the Duke of Brunswick, and the description of "their flying to revenge in the car of military victory*," when the Prussians entered France. This is here said to be a charge, brought against them by the malignity of their enemies of *this country alone*; for which they had no authority from the accounts of their other enemies, those in France.

Of men of this description, together with their faithful clergy, thirty or forty thousand were dispersed over Europe, at the time of Mr. Burke's writing, whom he describes as a civil army, and a body of exemplary missionaries, to restore civil order and religion in France: and their efforts even now, if any door should be open to the attempt, must be the only means of rendering the continuance of civilization secure to Europe. The chance that such a happy opportunity may arrive, however remote, and the advantage to Europe of her being then able to make the most of it, seem to plead strongly with us, that the precious relics of these respectable bodies of men may be piously preserved. When the reign of the arts began to recommence in Italy, the columns, the arabesques, and the statues, preserved undestroyed among the ruins of happier periods, became the splendid and ready supports of new

* Part of a paragraph in the Morning Chronicle, Sept. 1792.

porticos, temples, and palaces. The Turks, however, have employed those precious remains, which, in their country, escaped the sanguinary revolutions of antiquity, to other purposes: those barbarians have rudely hewn them into such forms as suit the construction of huts and stables; and, at other times, converted them to use in patching up of fortifications of no defence; or chipped the works of Praxiteles and Lysippus into stone bullets for their mis-shapen cannon.

It is the body of the clergy and nobility, in conjunction with the members of the former parliaments, and the burghers, existing in freedom out of the limits of France, that Mr. Burke recognises as the French nation. This he calls moral France, in opposition to geographical France; the inhabitants of which, being criminals only, or virtual prisoners, he does not admit to have any claim to be called a nation.

The first care of the former, on a supposition of their return into France, he recommended to have been, the restoration of religion; and the second, which was to have been postponed to the conclusion of a general peace, the establishment of a form of government for their own country; to this he held, that they alone were competent. The powers who had assisted in their restoration, might, he admits, mediate between parties, in case of dissent, but not prescribe a constitution; because they have not an interest in the establishment of a *parental form of government* among them. It is said here, however, that it was the advice of some of the French gentry, to the allied courts, that they should assume this office to themselves.

Mr. Burke also adverts to the strength that the monarchical government should possess, if restored. It had been said, in general terms, that it ought not to be permitted to be too strong for the happiness of its subjects, or the repose of Europe. This is undoubtedly true, but founded upon a fear which is totally chimerical; for it is here shown, that our apprehensions ought rather to be directed to the bad consequences to be feared, from its feebleness after a restoration. When that country shall recover, from the distempered energy and struggle of her wild and long delirium, her state, he alleges, must naturally be that of utter prostration and weakness; this he confirms, by observing, that many of the organs of government are destroyed, together with the materials of which they should be recomposed: that a regular government will not succeed to the resources of the past tyranny, or take capital in kind by requisition; that the whole old revenue of the monarchy will be necessary, but it will be impossible to re-establish its system of taxation, the nation being far gone back into that savage state, in which a society more readily

suffers a series of individual acts of robbery, than a general impost.

Hence, before a mild and parental government can take place, France must pass through a preparatory system; and Mr. Burke contends, that its administration, at first, must have all the promptitude and decision of a military government; and that it is something more than metaphorically true, that her future sovereign must be always on horseback. His life must be spent, in preparing for his successor those enjoyments and periods of repose, which sometimes may fall to the lot of a good king, ruling over a well ordered people.

We do not pretend to have gone over all the important topics discussed in this tract; and some that we have noticed, have been, of necessity, more cursorily dispatched, than was required by their apparent consequence, and the manner in which this accomplished writer has stated them. We are now come to the last great section of his plan, of which we mean to give an account. In case of a future restoration of the monarchy in France, Mr. Burke examines, very particularly, the question whether a universal act of oblivion and indemnity, ought to be granted? or if any examples are to be made, of whom, and in what manner?

Against a universal indemnity, he argues with much force; alledging, that if it should take place, the restored order will not subsist a year; and, if no justice be done, peace and justice will no longer subsist in Europe; that it is not humanity which contends for such an act, but indifference, and the want of a disposition to proceed laboriously on the principles of justice. Can a man, he asks, restored to property and power, see the cold-blooded murderer of relations, the most dear to him, braving him on his own estate? or, perhaps, a second time heading a Jacobin party against his life? and what, indeed, must in numerous instances happen, from the feelings of the one, or the fears of the other, is too evident. To the terrible faction of the Jacobins, it is, therefore, here justly urged, there can be no hope of safety, unless it be taken under the protection of a foreign power, to whom it will devote itself: a source of the repetition of those miseries, from which the kingdom will have recently escaped.

But the criminals, of all descriptions, form a people within a people, and are too numerous for punishment; although, as Mr. Burke here insists, they ought to remain the objects of the most suspicious watchfulness; and hence, to classes of them falling under certain descriptions, he proposed that an indemnity should have been granted. All those, whose crimes being known, had yet found their services accepted in a restoration, should

should be fully pardoned ; no act of simple rebellion, political or military ; no crime against the state as a state, was marked out by him for punishment ; the sole objects of trial, he proposes to be those who have committed crimes against the laws of nature, and outraged man as man ; those who promoted the murder of the King, in violation of their supposed powers of deputation ; or of other men, in a juridical form, in violation of their supposed fundamental law ; as for instance, such as had voted on revolutionary tribunals. But here he enters his protest against all sentencing men in mass, or by lists of proscription ; insisting, that the trials should be in the course of law, in the forms of the best times of the French jurisprudence ; which, he asserts, to have been always tender of the lives of men.

The last member of this plan is, that every sentence should be examined by a council of revision, before it be carried into execution ; which should possess powers, to report on particular cases, and to soften or remit, entirely, any sentence. This task, as Mr. Burke observes, would not be indefinite ; nor would the executions be cruel, or even numerous, in proportion to the extent of the country. There might be cases of transportation, of labour to restore what had been wickedly destroyed, or of simple exile ; accomplice must be separated from principal, and the seduced from the seducer. We shall not pretend to calculate the chances, whether royalty will be re-established in France ? whether the almost entire restoration of that despotism, which its inhabitants once indignantly shook off, tends to accelerate or retard that event ? whether, after unexampled impositions, there be not a term of physical exhaustion to every country (whatever its natural resources be) at which irresistible despotism, cannot find a gleanings of aliment to prolong its existence ? or how remote such a period may be in that country. But we conclude, by observing, that the best hope of Europe, rests upon the restoration of monarchy in France ; and, therefore, it is important, that we should consider beforehand, the system on which we ought to act, and what errors we ought to avoid, if such an event should providentially occur. This tract contains, in our opinion, the most excellent advice upon the subject ; wishing, therefore, to call an attention to it, equal to our contingent interest, we have laid the leading matter of it before our readers, at a length, however, inferior to its consequence, yet somewhat exceeding that, which our limits would otherwise prescribe to us.

The preface, by the editor of these tracts, is finely written ; it contains every thing important, relating to the history of the pieces themselves, and an account of each. Of several parts

of this preface, we have made a very free use, particularly in our account of the occasion for drawing up each of the memorials. But, although a considerable part of the remarks which might be made on it, is thus anticipated, much would remain to be said; and passages of strength, and of elegance*, might be quoted from it, worthy of the pen of a friend, to whom the most eloquent of our English prose classics, has consigned the care of his posthumous works and reputation. The reason already hinted, obliges us here to conclude.

ART. XI. *The Life of William, late Earl of Mansfield. By John Holliday, of Lincoln's-Inn, Esquire, F. R. S. and Barrister at Law.* 4to. 1l. 1s. Elmsly, &c. 1797.

THE occasions must infallibly be very rare, which can offer to biography a subject so illustrious, as the celebrated Lord Chief Justice, the Earl of Mansfield. Arduous, however, in proportion to the magnitude of the object, is the task of delineating such a picture. Hardly can it be expected that a single hand should at once do justice to it in all its parts. So great were the abilities of Lord Mansfield, and so various the application of them, particularly in the two great branches of law and politics, through a life of unusual extent, that the efforts and the testimonies of various writers must be collected and compared, before his history can be delivered in a manner approaching to perfection. Of his present biographer it will not be said, as it was of Mallet, that he has forgotten the principal line of excellence belonging to his subject. The merit of Lord Mansfield, as a lawyer and a judge, is constantly, and properly, present to the mind of Mr. Holliday; whose professed object it is, in this work, to delineate the *great outlines* of Lord Mansfield's legal character. His political character he professedly resigns to some other author.

In pursuance of his own part of the subject, Mr. H. gives, at the close of his book, some hints of an intention to publish a regular digest of his Lordship's legal determinations, the Epitome of which, "though the arrangement has already been a work of infinite labour, is yet susceptible of great additions, and of very considerable improvement." P. 487. But on this subject, for the present,

* See p. 9, and 29, of the preface, among others.

† In this paragraph Mr. H. compares Lord M. to Erasmus, without any great propriety; but we must further suggest to him, that a *prototype* means

present, he suspends his labours, waiting for the decision of the public respecting this prior attempt. "Since," he adds, "if the great, leading features of an illustrious character, should not, by men of literature, be deemed, in some degree, interesting to the cause of science, useful to the law, and worthy of being farther promulgated, it will be decorous in, and the sincere wish of the author, to desist from his labours, and to leave to more skilful workmen the superstructure of another volume, the foundation of which he has endeavoured to lay, but whether on fair and firm ground, is not for him to determine." If the author will attend to our opinion, formed upon a careful examination of his present volume, he will not desist from his intention respecting the *Digest*. We can see, indeed, as men versed in writing, that he has not that degree of practice which makes the use of the pen familiar to an author. We have hinted at some few words improperly used, and we could point out a passage*, where an attempt, rather ambitious, at oratorical excursion, has betrayed him into phrases and sentences, which an incandid critic might ridicule, and the most favourable cannot approve. But, on the whole, the life of his illustrious patron, which Mr. H. has produced, is sensible and useful; and though the *Tyros at the bar* may not, as he suggests, impose upon themselves the task of studying it, in regular portions, during the principal vacations of the year, we have no doubt that they will read it with attention, and advantage. In his *Digest*, it will be adviseable for him not to make either his arrangement, or the illustration of it, too *scholastical*; which some passages in his present allusion to it might lead the reader to fear; and then we doubt not that he will produce a work of value, honourable to his own fame, as well as to that of Lord Mansfield.

Before we enter into any particular examination of the present Life of this illustrious Law-Lord, we shall give, as a kind of clue, a few of the principal dates. William Murray, afterwards Earl of Mansfield, a younger son, and the eleventh child, of David, Viscount Stormont, was born at Perth,

means a person who is a *type* before the existence of another. *Trebatias*, also, in the same page, should be Trebatius; *pendect*, for pandect, is probably a fault of the press; *lassitude*, in p. 456, is erroneously used for indolence.

* P. 408-9. The "all-seeing judge," (p. 467) is also an improper comparison, even for the highest legal merit; and "a miracle of mercy!" seems far too high a title for the benevolence of the good Samaritan. (p. 472).

March 2, 1705, N. S*. He went into college at Westminster, head of his election†, in 1719, and was elected to Christ Church Oxford in 1723. He was called to the bar in Michaelmas Term, 1730. In 1738, he married; was appointed Solicitor General in 1742; Attorney General in 1754; Lord Chief Justice of the King's Bench in 1756; and, at the same time, was created Baron Mansfield. He became Earl Mansfield in 1776. He retired from his office of Lord Chief Justice in 1788; and died, on the 20th of March, 1793, in the eighty-ninth year of his age.

Dr. Newton, Bishop of Bristol, who must have had the fullest knowledge of Murray, as being only one election before him in admission to the foundation at Westminster, and five years with him in that situation, says, that "during the time of his being at school, he gave early proofs of his uncommon abilities, not so much in his poetry, as in his declamations‡." Yet we are not to conclude that he was deficient either in taste, or talents, for poetry. Of the latter, the Latin composition here produced (in p. 3) on the death of George I, is not, perhaps, a proof; since it has been an immemorial custom at the university, for the hand of the tutor to interfere very largely in the compositions ascribed to young men of rank on those public occasions. The biographer is probably mistaken, when he says, that these verses *were honoured with the first prize*, as it is not usual for any prize to be given for those complimentary verses. His Latin poem, on Blenheim§, which is much more likely to have been a prize-composition, and to have been the genuine production of his own pen, affords sufficient proof of our assertion. His taste for poetry may fairly be argued, from his constant attendance, even to the latter end of his life, on all the poetical exercises at Westminster-school; a practice which he is said to have commenced from the time when he began to reside in town.

* Among the entries at Westminster-school, in the books of Dr. Nicholl, then second master, his name appears in May, 1718, and 12 is put as his age. He was then, according to the date of his biographer, turned of 13, but in such entries, strict accuracy is not to be expected. He was placed in the third form. This communication we owe to Dr. Smith, in whose hands the books of his predecessor remain. In the election books he is marked *Æt. 14*, in 1719.

† This circumstance is not mentioned by his biographer; nor is its import fully known, except to Westminster men. His going head to Oxford, implies no particular credit.

‡ In his own Life, prefixed to his works, p. 21.

§ Europ. Mag. April, 1793, p. 251.

At page 44 of this work, Mr. Holliday undertakes to draw a kind of parallel between Mr. Pitt, late Earl of Chatham, and the Earl of Mansfield. "They commenced," he says, "their political life nearly at the same period; were generally opposed to each other in the House of Commons, and were rivals for pre-eminence." Of this parallel we shall bring forward some of the most striking particulars.

" MR. PITT.

" I. The eloquence of Mr. Pitt may be compared to a mighty torrent, impatient of restraint, rushing with impetuosity, and bearing all down before it, leaving behind the vestiges of its all-commanding sway, to imprint on the minds of thousands the imminent danger of future inundation.

" II. Mr. Pitt possessed all the fire and dignity of Demosthenes, commanding respect, which was frequently matured as his periods flowed, and, ere his declamation was ended, respect was exchanged for, or converted into, profound veneration!" P. 45.

" III. Early in life Sarah, Duchess of Marlborough, remunerated Mr. Pitt for his services to his country, by leaving him a legacy in the following words: " I give to William Pitt, of the parish of St. James within the liberty of Westminster, esquire, the sum of 10,000*l.* upon account of his merit in the noble defence he has made for the support of the laws of England, and to prevent the ruin of the country." The political tenets, and the conduct of the noble duchess, in her opposition to Sir Robert Walpole's administration, are too well known to need any comment; yet the receipt of this legacy had not any inherent attraction, any talismanic virtue, to prolong or perpetuate opposition to the measures of government.

" IV. When Mr. Pitt became susceptible of love, and turned his thoughts to domestic happiness, the respectable addition of fortune, and of family connections, were not overlooked, nor disregarded.

" Lastly. The transcendent abilities of Mr. Pitt were employed in, and confined to, the investigation of political subjects. He entered the House of Commons full of vigour, health, and animation. The emanations of his vigorous mind were in their meridian glory in the midst of a long debate; and as he generally entered the house fresh, powerful, and panting for victory, like a celebrated champion entering the lists of the Olympic games, so, at the close of his parliamentary contest, like Virgil's Entellus, he might justly conclude,

Hic victor cæstus artemque repono.

" MR. MURRAY.

" I. The silver Thames, meandering through a rich and long extent of country, fertilizing the adjacent banks, and giving grace and beauty, in addition to great riches, wherever its refreshing waters flow, may be deemed the fair emblem of Mr. Murray's eloquence:

' Though deep, yet clear; though gentle, yet not dull;
Strong without rage, without overflowing full.'

Sir John Denham's Cooper's Hill.

" II. Mr.

“ II. Mr. Murray had confessedly formed himself on the best models of eloquence. His voice was mellifluous, his manner engaging; and whenever he exerted his powers, and employed his eloquence, in any important cause or debate, he never failed to conciliate the good opinion, the respect, and veneration of the audience.” P. 47.

“ III. In his entrance into public life, when Mr. Murray, as the younger son of a noble family, did not enjoy any landed property, Mr. Vernon, a mercer on Ludgate-Hill, and a reputed friend to Jacobitism, gave and devised an estate, in the counties of Chester and Derby, to the Honourable William Murray, his heirs and assigns for ever. The devisee took possession of the estate, but the only gratitude he evinced, was that of preserving this first-fruits of territorial property in his family, where it yet remains. Mr. Murray retained the gift without imbibing, or adhering to, the tainted principles of the donor.

“ IV. On Mr. Murray's marriage with one of the daughters of the Earl of Winchelsea, the acquisitions of fortune and family-connections were splendid and permanent.

“ Lastly. Mr. Murray's shining abilities were displayed in all the vicissitudes of argument and debate. He might truly say, with his friend and favourite Tully, with a little variation, *Non nobis nati sumus; partem leges, partem præsidium, partem patria, sibi vindicant.* Lord Chancellor Hardwicke, in the Court of Chancery, claimed (and could bear ample testimony to) many hours of exertion, on the part of Mr. Murray, in the *morning*. The Council-Chamber, or the bar of the House of Lords, put in their irresistible claim to still greater exertions about noon; and though last, not least in his esteem, if we may form a judgment from many excellent speeches made in the House of Commons; he entered the lists with the greatest of all rivals, Mr. Pitt, who, with a degree of candour worthy of himself, admitted that he generally found in Mr. Murray a fair, open, and formidable rival.

“ Can any tribute of applause be more animated, than that which flowed from Lord Chatham, on a great occasion in the House of Lords, when, in answer to Lord Mansfield, he said, ‘ My Lords, I must beg the indulgence of the house; neither will my health permit me, nor do I pretend to be qualified to follow that noble lord through the whole of his argument. No man is better acquainted with his abilities and learning, nor has a greater respect for them than I have. I have had the pleasure of sitting with him in the other house, and always listened to him with attention. I have not now lost a word of what he said, nor did I ever.’

“ In the same house, and on another great occasion, Lord Chatham having quoted Lord Somers, and Lord Chief Justice Holt, in support of his law, and having drawn their characters in splendid colours, turning to Lord Mansfield with a truly dignified gesture, [said] “ I vow to God, I think the noble Lord equals them both in abilities!” P. 51.

Though we have not given the specimen of Mr. Pitt's eloquence adduced by Mr. H. because it is rather too well known to require repetition in this place, we think it essential to the

character of Lord Mansfield, to bring forward that which is produced by his biographer, as a parallel to it.

“ From one important cause, discussed under peculiar circumstances, and at a period when, in addition to the taunts of an individual of *superior talents* to most men, party-prejudice ran very high, when terrors were hung out, and even personal violence denounced, Lord Mansfield, with great animation, repelled the attacks made upon himself, and his colleagues, in the Court of King's Bench.

“ To pourtray the numerous shades of distinction between the speeches of Mr. Pitt, the disciple of Demosthenes, and Mr. Murray, the lover of Ciceronian eloquence, would require volumes, and would not fail to form a splendid system of British oratory; but the selection of a few sentences from a very animated speech (which the studious reader will have the pleasure of finding among the singular events of the year 1768, in the second chapter of this work) will, it is to be hoped, be sufficient for the present purpose.

“ It was our duty, as well as our inclination, sedulously to consider, whether, upon any other ground, or in any other light, we could find an informality in the proceedings, which we might allow with satisfaction to our own minds, and avow to the world.

“ But here, *let me pause!* it is fit to take some notice of the various terrors hung out. The numerous crouds which have attended, and now attend, in and about the hall, out of all reach of hearing what passes in court, and the tumults which in other places have shamefully insulted all order and government, audacious addresses in print dictated to us from those *they call the people*, the judgment to be given *now*, and afterwards upon the *conviction**. Reasons of *policy* are urged, *from danger to the kingdom*, by commotion and general confusion.

“ Give me leave to take the opportunity of this great and respectable audience, to let the whole world know *all such attempts are vain*. Unless we have been able to find an error which will bear us out to reverse the outlawry, it must be *affirmed*. The constitution does not allow reasons of state to *influence our judgments*; God forbid it should! We must not regard political consequences, how formidable soever they might be. If rebellion was the certain consequence, we are bound to say, ‘*Fiat justitia, ruat cælum.*’ The constitution trusts the *king* with reasons of state and policy. He may stop prosecutions. He may pardon offences. It is his to judge whether the law or the criminal should yield. We have no election. We cannot pardon. We are to say what we take the law to be. If we do not speak our *real* opinions, we prevaricate with God and our own consciences.

“ I pass over many *anonymous* letters I have received. Those in print are public; and some of them have been brought judicially before the court. Whoever the writers are, they take the *wrong* way. I will do my duty unawed. What am I to fear? that *mendax infamia* from the *press*, which daily coins false facts and false motives? The lies of calumny carry no terror *to me*. I trust, that my temper of mind, and the colour and conduct of my life, have given me a suit of armour against *these* arrows. If, during this king's reign, I have ever supported his government, and assisted his measures, I have done it

* Something appears to be wanting here. *Rev.*

without any other reward than the consciousness of doing what I thought *right*. If I have ever opposed, I have done it upon the points themselves, without mixing in *party* or *faction*, and without any collateral views. I honour the king, and respect the people; but many things acquired by the *favour of either*, are, in my account, *objects not worth ambition*. I wish popularity; but it is that popularity which follows, not that which is run after; it is that popularity, which, sooner or later, never fails to do justice to the pursuit of *noble ends by noble means*. I will not do that which my conscience tells me is *wrong*, upon this occasion, to gain the applause of thousands, or the daily praise of all the papers which come from the press. I will not avoid doing what I *think is right*, though it should draw on me the whole artillery of libels; all that falsehood and malice can invent, or the credulity of a deluded populace can swallow. I can say, with a great magistrate, upon an occasion, and under circumstances not unlike, *Ego hoc animo semper fui, ut invidiam virtute partam, gloriam non invidiam putarem*.

“Threats go farther than abuse; personal violence is denounced. I do not believe it. It is not the genius of the worst of men of *this* country in the worst of times: but I have set my mind at rest. The last end that can happen to any man never comes too soon, if he falls in support of the *law and liberty* of his country (for liberty is synonymous to law and government). Such a shock too might be productive of public good. It might awake the better part of the kingdom out of that lethargy which seems to have benumbed them, and bring the mad part back to their senses, as men intoxicated are sometimes stunned into sobriety.” P. 48.

In one or two places, Mr. H. intersperses a few anecdotes, to enliven the legal detail of which his work is chiefly composed. These occur at p. 129 and 145, but are neither numerous nor very poignant. The cases which this author has introduced, to illustrate the legal talents of Lord Mansfield, appear to us to be well chosen. For a fuller detail of this matter, he refers to the three reporters of his Lordship's judgments, whom he justly styles able, Sir James Burrow, the Right Hon. Sylvester Douglas, and Mr. Cowper (p. 459). Sketches of Lord Mansfield's general character, are occasionally interspersed with judgment. Thus, the author says,

“In private life, it may truly be said, that Lord Mansfield had the facility and happy art of embellishing the most trivial circumstances with elegance, of enlivening conversation with ease and pleasantry, and of supporting every narration with strict attention to truth.

“In his convivial conversation, he was particularly excellent. His general and almost universal knowledge of men and things, presented a constant and copious supply of familiar dialogues and discourse. His sallies of pleasantry were innocent, and wounded no man; his sentences of observation were judicious and solid. His particular friends could easily illustrate this part of his character by a thousand familiar instances; the few which the author begs leave to select occasionally,

as they serve to illustrate his character for ease and pleasantry, were *impromptus*, delivered on the spur of the occasion, and some of them are well known to his surviving friends.

“ One of the right reverend bench having very charitably established an alms-house, at his own expence, for 25 poor women; Mr. Murray, in his juvenile days, was applied to for an inscription to be placed over the portal of the house; upon which he took up his pencil, and immediately wrote the following :

‘ Under this roof
the Lord Bishop of ———
keeps
no less than 25 women.’

P. 129.

Several testimonies of great importance, borne to the high character of Lord M. are collected at p. 457. He subjoins, afterwards, his own particular sentiments on the subject, which we shall present to our readers.

“ The summary of Lord Mansfield’s legal and private character, may be given in few words.

“ In all he said or did there was a happy mixture of good-nature, good-humour, elegance, ease, and dignity. His countenance was most pleasing, he had an eye of fire, and a voice perhaps unrivalled in its sweetness, and the mellifluous variety of its tones.

“ His intuitive and acquired knowledge of men and things soon attracted the attention, and procured the good opinion of the citizens of London and Westminster, so as to induce them to institute their suits of different denominations in the court wherein he presided.

“ He excelled in the statement of a case. One of the first orators of the present age said of it, ‘ that it was of itself worth the argument of any other man.’ He divested it of all unnecessary circumstances; he brought together every circumstance of importance; and these he placed in so striking a point of view, and connected them by observations so powerful, but which appeared to arise so naturally from the facts themselves, that frequently the hearer was convinced before the argument was opened. When he came to the argument he shewed equal ability, but it was a mode of argument almost peculiar to himself. His statement of the case predisposed the hearers to fall into the very train of thought he wished them to take when they should come to consider the argument. Through this he accompanied them, leading them insensibly to every observation favourable to the conclusion he wished them to draw, and diverting every objection to it; but all the time keeping himself concealed, so that the hearers thought they formed their opinions in consequence of the powers and workings of their own minds, when, in fact, it was the effect of the most subtle argumentation and the most refined dialect.

“ His legal knowledge and profound sagacity, not only promoted, but effectually secured, through a long series of years, that amazing increase of business in the court of King’s Bench, which dignified his high office, and diffused opulence among the different officers of his court, and all around him.

“ Considering

“ Considering his Lordship’s decisions separately, it will appear, that, on all occasions, he was perfectly master of the case before him, and apprized of every principle of law, and every adjudication of the courts immediately, or remotely applicable to it. Considering them collectively, they will be found to form a complete code of jurisprudence on some of the most important branches of our law : a system, founded on principles, equally liberal and just, admirably suited to the genius and circumstances of the age, and happily blending the venerable doctrines of the old law with the learning and refinement of modern times ; the work of a mind nobly gifted by nature, and informed with every kind of learning which could serve for use and ornament.

“ His great wisdom shed an uncommon lustre over his admonitions, his advice, and his decisions in the public courts, and gave them their due weight. All he said and did will be held in deserved admiration, as long as the love of our excellent laws, as long as the improvement of jurisprudence, and the power of eloquence, shall be deemed worthy of pre-eminence, or have any charms to please.

“ The author has not presumed to give his Lordship’s political character. More years must elapse, and party-prejudices be laid aside, before his abilities, principles, and actions as a statesman, can be properly appreciated. His eminence as a lawyer has been already stated, and universally acknowledged. He therefore begs leave briefly to confine himself to a few traits, which eminently distinguished his Lordship in private life, where he shone, if possible, with greater lustre than in the more elevated departments of a statesman and a judge.

“ Few noblemen have had the happy method of combining dignity with wisdom, and liberality with frugality, equal to Lord Mansfield. Every thing in and about his mansion, had the appearance of splendor and plenty, without that show of ostentation and waste, which disgusts every sensible mind; and which, at the same time, [that] it gives an idea of the wealth, strikes us with the folly of the possessor. By his servants he was considered rather as a father and patron than a master : many of them lived with him so many years that they were fit for no other service ; and peace, plenty, and happiness, were depicted in the countenance of every domestic. His Lordship’s charities, which were infinitely more extensive than is generally imagined, were given away and diffused with good sense and nobleness of mind rarely equalled ; sixpences, shillings, and half-crowns, he seldom conferred, considering such sums as doing no real good, as the objects so relieved would, on the day following the donation, be equally distressed as on the day preceding it ; but, when by sums of ten or twenty guineas he could relieve the virtuous and necessitated from embarrassments by debt, by sickness, or otherways, and put them in a way to provide for themselves and families, he did it cheerfully, and with that ease and good nature, which, instead of wounding, encouraged the feelings of the receiver, and always, if possible, with such secrecy and quietness, as if he would not have let his left hand know what his right hand did. Although his Lordship’s powers in conversation were uncommonly great, yet he never assumed a more than equal share of it to himself, and was
always

always as ready to hear, as he was to deliver an opinion. The faculty of conversing with ease and propriety he retained to the very last; and he was as quick at reply in his latter years as at any period of his life: whether he supported his own arguments, or refuted those of his adversary, his observations were delivered with that judgement and grace, which evinced the precision of a scholar, and the elegance of a gentleman. He was a sincere Christian* without bigotry or hypocrisy, and he frequently received the sacrament, both before and after he ceased to leave home; and there was constantly that decorum, that exemplary regularity to be seen in every department of his household, which would have done credit to the palace of an archbishop.

“Such were the virtues, such the endowments, and rare qualifications, which pervaded, cherished, and adorned his private life. These he sedulously cultivated and disseminated through a long life. How powerful was their coincidence, how happy their effects!” P. 472.

The warm attachment of Lord Mansfield to the places of his education, Westminster and Christ Church, forms a very pleasing trait in his character; and makes him still the object of affection, to many persons who are proud to own and encourage similar feelings. We are happy in having permission to insert the very elegant tribute which was paid by the Muses of Westminster, to the memory of their beloved patron, and spoken at an election there, very soon after his decease.

“*In obitum comitis de Mansfield.*”

Æquid in his epulis, geniales inter agendos

Hos lusos, oriatur acerbum?

Immò ortum est; oculis, animoque requirimus Illum,

Qui fato placidissimus etfi

Cesserit; at nobis heu! flebilis occidit—cheu!

Spes juvenum, columenque salutis.

Illum, ex quo puerum primò suscepit Eliza,

Ex quo nutriit Isis Alumnum;

Et chorus Aonidum, et jam tum tendebat Apollo

Esse Fori, Patriæque futurum

Præsidium; et Latio ditem dabat ubere venam,

Graiorumque marem Eloquii vim;—

* Mr. H. proves, by presumptive arguments of some strength, that Lord Mansfield was the author of a sermon, preached by Johnson, Bishop of Worcester, on the Thanksgiving, Nov. 29, 1753; a circumstance which reflects no discredit on the Bishop, since, as this author observes, “he took his seat, as Bishop of Worcester, only a few days antecedent to the thanksgiving.” (p. 488) “David, late Earl of Mansfield,” says Mr. H. “was indefatigable in his enquiries after this unusual practice of piety in his venerable uncle. He often lamented that all his efforts had failed.” The fact then is undoubted, that he composed some such sermon; the arguments to prove that this was it, will be estimated by every reader for himself. To us they seem of some force, *Rev.*

Illum, animi virtus, suavissima gratia morum,
 Ingenium, facilesque lepores,
 Æquavis charum, charum senioribus æquè
 Præstiterant: dignumque Camœnâ
 Quem tu, Pope, tuâ, juvenem senis ipse putares
 Immortali carmine dignum.
 Esto bonus civis; custos sanctissimus æqui;
 Esto judex, esto senator
 Integer; et populo dissuasor prava jubenti;
 Et Patriæ consultor honesti;
 Si quid in his decus est, meritis si sunt sua dona,
 Murræi, non omnis moriere*.
 O! juvenes, magni famam tueamur Alumni,
 Nos itidem tueatur Eliza;
 Busta coronate, et non raros spargite flores,
 Et tumulo superaddite carmen."

After Mr. Holliday's legal Life of Lord Mansfield, should any person, equally well informed, and equally sensible of the merits of the subject, draw up the history of his political career, the world will then be in possession of nearly the best materials for a complete life of a man, so high in character, and eminent for abilities.

ART. XII. *A Version of the Psalms, originally written by the late Reverend James Merrick, A. M. Fellow of Trinity College, Oxon. Divided into Stanzas, and adapted to the purposes of Public or Private Devotion. By the Reverend William Dechair Tatterfall, A. M. late Student of Christ Church, Oxon. Rector of Westbourne, Suffex; Vicar of Wotton under Edge, Gloucestershire; and Chaplain to the Honourable Mr. Justice Buller. 4to. 703 pp. London, printed in the Year 1797.*

IN the year 1765, Mr. Merrick published his version of the Psalms, in 4to, under the title of "the Psalms translated or paraphrased in English Verse," &c. which was followed in 1768, by a volume of annotations, of great value in themselves, and further illustrated by considerable contributions from the learned Archbishop Secker, Bishop Lowth (then Prebendary

* The application of these expressions, though preoccupied by R. Lloyd, in his beautiful prologue, on the Death of Wolfe (see his Works, vol. i, p. 180) was not, on that account, less acceptable to the audience before whom these verses were repeated.

of Durham) and others. These annotations, not having been reprinted, have now become very scarce. In the same year with Merrick's version, the celebrated Christopher Smart, also published a translation of the Psalms. But this being written at a time, when the author's unfortunate derangement of mind was becoming inveterate, and particularly his methodistical tendency being strong upon him, was little likely to be fit for use. He styles it, "a translation, attempted in the spirit of Christianity;" and says, in an advertisement prefixed, that, "in this translation, all expressions that seem contrary to Christ are omitted, and *evangelical matter put in their room*," &c. Such a garbled representation of David's Psalms, could not well be received in any church, and, consequently, we do not understand that any attempt was ever made to introduce it. Merrick had not, himself, any speculation of supplying a version for public use. He conceived, as he tells us in his preface, that he could not, without neglecting the poetry, "write in such language as the common sort of people would be likely to understand. For the same reason, he could not confine himself, in general, to stanzas; nor, consequently, adopt the measures to which the tunes used in our churches correspond." Thus was his attention in writing confined to the perfecting of the sense, and the poetry; by which the translation was greatly improved, and its utility, in the end, not diminished. The version of Sternhold, and his followers, is confessedly too bad to be used with any good effect: that of Brady and Tate, though much more polished, is neither formed with sufficient knowledge of the original, nor with any great spirit of poetry. In examining what Merrick had now published, it appeared, to many competent judges, that he had now supplied all the principal desiderata of a metrical translation, and that his language was not so far above the comprehension of common auditors as he himself apprehended. The truth is, that common congregations, if they do not at once understand language that is a little elevated, will soon be familiarized to it, and will then be able to follow it without difficulty, and with more advantage than if it had been purposely written to the level of their common notions. Mr. Tatterfall, among others, perceived how very desirable it was, that the best version which our language has produced, or is likely to produce, should not be excluded from the public service: and, being animated by a very laudable zeal to render our parochial worship as perfect as possible, he determined to try whether Merrick could not be made to take the place of Sternhold, and even of Brady and Tate.

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The first grand obstacle to this design, was the want of the regular division into stanzas, without which it was evident, that this version could neither be adapted to the old tunes, nor sung in any similar style of psalmody. This difficulty, great as it was, did not check the ardour of Mr. T. He took up Merrick's translation, and, making as little alteration as possible, went through the whole, dividing every Psalm into some regular arrangement of stanzas. The version thus modified (which was done with less violence than could well be conceived, to the original of Merrick) was published in 12mo. in the year 1789. About the same time, Mr. T. published a selection from that version, with music for two trebles and a base, according to the plan on which he wished them to be set. Some time after these, in order to remove all possibility of objection, from any difficulty in the language of this excellent version, the same indefatigable editor republished the version, with a complete paraphrase in prose, written in the plainest language, and printed in a parallel column with the poetry*. The Collects mentioned in the title-page, which we have given below, are very pious and admirable compositions, applicable in general to the subject of each Psalm to which they are annexed, and highly deserving of preservation and attention. Having proceeded thus far in his very commendable undertaking, Mr. Tatterfall undertook a new task, not a little arduous, that of obtaining a complete set of tunes, composed by the best masters, for the whole of this version. One part of this musical work has already appeared†, and is graced with the names of all the most eminent composers now living, and some who since are dead, such as Dr. Cooke, Dr. P. Hayes, Luffman, A. Herbury, &c. Two more parts, we understand, are very soon to appear, which will complete the larger part of the version; and the whole will be finished in as little time, as can be made compatible with the nature of the design.

Regardless of the expence, which has been very heavy‡, but justly convinced of the great utility of his design,

* The title of this is, "A Version of the Psalms; originally written by the late Rev. James Merrick, A. M. Fellow of Trinity College, Oxford; divided into Stanzas, for Parochial Use, and paraphrased in such Language, as will be intelligible to every Capacity, by the Rev. William Dechair Tatterfall, A. M. &c. with a suitable Collect to each Psalm, from the Works of Archbishop Parker." 12mo. Rivingtons, &c. London.

† Every thing relative to this work, may be learned, and all parts of it procured, at Rivington's.

‡ For the sake of promoting the circulation of these works, every part has been sold so cheap, that the disposal of the whole impressions would not reimburse the editor.

Mr. Tatterfall has tried every method to give currency to this improved version. He has also applied to all the dignitaries of the church for their sanction and approbation; and the very magnificent edition, in quarto, which we here announce, has been printed, with no other object than that of presenting it in a proper form to his Majesty, to whom it is dedicated, to the bench of Bishops, and a few other persons, either friends to the author, or likely to countenance the undertaking. Feeling exactly as the editor does, respecting the object of gaining a regular admission to this very superior version, into the churches of this country, we think it a duty to take the opportunity now presented to us, of laying the whole design before the public, with this history of its progress, to the present period.

The original preface, by Merrick, is preserved in this edition, as well as in the first duodecimo; and Mr. T. has here subjoined a very excellent preface of his own; which contains, among other things, a correct, and, in some points, a new history of the metrical versions hitherto admitted to parochial use, or intended for it, in the church of England. As far as p. xxiii. this preface is only a republication of that which the editor prefixed to his edition of 1789. There it is that he takes up the historical part, which may be considered as in many respects important. One very curious circumstance appears in the very first paragraph of this part, which, therefore, we shall lay before our readers.

“ If we may presume to form an opinion, from the instances gathered out of various authors who have written upon this important subject in former reigns, we shall see good reason to conjecture, that the ancient version of the Psalms, still in use among us, was never fully authorized, sanctioned, and approved, by the King in Council, or by his Parliament. It is generally admitted, that Thomas Sternhold, a man of strict piety, who was Groom of the Chamber to Henry the Eighth, being highly offended at the songs which he daily heard at Court, turned a small portion of David's Psalms into English metre, and set them to music, flattering himself that they would be preferred to the loose and irreligious sonnets, at that time the principal entertainment in all fashionable circles. But Wood, and likewise many other serious and judicious writers, are inclined to think that his endeavours proved ineffectual. The poetry and music of these Psalms being, however, greatly admired in that age, they were, by degrees, introduced into all the parochial churches. But, notwithstanding this desirable encouragement, at the passing of the bill for our liturgy in the reign of Edward the Sixth, there was a strong opposition, and which appeared extraordinary, it arose even from the very persons who had drawn up the form. It is sufficiently clear, that the question was not whether the bill for the liturgy should be passed or not, but whether the metres of Sternhold and Hopkins, should be inserted in the bill, as part of the liturgy. This was earnestly opposed, and at length

length carried in the negative. Heylin confirms this observation in his Church History." P. xxv.

The writer of the preface then enumerates the authors of these Psalms, so far as they are known, and proceeds thus :

" These, continues Heylin (after reflecting with some severity upon the performance) being allowed for private devotion, were by little and little brought into the use of the church, and permitted, rather than allowed*, to be sung before and after sermons. Afterwards they were printed, and bound up in the Common Prayer Book. For though it is expressed in the title of those singing Psalms, that they were set forth and allowed to be sung in all churches, before and after Morning and Evening Prayer, and also before and after sermons, yet this allowance seems rather to have been a connivance than approbation, no allowance having been any where found by such as have been most industrious, and most concerned in the search.

" The only clause which can be discovered, or which can be supposed to give an allowance for the public use of the Version of Sternhold and Hopkins in the Church, is taken from the statute of 2 and 3 Edward the Sixth for uniformity of service, which contains the following proviso, that it shall be lawful for all men as well in Churches, Chapels, Oratories, or other places, to use openly any Psalm or Prayer taken out of the Bible at any due time, not letting or omitting the service or any part thereof mentioned in the said book. If it is from hence only that the Psalms of Sternhold and Hopkins were said to be set forth and allowed, to be sung, &c. I conceive that the same indulgence is granted by this act to every other Version, and even to all Prayers and Selections, provided they are really translated from the inspired writings; and it should seem that any other Hymns are excluded. This observation is in some degree confirmed by the following passage, in a Book of Ceremonies, published in the year 1539. ' The sober, discreet, and devout singing, music, and playing with organs, used in the Church, in the service of God, are ordained to move and stir the people to the sweetness of God's word, *the which is there sung*: and by that sweet harmony both to excite them to prayer and devotion, and also to put them in remembrance of the heavenly triumphant Church; where is everlasting joy, continual laud and praise to God.' P. xxvi.

Mr. T. afterwards informs us, that the earliest version which seems in part to have obtained a proper sanction, is that of H. Dodd, of which he gives some account. Then appeared a translation of the Psalms, by King James the First, which was expressly authorized and recommended by his son. Many other translators are then mentioned; as Sandys, Barton, Flether, King, Bishop of Chichester, Dr. Woodford, Sir John Denham, and several more. The authority given to the version of Brady

* *Allowed*, anciently, meant *approved*. Rev.

and Tate, by the allowance of the King in council, and the recommendation of the Bishop of London, is well known; but very few persons are aware, that a similar authority, and recommendation, were given, in 1720, to a version which Sir Richard Blackmore then produced, by the Lords Justices in Council, during the absence of the King at Hanover; and that a certificate in its favour was signed by the two Archbishops, and sixteen Bishops. From these examples, the present editor of Merrick's Translation has been induced, in the first place, to conclude that an improved version has been very generally thought a desirable acquisition; and, secondly, that he may, without presumption or absurdity, hope for the same kind of authority for the use of this work. His preface may altogether be recommended, as both curious and instructive throughout, in a very great degree; and we hope that he will, in some way, introduce it into public circulation.

As to the mode in which he has contrived to divide Merrick's version into stanzas, it is, we cannot but pronounce, at once modest and judicious. In the first Psalm it is done only by introducing a single couplet, which accords perfectly with the sense; after which, the whole is divisible into three stanzas of twelve lines each. The new couplet is,

“ But to Virtue's path confin'd,
Spurns the men of sinful mind,
And, possess'd with,” &c.

The second Psalm is divided into stanzas of four lines; and, for that purpose, is augmented only by two couplets, which rather improve than injure the sense, at least in one of the instances. The first addition is in the first stanza, and only expatiates upon the rage and discord of the nations; the second addition appears in the third stanza, and evidently introduces the speech of the heathen with more clearness.

In factious counsels thus they join,
And vaunting brave the pow'r divine;
“ Quick let us each,” &c.

The third Psalm again has only two additional lines; and, in this rational manner, with hardly any perceivable violence to Merrick's poetry, the whole design is effected. We heartily unite with Dr. Munkhouse, whose learned and judicious sermon on the subject we praised in our last number (p. 682) in recommending the version in its present form, and wishing success to an undertaking so useful, as that of introducing it into our churches. We should also recommend to the editor, no longer to confine this splendid edition to the purposes of donation, but to give it the usual chance of being received by the public.

ART. XIII. *Pædotrophia, or the Art of nursing and rearing Children. A Poem, in Three Books, translated from the Latin of Scævole de St. Marthe, with Medical and Historical Notes; with the Life of the Author, from the French of Michel and Nicéron; his Epitaph; his Dedication of this Poem to Henry the Third of France; and the Epigram, written on the Visit he had the Honour to receive from Charles the First of England, when Prince of Wales. By H. W. Tytler, M. D. Translator of Callimachus, &c. 8vo. 224 pp. 6s. Debrett, Piccadilly. 1797.*

THE *Pædotrophia* obtained for the original author so large a portion of reputation, and has been so generally admired, that it will be unnecessary for us to say any thing in commendation of it. It was first translated into English, about the year 1718, by an anonymous writer, and dedicated to Dr. Garth; but this translation is represented by Dr. Tytler, as mean and inelegant. "Several passages," he says, preface, p. 50, "were omitted; in others, particularly in the medical part, the sense is altogether perverted; and the style, except in a few instances, is not only inelegant, but full of low and disgusting phrases." The translation before us, if not highly elegant or poetical, is yet good, and appears to be faithful. Dr. Tytler has enriched it with judicious commentaries, which serve to make it more generally intelligible and entertaining. On the whole, we think the public are indebted to the translator for renewing their acquaintance with an ingenious poem, which, however highly celebrated on the continent, was certainly not so well known, as it deserved to be, in this country. As a specimen of the translation, we shall lay before our readers a quotation from that part of the poem, which describes the temptation of our first parents, by the serpent. We are led to select this part, from some similarity that appears between it, and the beautiful account given of the same event, by Milton, who, without doubt, had read the *Pædotrophia*. As the original is very scarce, we shall give the passage in both languages.

"Nec mora, cærulei forma se callidus anguis
 Dissimulat: non ille ferus qui stridula vibret
 Sibila, tabificoque minax livore tumescat:
 Sed blando sensim irrepens per gramina lapsu,
 Arboris infaustæ ramis fatalibus hæsit
 Arduus, implicito per mille volumina trunco.
 Tum molles aditus, et tempora fraudibus apta
 Legit, et humanis sic demum vocibus insit.

Nam quis te, mulier, tam vanus detinet error,
 Ut quos naturæ dedit indulgentia fructus
 Ipsa tibi invidias demens, vescique recuses?
 Egregium vero imperium, memorandaque jura
 Ille parens, uni cui cuncta accepta refertis,
 Atque tibi, atque tuo concesserit ante marito,
 Si vobis genus omne avium, genus omne ferarum,
 Atque adeo ingentem penitus subjecerit orbem:
 Vos autem rerum dominos subjecerit uni
 Arboris intactæ pomo, nec mandere sit fas.
 Cujus partem imo tantum si admoveris ori
 Protinus obscuram videas vanescere nubem
 Ex oculis, victaque jubar caligine oriri,
 Unde boni atque mali divina scientia vobis
 Prodeat, insignesque novo jam lumine spargat.
 Atque hinc (si nescis) injusti numinis illa:
 Invidia est, dum vos consortes laudis habere
 Abnuit, et pomis ideo præstantibus arceat.
 At tu pone metus, et inania despice jussa
 (Nam potes) erectoque jugum semel excute collo.
 Aspicias ut pronâ demissus ab arbore fœtus
 Se virides inter tibi ramos offerat ultro
 Arridens, tangique tuo desideret ore?
 Carpe age, et oblatis ne respue muneris usum."

" An earthly form he straight resolves to take,
 And hides his cunning in a crested snake;
 Not that ferocious kind, by lake or fen,
 That feeds on poisons in the hollow den;
 Whose hissings, as their livid bodies swell,
 Inform the traveller where dangers dwell:
 But *those* more bright, who, twisting o'er the grass,
 Their harmless lives in wanton gambols pass.
 In such a serpent lurks the foe conceal'd,
 And to the woman wond'rous charms reveal'd.
 Full in her sight he skims along the ground,
 Draws her attention as he plays around;
 Displays, before the sun, each opening fold,
 And floats *redundant* like a wave of gold.
 Him as she follows, with transported eyes,
 Still circling on, the fatal fruit he spies;
 Then from the ground, with spires unfolded, sprung,
 Mounts up the tree, and, 'mid the branches hung,
 The human voice with artful cunning feigns,
 And with these tempting words our mother gains:
 ' What cause, what error, foolish woman, draws
 You from obedience to great Nature's laws?
 Why should you shun this tree you daily meet,
 Or of its fragrant fruit forbear to eat?
 Aspire you not to knowledge it will give?
 To know is not to die, but more to live.

Say, could th' Almighty Sire, by whom was giv'n
 Whatever lies beneath th' expanse of Heav'n,
 Each bird, each beast, each plant, and blooming flow'r,
 To thine alone, and to thy husband's pow'r;
 Deny what grateful earth produc'd for thee,
 Or give the garden, and refuse the tree?
 Strange doctrine this! That you, though form'd divine,
 Though lords of all, must your just rights confine,
 Must be unblest; ev'n in this happy state,
 And to a tree subject your future fate!
 This fruit, once tasted, shall enlarge your will,
 Instruct you to distinguish good from ill,
 Illume your minds with science all divine,
 And make you like the pow'rs of heav'n to shine.
 Its wondrous virtue your great Maker knows,
 But this unjust restriction envy shows;
 The Deity looks down with jealous eye,
 And fears lest you, with him, in knowledge vie.
 Dismiss your terror, scorn the words he spoke,
 And free your necks from this uneasy yoke.
 Behold you not the loaded branches bend,
 Each verdant bough in grateful clusters end?
 The laughing apples, dress'd in flow'r of youth,
 Spring of themselves to your desiring mouth.
 Refuse not then t' accept the fragrant load,
 But pull, and eat, and know, and be a God."

B. i, v. 651, &c.

The poem is preceded by a very long dedication to the Earl of Buchan, in verse; a preface; and a life of Saint Marthe, compiled from the best French authorities. A respectable list of subscribers closes the volume.

There is a French translation of the *Pædotrophia*, written, like many other French translations of poems, in prose; by Abel de Sainte Marthe, a grandson of the author; who says of himself, "J'ai tâché aussi de n'être point inutile au Roi, et à l'Etat, en servant l'un et l'autre depuis cinquante années, dans la profession de la Robe; et consacrant à l'étude des belles lettres les momens qu'un travail fort assidu m'a pu laisser." This was published in 1698, but does not contain any notes or accession of matter. The English translator is superior to the French by the circumstance of writing verse; and, in fact, writes verse better than he writes prose.

BRITISH CATALOGUE.

POETRY.

- ART. 14. *Christ's Hospital, a Poem.* By T. S. Surr. 4to. 2s. 6d.
Longman. 1797.

This effusion does great honour to the author's sensibility and gratitude, while it gives, at the same time, a favourable impression of his talents. There are some good and spirited sentiments, expressed in a style, and with a melody, that are above mediocrity.

- ART. 15. *Elegy to the Rev. William Mason.* 4to. 1s. 6d. Cadell
and Davies.

It is rather surprising, that the death of Mr. Mason has not produced more elegiac tributes of regret and veneration. This is distinguished by no remarkable energy; nor do we see why Cowper, much as we revere and admire him, is entitled to a brighter crown than Thomson, as this bard intimates in his concluding stanza.

- ART. 16. *The War of the Giants.* By an Admirer of Thomas Sternhold and John H. kins; to which is added, a Dialogue between John Bull and one of his Friends, with Notes. 4to. 2s. Johnson. 1797.

This *jeu d'esprit*, though written in metre, is rather political than poetical. There is some humour, but not much; and attempts at wit, which succeed better in the "Dialogue," than in the War of the Giants.

- ART. 17. *The Age of Folly, a Poem.* 4to. Clarke. 1797.

This is a description of the prevailing follies of the time, with a hit at those individuals, who, in the author's opinion, have most distinguished themselves as Folly's votaries. Speaking of the famous trunk of the Irelands, it is said, and not amiss,

"At first, small doses with great ease went down,
But larger boluses half choaked the town."

The description of the dames of Faro, p. 11, is spirited, and, we fear, but too just. The apostrophe to lady authors, at p. 19, is very good; and enough is found on the whole, to justify more than "faint praise."

ART. 18. *An Ode to the Livery of London, on their Petition to his Majesty, for kicking out his worthy Ministers; also an Ode to Sir Joseph Banks, on the Report of his Elevation to the important Dignity of Privy Counsellor; to which is added, a Jeremiad to George Rose, Esq.* By Peter Pindar, Esq. 4to. 2s. 6d. Walker. 1797.

From whatever cause it may happen, it is undeniably true, that this author's publications cease to be received with that curiosity which was directed to his earlier works. We, for our parts, are less fickle than the popular gale, and continue to allow him the praise of a considerable portion both of wit and humour; exclaiming, as we have often done, against the indecencies and ribaldry from which few of his productions are exempt. Peter exhibits a remarkable proof, that the knack of saying bold things, in a quaint manner, is admired and tolerated only for a time.

ART. 19. *A Poem on the Authors of the Baviad and Pursuits of Literature, two late Productions.* Rivingtons. 4to. 2s. 1797.

We should suppose this poem to come from the pen of some author among those who are yet smarting from the lash of one or other of the satirists here reprobated. It commences very inauspiciously:

“Two rhymers from the loins of Envy sprung,
Who spread, with liberal hand, their load of dung.”

This necessarily brings to mind the homely proverb of the Pot and the Kettle; however, to do the author justice, as we proceed, we certainly meet with some easy and elegant lines; and the apostrophe, in particular, which vindicates the cause of the poor emigrant priests, does the highest honour to the writer's sensibility. But if the object of this production be to lessen the impression, or contract the circulation of the Baviad, or of the Pursuits of Literature, it will prove a vain and very inconsiderate undertaking.

ART. 20. *Ode to General Kosciusko.* By H. F. Cary, A. M. Author of an Ode to General Elliot, Sonnets, &c. 4to. 1s. Cadell and Davies. 1797.

A spirited and elegant effusion.

ART. 21. *The Poetical Works of Thomas Gray, consisting of Odes, Miscellanies, &c. &c.—Les Poésies de Mr. Thomas Gray, traduites en François.* Par Mr. D. B. 12mo. 159 pp. Le Boultonier. 1797.

There is, in the structure and polish of Gray's Odes, a degree of refinement and idiomatical precision, which render them, in our apprehension, peculiarly difficult to translate. These difficulties have not, however, appeared sufficient to deter the present translator, with whose initials alone we are favoured, from risking an attempt. The translation is made into that species of prose, which is employed by the author of *Telemachus*, and some writers of romance; and which differs only from poetry by the want of rhyme. This must not, how-

ever, be understood to have resulted from the translator's choice, so much as from the apprehension of failure in the more arduous enterprise of a poetical version. "J'avoue," says Mr. D. B. "que si j'en eusse eu le talent, j'eusse préféré de rendre en beaux vers François, la belle poésie de Gray, plutôt que de la traduire en prose; mais on fait, que les vers ne fussent point de médiocrité." In *one* instance only has verse been attempted; and as our readers may be curious to see the celebrated Epitaph in a Country Church-Yard in a French dress, we shall annex it as a specimen of the translator's talents.

" EPITAPHE.

Ici repose en paix dans le sein de la terre
Des grands, de la Fortune, un jeune homme ignoré;
Dès son humble berceau, par les arts honoré,
A la Melancolie il voua sa carrière.
Doué d'un cœur sensible et d'une âme sincère,
Donnant aux malheureux tout ce qu'il possédoit
Une larme; il obtint tout ce qu'il desiroit
Un ami: car le ciel dans toute sa puissance
Ne pouvoit lui donner plus riche récompense.
Ne scrutons point plus loin, dans la nuit des tombeaux,
Les défauts, les vertus de cette ombre plaintive;
Près de son pere au moins laissons-lui son repos,
Et du grand jour de Dieu l'esperance craintivé."

This version wants unquestionably the tenderness, and expresses not, in all respects, the sentiment of the original; but it is not destitute, on the other hand, of beauties, which (allowance being made for the difficulties of translation) will commend it even to the admirers of Gray. Of the translation at large, we entertain a respectful opinion, and have found it, in general, faithful, without sacrifice of spirit and animation: but, we apprehend, that it will be less warmly received by those, who are acquainted with the exquisite beauties of this elegant poet, than by foreigners, who may want such a guide to the sense of the original.

DRAMATIC.

ART. 22. *The Fatal Sisters; or, the Castle of the Forest: a Dramatic Romance, of Five Acts. With a Variety of Poetic Essays.* By Edmund John Eyre, of the Theatres-Royal, Bath and Bristol; late of Pembroke College, Cambridge; and Author of the *Maid of Normandy; or, Death of the Queen of France, a Tragedy;—Consequences; or, the School for Prejudice, a Comedy;—the Dreamer awake; or, Pugilist match'd, &c. &c. &c.* 8vo. 142 pp. 4s. Longman. 1797.

The volume before us is ushered into the world, under the most flattering circumstances of princely patronage, and a respectable subscription. We cannot, however, conceal our apprehensions, that the author will be less successful in his suit to the critics. Mr. Eyre is not destitute of talents, but his powers are neither sufficiently energetic, nor his taste sufficiently correct, to succeed in compositions which require an equal exercise of genius and judgment. His drama has

merit; but his Muse is ever in pursuit of some witty antithesis in the burlesque character of Francisco, and some laboured blunder in that of O'Leary. His smaller pieces are much below the standard of true poetry; they want that chaste imagery which delights the fancy, and that delicate expression which fascinates the heart. A digression to the memory of the author's father, will serve as a specimen of his talents for this species of writing; and we are much mistaken, if the reader will not find more gratitude than poetry, in this tribute of filial respect.

“ My Muse, now lost in melancholy gloom,
 Would pay one tribute o'er a Father's tomb,
 Pencil, with filial touch, his honour'd name,
 And give his mem'ry to immortal fame.
 Zealous in all the duties that he teach'd,
 He knew the art to practice what he preach'd;
 Unspoil'd by sophistry, by av'rice untain'd,
 The friend, the father, of his parish reign'd;
 Mis'ry, unnotic'd, ne'er approach'd his door—
 He made himself the guardian of the poor!
 Nobly descended, yet no pride had he:
 Virtue, he thought, was true nobility.
 Exulting Genius must with truth declare,
 That grateful Science own'd his fost'ring care—
 Peace to his shade, till Heav'n's great morning springs,
 Then wake to joys before the King of Kings!” P. 128.

We cannot, upon the whole, assign to these poems any rank which would command respect, or reward ambition: Mr. Eyre has assigned for his writing the double motives of *fame* and *hunger*, “fama et fames:” the latter, however, is very rarely appeased by any fruits of Parnassus, especially such as can be gathered in the dreary region of *Moderate Poetry*.

ART. 23. *The Honest Thieves: a Farce. In Two Acts. Altered from the Committee. By J. Knight. First acted, at the Theatre Royal, Covent-Garden, May 3, 1797. 12mo. 47 pp. Cawthorne. 1797.*

The humour of this piece consists chiefly in the blunders of honest Teague, which are abundantly numerous, and sufficiently laughable. When *he* is off the stage, there is little to be found but insipidity.

NOVELS.

ART. 24. *The Beggar Girl and her Benefactors. In Seven Volumes. By Mrs. Bennett, Author of Welch Heirefs, &c. &c. 12mo. 1l. 4s. 6d. Lane. 1797.*

The Beggar Girl has excited a considerable share of attention among readers of a certain class; but to us it appears a work distinguished by no great force of invention, or novelty of incident. The three first volumes are best written, and most interesting; but the heroine, like

like other heroines, is exposed to various "hair-breadth scapes," difficulties, and dangers, from all which she is delivered in the *usual* way. The catastrophe also is much like other catastrophes. The Beggar Girl is ultimately discovered to her parents, by a mark in some part of her person, and proves to be the daughter of the gentleman who first discovered and protected her. - Why the author should be induced to protract the work to so *outrageous* a length, we cannot imagine, unless the popularity of Mad. d'Arblay's works might operate as an incentive to pursue a similar plan. The book is dedicated to the Dutchess of York, in a strain of eulogium, no less animated than just; and, we doubt not, that it will be sufficiently encouraged by the public, to justify the author's perseverance in a branch of literature, to which her talents are certainly well suited.

ART. 25. *The Children of the Abbey, a Tale, in Four Volumes.* By Regina Maria Roche. 16s. Lane. 1797.

This is a very entertaining and well-written production, and one which we can safely recommend to our female readers, with the single exception, that the character of Adela, though very well drawn, is somewhat too romantic. Yet, by many readers, this will, perhaps, be thought the very essence of its merit, and the best part of our commendation.

ART. 26. *The Little Family, written for the Amusement and Instruction of young Persons.* By Charlotte Sanders. Two Volumes. 5s. Dilly. 1797.

We have been very much pleased with these little volumes; they are conceived and written with much good sense and spirit, and will make a proper and useful present to those for whose benefit the work was written.

ART. 27. *Henry Somerville, a Tale.* By the Author of *Harlebourne Castle.* Two Volumes. 6s. Bell. 1797.

This also is an entertaining and well-written novel. The character of Henry is well supported, and the incidents are ingeniously contrived, which finally unite him to his mistress.

MEDICINE.

ART. 28. *An Essay concerning the outward and salutary Application of Oils on the Human Body.* By the Rev. William Martin Trinder, M. D. 8vo. 31 pp. 1s. T. N. Longman, Paternoster-Row.

This is an attempt to introduce the use of oil, and other unctuous applications to the skin. It was the practice of the ancients, particularly the Greeks and Romans, to anoint their bodies after using the baths, and the Athletæ rubbed ceromata, oil thickened with wax, and mixed with agglutinating and aromatic substances, over their bodies, prior to their entering on the arena. The intention was, probably, to prevent

prevent inordinate perspiration, and, consequently, too quick an exhaustion of their strength. That it had this effect, and contributed to invigorate the combatants, we have no doubt; and that it may be salutary, under certain circumstances, even in these more northern climates, is also very probable. "After hard labour," the author says, "or excessive fatigue, the outward use of oil is wonderfully restorative and refreshing: this is not only testified by the practice of the ancient Athletæ, but by some mowers at Hendon, this summer, who, before the application, were nearly exhausted by excessive labour at task-work, but afterwards followed it up with ease and pleasure. Oily applications, with friction, the author thinks might be serviceable in some kinds of palsy, in cold phlegmatic habits, in general debility, &c. The author strongly recommends the union of the medical with the clerical character. If clergymen who reside in the country, would apply to the study of physic, they might be the instruments of much good to their parishioners, and, at the same time, ameliorate their own conditions. The author appears to write with zeal, and has collected much ingenious matter on the subject. It may perhaps forward the views of the author, to add, that he has adopted the practice he recommends, and is both the minister and physician to his parishioners.

ART. 29. *A short Address to the Professors of Surgery, throughout his Majesty's Dominions, on the Bill lately brought into Parliament, for erecting the Corporation of Surgeons, in London, into a College. By a Member of the Corporation.* 8vo. 29 pp. 1s. Sewel, Cornhill. 1797.

This is a candid examination of the principal arguments urged against the bill in question; and the author appears to have cleared the promoters of it from the imputation of endeavouring to obtain, for themselves, any additional powers, or of abridging the privileges of their brethren: as the President, Vice-Presidents, Censors, and Counsellors, of the intended College, were to have been confined to the same powers now enjoyed by the Master, Wardens, and Court of Assistants of the company. No valid reason seems, however, to be given, why the number of governors or officers of the College should be limited to twenty-one instead of twenty-four, stated to be the number of the officers of the company, as the surgeons belonging to the company are much more numerous than they were in the year 1745, when they separated from the Barbers' Company, and their present constitution was formed. In vindicating the sale of the Hall, and the purchase of the house in Lincoln's-inn-Fields, which has been censured as illegal, and highly injurious to the company, the author omits the principal reasons for adopting that method; which was, as we are informed, the decayed state of the Hall, and the large sum of money that would have been required to put it into substantial repair, which, the building being only held on lease, and charged with a high ground-rent, would have made it extremely expensive to the company for the remainder of the term. Their present building, on the contrary, being a freehold, and the taxes very moderate, compared to what they paid in the Old Bailey, the exchange will be found to be highly

highly advantageous. We hope, that on considering these arguments, no opposition will be made, by the members of the corporation, to the introduction of a bill, similar to that which has been lost, at some future time; that the company may be placed in that state of security and dignity which they so justly merit.

ART. 30. *Observations upon the Venereal Disease; with some Remarks on Barrenness, Impotence, and certain Disorders incident to either Sex.* By Martin Bree, Surgeon. 8vo. 2s.

An elaborate advertisement, to invite persons afflicted with the disorders mentioned; but not containing a single observation from which the learned or unlearned reader may collect any useful information.

DIVINITY.

ART. 31. *A Layman's Protest against the prophane Blasphemy, false Charges, and illiberal Invektive, of Thomas Paine, Author of a Book, entitled "The Age of Reason, Part I and II; being an Investigation of true and fabulous Theology."* By J. Padman, Jun. 8vo. 241 pp. 3s. Symonds. 1797.

We have been so often called upon to peruse the answerers of Paine, that it was not without some reluctance that we opened "The Layman's Protest." We were, however, agreeably disappointed in finding, that the layman had made but very little use of the arguments employed by his predecessors in the same cause; and that he discovered a knowledge of his subject, and talents for defending it, which merit the most respectful notice. As the most material objections advanced by Paine, have been ably and repeatedly refuted, we shall present our readers with a specimen of Mr. Padman's mode of confutation, from the miscellaneous part of his reply.

"Every animal in the creation (says Mr. Paine, in a tone of grumbling dissatisfaction) every animal in the creation, excels us in something." True, great naturalist! your assertion is incontrovertible.—But what does it tend to? You seem to be upon the look-out for a better body, and a more convenient form; but you have mistaken your road; the question to such a seeker is not, Whether every animal in the creation excels us in something, but whether any one animal in the creation excels us in every thing. If Mr. Paine can but bring substantial proof, that any one animal has an advantage or superiority over mankind, upon a general comparison, he will of course be justifiable in his longings after a "better body, and more convenient form;" but till he has done this, we are justifiable in considering his envying the "winged insect, the fish, the snail, and the spider," as one of the most mean, grovelling, and contemptible passions, that ever found a place in the human bosom. These animals are doubtless most admirably provided with every thing necessary, or even expedient, for that state of existence in which they are placed: and can our author say less for his own species? How happens it that he, who, a little while ago, brought a charge against the Christian, of "reproach and ingratitude,"

itude," should now be detected quarrelling with his Maker, for neglecting to give him the qualifications of a snail and a spider? How happens it, that he who but just now charged the christian with undervaluing the blessings of life, and despising the gift of reason, should now lay himself open to both of these charges, by decrying that wonderful microcosm—the anatomical construction of an human being; and with presuming effrontery, daring (within the omnipresence of his Creator) to breathe a half-stifed wish, that, instead of a human form, he had bestowed upon him that of a reptile? Mr. Paine may perhaps pretend, that his words have no reference to the gift of reason; and that, therefore, he is not chargeable with despising it: but we cannot admit of the distinction. It is evident, that the gift of perfect reason is only bestowed upon creatures bearing the human form; we have, therefore, no right to separate these two ideas in our mind, nor to require of the Creator to annex reason to any deviation from the human figure. He, therefore, who (with Mr. Paine) despises the human form, cannot avoid the charge of despising that gift of reason which it has pleased the Creator to annex to it." P. 174.

From this quotation it will appear, that the Layman's Protest is a work of ability. The writer pretends only to animadvert on those assertions of his opponent, which the Bishop of Llandaff has left unnoticed. He has executed, in our opinion, with complete success, the commission of that "under-officer, who (to use his own words, in his Introduction) when his commander has routed the army of an enemy, pursues, and makes prisoners of the straggling fugitives."

ART. 32. *Sermons, preached in the Parish Church of John, Manchester, on the following Subjects: Fast-Day, Lent, Easter-Day, Ascension-Day, the Lord Jesus Christ the great Householder, putting away Evil the great Essential of Religion, Christian Perfection, or the Duty of doing what he can. By the Rev. J. Clowes, M. A. Rector of the said Church, and late Fellow of Trinity College, Cambridge. Vol. II. 8vo. 257 pp. Rivingtons. 1796.*

This small volume of sermons affords a very creditable specimen of the talents and piety of their author. The parable of the Householder is discussed very much at large. Seventeen sermons are employed in tracing and applying its religious moral, to the condition of mankind under the Christian dispensation. Notwithstanding a tendency to mysticism which occasionally discovers itself, the subject is managed, in many respects, with great ingenuity; and gives rise to observations of the highest practical importance. We shall present our readers with a specimen of the author's style and manner, from his sermon upon the duties of the *Spiritual Husbandman*.

"A most poisonous and destructive persuasion is, at this day, prevalent in the Christian church, which would lead men to believe, that things are going well with them in the way of salvation, although they never in any way exert the powers which God giveth them to promote their salvation. How many, for instance, do we see easy and unconcerned about their spiritual state, who yet are living in the daily neglect of the abilities they possess to improve that state! With faci-

ties to read the word of God, they never read it. With faculties to comprehend the eternal truth, they never comprehend it. With faculties to practise the precepts of revealed purity, sanctity, and wisdom, they never practise them. With faculties thus to attain to the pure love of God and of their neighbour, and to live separate from sin, and to be born again and *become the sons of God*, they are strangers to all these blessings, and live at an infinite distance from the privileges which the Father of Mercies intended them by the gift of those faculties. And yet, notwithstanding all this total annihilation of the powers of salvation entrusted to them, they are blind enough to imagine, that they are still in the way to bliss, especially if, in the mean while, they can repeat a creed, or utter the sound of a prayer, or plead, in behalf of their negligence, the blood and the merits of the Redeemer. But can any imagination be more delusive? Can any be more groundless? For what is salvation, and what is eternal happiness, but an effect of our reception and cultivation of the word of God in our hearts and lives? Can man be saved and made happy without the word of God? And can the word of God save him and make him happy, unless it be implanted and become fruitful in him? And can it be implanted and become fruitful in him, without some exertion on his part of the ability which God giveth him for that purpose? Let the lot of that slothful servant, who *hid his Lord's pound in a napkin*, determine these questions." P. 105.

The other discourses are executed on the same model; a terseness of language pervades the whole volume, which gives to many of the observations the air of aphorisms. If, however, we should be compelled to dispute, in any degree, the purity of the author's style, or the correctness of his taste, we must yet concede to him all the praise that belongs to a mind devoutly affected, and studious of kindling an equal flame of devotion in the breast of others.

ART. 33. *The Nature and true Causes of Atheism, pointed out in a Discourse delivered at the Chapel in Lewin's-Mead, Bristol. To which are added, Remarks on a Work, entitled, Origine de tous les cultes, ou Religion universelle; par Dupuis, Citoyen François. By John Prior Estlin. 8vo. 85 pp. 2s. Johnson. 1797.*

The confusion which enters into the views of those who arrive at Atheistical conclusions, is very well pointed out in this Discourse. "They sometimes argue," says Mr. Estlin, "in such a manner (and they are necessarily driven to it) as a person would do, who should say that the house made the builder: sometimes, that the bricks, stones, and mortar, made the house; at other times, that it made itself; and at other times, that the *operation or act of building* was the builder." P. 12.

"Every object around us suggest *three* ideas to the mind;—an *effect*, *agency*, and an *agent*. They who deny the existence of the *agent*, must confound him, either with the *operation* or with the *effect*; and yet they would not confound the *builder* of the house with the *act of building*, or the *house itself*; nor is it probable that they would say, that the *printer or binder*, the *printing or binding*, or the *book itself*, was the *author of the composition*. Though they would guard against
these

these absurdities, because they would be immediately seen and felt by all; yet, my friends, they who deny *the existence of God*, assert much greater absurdities; for surely there is more of the effect of design in the *universe*, than in any *human composition*. It has been usual to speak of, *the works of art*; and some, by a bold figure, have addressed Art, as a *person*; and yet no one ever thought of substituting *art for man*; although many (and I fear it has been one great cause of atheism) have, with as little reason, substituted *nature for God*." P. 13.

Having subverted the false reasonings of speculative Atheism, the writer presses the importance of belief, against the practical effects of infidelity. The grounds of Mr. Estlin's defence, are principles common to all believers in a revelation; and, therefore, the Discourse may be read with satisfaction, by those who have not embraced Christianity, in what this writer calls its "purest," by which we presume he means, that which its professors call, its *Unitarian* "form."

ART. 34. *Select Essays on Scriptural Subjects, viz. 1. An Enquiry into the Nature of our Lord's Prophetic Office; 2. On the Office of the Holy Spirit; 3. On the Nature and Design of the Gospel Ministry; 4. On Fasting; 5. Reflections on the Human Nature of Christ.* By N. Meredith. 8vo. 185 pp. 2s. 6d. Matthews. 1796.

These Essays are written in familiar language, and express the sentiments of a mind piously affected, upon subjects of great importance. The reader will judge for himself how far the statements accord with his own feelings and views. The writer appears to aim at practical utility; and his Essays are, therefore, entitled to a candid perusal.

ART. 35. *The true Knowledge of God and Man; of the great Sabbath on Earth; and of the Restoration of all Things; with some essential Remarks on the Duty we owe to our Creator.* 8vo. 182 pp. No. 2, Walbrook; and all the Booksellers in the World, 1797.

A tissue of the wildest theological conceits, that ever occupied the brain of any enthusiast.

POLITICS.

ART. 36. *An Address to the County of Kent, on their Petition to the King for removing, from the Councils of his Majesty, his present Ministers, and for adopting proper Means to procure a speedy and an happy Peace. Together with a Postscript, concerning the Treaty between the Emperor of Germany and France, and concerning our domestic Situation in Time to come.* By Lord Rokeby. 8vo. 83 pp. 1s. Debrett. 1797.

We can hardly refuse the credit of *sincerity*, to "the effusions of an old man, earnestly desiring to contribute, what may, perhaps, be almost his *last* endeavours for the welfare and safety of his country." But a man may be very sincere, and yet not equally judicious or well-informed. Whether this be the case of Lord Rokeby, may, perhaps, appear from a short examination of his pamphlet.

His

His Lordship stigmatizes the present war as *unnecessary*; but *how* it could have been avoided, like many other such censurers, he does not condescend to inform us. He declaims strenuously against "corruption, continental wars, and funding;" and he would avert the evils which these causes threaten to bring upon us, by dismissing the present ministers, making peace *immediately*, and reforming parliament some time hence. Still we are not told, where ministers more able or trusty are to be found, nor *how* the enemy is to be coaxed into a peace by any ministers whatever. Again, therefore, his Lordship's advice is useless. For he tells us, that there *is* a remedy for our ills; but carefully forbears to tell how or where, we may obtain it. He says also, that "the 13 colonies of America, were *most faithfully and affectionately attached to their mother country.*" This is certainly a piece of *news*, whatever else it may be. Of the same kind is the following intelligence respecting Ireland: "It is hardly more than two years, since a most zealous loyalty, a *perfect* content and satisfaction, and an earnest desire to assist England against our enemies, obtained with the *whole body of inhabitants* throughout that kingdom." (p. 21) Hence it *must* be concluded, that the society of *United Irishmen*, are not inhabitants of Ireland. This is *Irish news* indeed! Among some formidable *suppositions* at p. 25, we find this: "Suppose the fleets of France, Spain, and Holland, all united and collected in the harbours most convenient to conduct and support an attack upon our country." We shall endeavour to comfort his Lordship by a different supposition: suppose the fleets of France, Spain, and Holland, should venture out of their respective ports; and leaving 20 ships of the line in the hands of British sailors, should return as hastily as they could, and remained blocked up, with scarcely the possibility of effecting a junction:—would not his Lordship exult in these successful exertions of his countrymen? and would he not give *some credit* to a ministry, which had so happily arranged our naval force?

The Postscript, which is nearly twice as large as the Address, does little else than reiterate the contents of the latter. It specifies, indeed, the *particular mode of reform* approved of by his Lordship; namely, to double the members for counties, and to give every person, possessing a fee-simple of 20l. a year, a concurrent right of voting, in the boroughs within each county; elections being also *annual*. The last suggestion, by way of *apex*, to his Lordship's schemes, is, "that every person, desirous of peace with the French, should wear a *symbol* of his desire, by some *olive-coloured mark* on any part of his dress: and thus, if the nation should be unanimous, the sense of it must undeniably be understood, and produce its due effect.—Such is the *wisdom*, by which "our country is to be saved and preserved!" pp. 80, 81.

ART. 37. *A Speech, delivered by J. C. Curwen, Esq. M.P. to a numerous Meeting of the Freemen and Inhabitants of the City of Carlisle, on the 26th of June last, convened for the Purpose of petitioning his Majesty to dismiss his present Ministers.* 12mo. 23 pp. 6d. Mitchell, Carlisle; Johnson, London. 1797.

If a school-boy, of tolerable parts, being required to write a declamation, upon the subject of *corrupt parliaments and wicked ministers*, were to bring to his master a performance as trite in its topics, coarse and

and vulgar in its invectives, and dull in its composition, as this *Speech*; we think the lad would be very fortunate, if, instead of bearing away some mark of honour, he should escape some marks of another kind.

ART. 38. *An Essay on the English National Credit: or, an Attempt to remove the Apprehensions of those who have Money in the English Funds.* By C. L. A. Patje, President of the Board of Commerce and Finance, at Hanover. Translated by Mr. Herbert Marsh, of Leipsig. 8vo. 39 pp. 1s. London: printed for R. Marsh. 1797.

It is here shown, that a flourishing company, like a rich individual, may, at certain times, find it impossible to make its payments in cash: that the debt of the Bank, is not the debt of the state; and that as our commerce has encreased with greater celerity than our taxes, no doubt can be entertained of the ability of the nation to support with the total charge of the interest, the loans of the present war; and, in the next peace, that the 3 per cents. will, probably, be at 70l. or 75l. The amount of the sinking fund considered, this seems to us below the truth.

This piece was originally published, to remove the apprehensions of those Hanoverians, who have money in the English funds, immediately after the stoppage of the issue of coin from the Bank. It is clearly written, and so as to be level to the comprehension of the class of people, to whom it is designed to be useful. Yet, by the manner in which the president has restricted himself to that level, it is clearly to be discerned, that he has a profound knowledge of this branch of political economy.

The style of Mr. Marsh's translation, is that of the subject, in which his preface shows him to be well versed.

ART. 39. *New circulating Medium; being an Examination of the Solidity of Paper-Currency, and its Effects on the Country at this Crisis.* 8vo. 24 pp. 6d. Johnson. 1797.

In the beginning of this tract, the author personates a friend to the existing government of the country; at the end, he drops the mask, by affirming the subject to be "worthy the discussion of an assembled people," and to that discussion he leaves it.

The title teaches us to expect strictures on some new circulating paper; but in every argument, the writer only attacks the credit of bank notes. His abstract reasons against the credit of paper in general, deserve little notice. In what he gives, as a history of the increase of bank paper, he affirms paper money to "be created for the service of the minister, and that it may be multiplied to any extent," during war. In this, he says, its danger consists; by which he means to suggest, that such an increase has taken place during this war. We see in the Report of the Lord's Committee of Secresy (p. 175, 6, 7) the falsehood of this assertion. During the first year of the last peace, the average of the notes in circulation, a little exceeded $6\frac{1}{2}$ millions; the increase to that amount took place in peace, and not in war. At the end of February, 1793, their amount was 11,451,180l. It was greatly reduced in 1796; and on the last of December, was 9,204,500l. only; and on February 11, 1797, 9,431,550l.

ART. 40. *Observations on the National Debt, and an Inquiry into its real Connection with the general Prosperity.* 8vo. 22 pp. 6d. March, Norwich; Jordan, London. 1797.

This tract contains a repetition of some old truths, and old errors. Among the former, is to be placed what is here said of borrowing capital from foreigners, to support our wars, that our own may be continued in commerce, the profit whereon exceeds the interest paid to foreigners. But the author has failed to demonstrate it to be the interest of public creditors, to concur in that first step to a revolution, which is called a *reform* in the commons' house. If the lower part of the community, should obtain any degree of weight thereby, which is the bait to seduce them to clamour for it, they will employ it at the return of peace, to have the sinking fund, now beginning to be very efficient, taken for the current services; and other taxes, equal in amount, repealed. Thus, that measure, if they concur in it, must terminate in their ruin.

ART. 41. *An Abstract of some important Parts of a Bill, now depending in Parliament, entitled, "A Bill for the better Support and Maintenance of the Poor;" with some Practical Observations on the Effects that will probably be experienced in many Parishes, particularly those that are large and populous, if the said Bill is passed into a Law. Prepared by a Committee of the Joint-Vestry of the United Parishes of St. Giles in the Fields, and St. George, Bloomsbury, and printed by Order of the said Vestry.* 8vo. 55 pp. 1s. Stockdale. 1797.

These observations are made with great force, with temper and moderation, and with much practical knowledge of the subject. They seem to prove incontestably, that the poor-bill in question, had it passed into an act, whatever it might do for small country parishes or districts, would have proved highly detrimental to very large and populous places. The management of the poor, and the application of the poor-rate, in the united parishes of St. Giles in the Fields, and St. George, Bloomsbury, appear to be excellently well conducted, by a most respectable joint-vestry of those parishes, established and strengthened by two acts of Parliament, 3 G. ii. c. 19, and 14 G. iii. c. 62. The eminently good success by which these acts have been attended, suggest to us the expediency of obtaining a distinct act of parliament for the management of the poor in each *very* populous town or parish, with the consent of their respective inhabitants. The peculiar circumstances of such places are so widely different, that a single act could hardly provide for them all; and the expence of a distinct act for each would scarcely be equal, in such places, to one month's ordinary poor-rate. Of course, these acts would extend only to their internal management, and would leave their concerns with the rest of the kingdom, on the general footing. At any rate, we are perfectly convinced that any new set of poor-laws, which might suit a little rural district, would be very improper for most of the parishes in London, and other very populous places.

AGRICULTURE.

ART. 42. *First Report from the Committee on Waste Lands, &c. ordered to be printed, 27th April, 1797. 8vo. 32 pp. 1s. Stockdale. 1797.*

This report states, "I. The progress that has hitherto been made in the inclosing of land by private acts, in so far as the same can be ascertained. II. The extent of land remaining uninclosed, and the means which are likely to be the most effectual for the speedy inclosure thereof." The first inclosure act, according to the modern system, was in the year 1709-10; the whole number of such acts to the year 1796, inclusive, is 1776; the total number of acres inclosed, is *calculated* at 2,837,076.

Under the 2nd head of this report, "it is supposed, that England alone contains about 46,000,000 of acres; of which, about 7,800,000 acres, remain waste, in common, or uncultivated."—"On the supposition, indeed, that 50,000 acres are annually inclosed under the present system, if there are 10,000,000 of acres uninclosed, it would require 200 years before the whole is accomplished."

The committee then "proceed briefly to state the means which have occurred to them for removing so great an obstacle to improvement." First it is proposed, "To pass a law, permitting persons, *unanimously consenting* to an inclosure, to divide their common property, by agreement among themselves, and to remove all legal disabilities." Secondly, if parties are not unanimous, commissioners to be nominated either by the Lord Chancellor, judge of assize, grand jury, at quarter-sessions; or else, by the parties interested. It is well known, that a bill, for a general inclosure, in cases of *unanimous consent*, passed the Commons, and was rejected by the Lords; and that the other bill, proposed by the committee, was abandoned.

The conclusion drawn from the report, is, that "every means ought to be taken, for adding, without delay, from at least 150,000, to perhaps 300,000 acres, to the land now in cultivation; as the only effectual means of preventing that importation of corn, and disadvantages therefrom, by which this country has already so deeply suffered." "But if the views of the legislature should extend still further, and if the necessary measures are taken for improving the territory, now in a state of defective cultivation, as well as cultivating the lands which still remain in a waste, and unproductive state, this country might draw as much wealth from exporting the surplus produce of its soil, as from any branch of its commerce, however lucrative; and thence would arise a source of riches, not depending upon the *caprice*, but arising from the *necessities* of other nations."

The propriety of a general inclosure bill, is then strongly urged, from the necessity of finding employment for our disbanded soldiers, at the return of peace.

The appendix A, states, from Smith's tracts on the corn-trade, that for 19 years, ending in 1765, Great Britain gained by its corn-trade, at the rate of 651,000*l.* per annum; and lost, for 20 years, ending in 1797, per annum, 427,500*l.*

Some other important statements are made, which highly deserve the attention of the kingdom in general. These we shall notice further in a future article upon Mr. Howlett's Observations on this Report.

ART. 43. *An Essay on the Use of mixed and compressed Cattle-Fodder, for feeding and fattening Horses, Oxen, Cows, Sheep, Hogs or Pigs, particularly adapted for young Stock, and for Horses or Cattle on Ship-board, in Camps, or in Garrisons, &c. To which are added, Tables for calculating the Quantity of Hay, Corn, and Fodder, necessary for any Number of Horses, or other Cattle, from One Day, to any length of Time. With some general Directions and Hints for increasing the Quantity of Cattle-herbage, and preserving the same throughout the Kingdom. And Directions for pressing and packing of Hay, when intended for foreign Service: with an improved Method of binding Hay, when intended for distant Carriage, and particularly for the better Supply of the London Markets, &c. By S. Lawson, No. 9, Tower-Dock, and No. 354, Rotherhithe-Street, London, who prepares the Fodder, &c. 8vo. 88 pp. 2s. 6d. Richardson, and Debrett. 1797.*

The scheme here offered to the public, of cutting, mixing, compressing, and impregnating, all kinds of fodder for cattle, appears likely to be successful, and deserves the attention of persons engaged in husbandry. When the author makes another book (or advertisement) we advise him to exercise strenuously his powers of *compression* upon the matter of it; by which a saving to the purchaser might be effected, of a shilling in eighteen-pence, that is, more than 66 per cent.

MISCELLANIES.

ART. 44. *Plain Facts, respectfully submitted to the Consideration of the Archbishops and Bishops of the Church of England, on the present State of the inferior Clergy; with occasional Reflections on the late Curates' Act: interspersed with Observations, tending to restore the Credit of Religion, and suggesting Means of conferring Dignity on the Profession. By the Author of the Curates' Act examined. 58 pp. 1s. 6d. Allen and West. 1796.*

The character which this writer gives of the Curate's Act, has our sincere concurrence: "that it is a measure, at the same time temperate, calm, and rational; and, when steadily and firmly exercised, there can be little doubt of its producing the happiest effect." The state of the curates called for it with the most urgent necessity. Regard them as a body, they are educated to feel the bitterness of indigence, more than any other class in the state: and that indigence brings to them additional calamity; it banishes them from the only society they can enjoy. Their unfortunate situation, also endangers that of their richer brethren; and particularly at this eventful period. Poverty, joined with respectable pretensions, is too often regarded with more contempt than commiseration; and that sentiment, when attached to the lower members of any order, generally ascends by degrees

grees until it has reached the top. Besides, when the beneficiary glaringly under-rates the value of the duties he has to perform, what arguments can he, or those in his interest, adduce, to prove his own services not overpaid, which this act does not appear to refute? Nor is the public less interested in doing away, to a certain degree, this disparity. Whatever weakens the respect due to the officiating ministers of religion, weakens its influence, and strongly tends to throw back society towards barbarism.

The Bishops seem to be engaged, by every consideration, to give this act a temperate but full effect, with all convenient dispatch. Perhaps it might have been expected, that movements to this end might have been, before this time, more generally visible. The vigour and wisdom of the Bishops of London and Rochester, we are here informed, have been honourably distinguished by the zeal with which they have forwarded this excellent measure: but we hope that this respectable advocate of the curates, has been only surpris'd into a belief, that any of our reverend diocesans would withhold the benefit of the act from them, "because they themselves *would think it hard* to be compelled to augment the stipends of their curates."

Our approbation of this tract, although it extends far, is not universal. To what the author has said on the mode of determining salaries under the new act, and on vesting, in the commissioners of the land-tax, the nomination of the livings in the king's gift, under 20l. a year in the books, and those of the bishops, we perceive objections, which appear to us very strong.

ART. 45. *Observations on the late Act for augmenting the Salaries of Curates; in Four Letters to a Friend. By Eusebius, Vicar of Lilliput.* 8vo. 33 pp. 1s. 6d. Cadell and Davies. 1797.

No law can easily be made, which, in its execution, might not produce great and general misery, if we were to suppose a total want of wisdom and principle in the executors of it. Any law may, therefore, be attacked, by a person who has skill enough to invent one of the grossest abuses of it, legally possible, but utterly improbable ever to be attempted; and, who will then argue on such abuse, as that which must generally affect one whole class of men standing within the operation of the law. It is thus that the present writer has attacked the statute law, called the Curates' Act. The case he has supposed is that of a clergyman of great merit, possessing only 100l. a year in the church, disabled by age or infirmity from officiating himself, and compelled to allow his curate 60, 70, or 80l. out of that income. Thus the incumbent must be contented with less than 30l. a year: and this extravagantly exaggerated case, he represents as a thing which will frequently occur (p. 7). We take this up in the words of the Bishop of Rochester: "No such absurdity is to be found in the spirit or the letter of the act;" for the utmost salary the Bishop can appoint, is 75l. a year; the lowest remains at what it has been fixed during the greatest part of this century, 20l. a year; which sum (or, at most, with the addition of 5l.) would be all the *requisition* which would be probably made on the respectable and ancient incumbent whose situation is here stated.

But,

But, in the course of his letters, this writer affirms, that such hardships actually exist; that he knows a vicar, whose parish seldom produces 80l. a year, who has received an order to pay his curate 60l. per annum: "and he himself, it seems, at an advanced age, is to subsist on the remainder." On this we observe, we have here only the testimony of an anonymous writer, declaring that an anonymous plaintiff brings an incredible charge against an anonymous defendant. In its present state, therefore, it is impossible to refute the statement; and, for its truth, it rests merely upon its own internal evidence, which is greatly against it. Much censure is endeavoured to be conveyed, in general terms, against the bench of Bishops; and the letter-writer has not forgotten the ordinary receipt, to screen it from attack on one side. Knowing that universal censures make little impression, he promises, at a future period, to make a few exceptions. That the style of this tract is easy and good, we are not inclined to deny.

ART. 46. *The Life of M. Zimmerman, Counsellor of State, and Chief Physician to the King of England at Hanover, Knight of the Order of Wladimir, and Member of several Academies. Translated from the French of S. A. D. Tissot, M. D. F. R. S. Lond. &c. &c.* 8vo. 2s. 6d. Vernor and Hood. 1797.

This is another translation of a work, which we noticed with commendation in our number for November last; and we take this opportunity of correcting an error into which we had inadvertently fallen. The Zimmerman reprobated by Professor Robison, as a disciple of the sect of the Illuminati, was a distinct person from the Zimmerman, who, in this publication, has received the warm, and well-merited eulogium of a friend. The character of this author was, in all points, respectable; and he was one of the first who exposed the *Illuminati**.

ART. 47. *Literary Fund. An Account of the Institution of the Society for the Establishment of a Literary Fund: Constitutions of the Society: alterable only at the Desire of a General Meeting: Transactions of the Committee in the Application of Subscriptions: a List of Subscribers & Cash Account of the Fund: and Poems on Anniversaries, &c.* 8vo. 74 pp. Printed, by Order of the Society, by John Nichols, one of their Registers, in November, 1797.

The connection of this institution with literature, as well as the great benevolence of its design, and the important acts of humanity which we know it to have performed, induce us to deviate from a general rule, in noticing again its annual publication†. We see, with much satisfaction, in the list here printed, a considerable and respect-

* This article was prepared for our Review for December, and actually alluded to in our answer to our correspondent E. T. It was not discovered, till too late to rectify the error, that the printer, in making up the last sheet, had omitted it.

† An account of the institution is in our sixth volume, p. 681.

able accession of subscribers; besides the establishment of a permanent fund, as a supply for extraordinary occasions. This publication contains three new poems on the subject of the institution; one by the elder Captain Morris; the second by W. T. Fitzgerald, Esq.; the third by the translator of Horace, Mr. W. Boscawen, whose Muse had before exerted herself with success, in behalf of this society, on several occasions.

ART. 48. *L'Art de parler et d'écrire correctement la langue françoise, ou, nouvelle Grammaire raisonnée de cette langue, à l'usage des étrangers qui désirent d'en connoître à fond les principes et le génie, par M. L'Abbé de Levizac.* 8vo. 308 pp. 4s. Dulau and Co. No. 107, Wardour-Street. 1797.

Such a French grammar has long been wanting, as might facilitate to foreigners, the acquisition of a language, which, while it is the most extensively cultivated, is, at the same time, unquestionably one of the most difficult of the European idioms. The grammar of Restaut, has now become deficient in points of present usage; that of Wailly, is defective in arrangement. The common grammars for teaching French, in this country, abound with faults, and many candidates have lately aspired to remedy the deficiency. Among these, with strong pretensions to notice, appears the Abbé Levizac. His grammar has the advantage not only of perspicuity and precision, but likewise of a very natural and easy method. The definitions are just, the principles evident, and the reasonings simple. Unencumbered by a number of unmeaning terms, it is suited alike to all capacities. Most of the difficulties by which foreigners find themselves chiefly embarrassed, are fully discussed and elucidated in it, the actual practice is distinctly marked, and the French language treated according to its own genius. The nine first chapters, in which the different species of words are examined, are developed with no ordinary share of neatness and method. These nine chapters are, indeed, common to all other grammars, but the three last, which are only found in this of the Abbé de Levizac, give it an undoubted superiority over the rest. The X, which has for its title, *la construction, les figures, et les disconvenances, grammaticales*, presents to view results which are but little known, though they highly deserve to be more so. In the XI, the author treats of *Gallicisms*, of which he investigates the different sources, showing likewise, their effects on the style of Molière, Sévigné, Lafontaine, Gresset, Pascal and Voltaire. The XII chapter, points out the application of the principles of the grammar, to the sublime recital of the death of Hippolytus. These three chapters, abound with ingenious, and sometimes even profound observations on the language, and form a strong recommendation of the book. The author considers this, as only the first part of his grammar. The second he says, “*formera, avec l'art de traduire, appliqué aux langues Angloise et Françoise, un second volume, et un cours complet de langue Françoise à l'usage de l'Angleterre.*” Many more volumes, of a supplementary nature, are projected. It is but proper to mention, that M. Salmon has strongly attacked the Abbé Levizac, on some points.

- ART. 49. *The Arithmetician's Text-Book; in Three Parts.* By R. Wiseman, Teacher of Arithmetic, &c. in the School of Cuper, in Fife. 12mo. 3s. 6d. Guthrie, Edinburgh.

To works of this kind, very high praise can seldom be due. The principles of arithmetic are immutable; and the only superiority that one practice, on such a subject, can possess over another, must consist in the conciseness and perspicuity of the definitions and the rules. In this respect, the work of Mr. Wiseman has considerable merit, and may certainly be useful both to the teacher and the student.

- ART. 50. *Arithmetical Questions, on a new Plan; designed as a Supplement to the Author's engraved Introduction to Arithmetic, and intended to answer the double Purpose of arithmetical Instruction, and miscellaneous Observation. To which are subjoined, Observations on Weights and Measures; with a complete Collection of Arithmetical Tables, for the Use of young Ladies.* By William Butler. 8vo. 208 pp. 4s. Dilly. 1795.

We doubt whether young ladies, when they are learning arithmetic, will not find in that alone a sufficient occupation for their attention, without its being diverted to points of "history, geography, and chronology." Yet the selection which Mr. Butler has introduced, to form arithmetical questions, is not without curiosity. The greater part of the passages of history which he has given, are those which sedition usually chooses as the text of her lectures to the people. In geography, he teaches the new division of regenerated France into departments; and on like grounds, we think, the republican calendar might have furnished some questions in chronology.

In the various works which pass under our inspection, we are astonished at the diversity of forms, in which the attachment of the present generation to our excellent constitution is attempted to be undermined, and the insidious endeavours that are used to pervert that which is rising. As a treatise on arithmetic, it is to be observed, that the definition of the rules in this book, are much inferior to those of some established works. In some, no directions for the operations are given; in others, they are needlessly multiplied, and even to excess. Thus, for simple multiplication, Mr. Butler gives none; but, for multiplication of money, the number amounts to six: 1st, where the multiplier does not exceed 12; 2nd, where it is the exact product of two numbers, neither exceeding 12; 3rd, where it is a prime number, less than 144, or any greater number, not exceeding 156; 4th, where the multiplier exceed 156, but is not 199; 5th, when it exceeds the latter number, and is less than 999; and, 6th, and lastly, when it amounts to 1000, or any greater number. A single rule is sufficient for the whole; Dr. Hutton, in his excellent piece of arithmetic, has given no more: and every question falling under the three last cases, at least, is more briefly performed by the rule of practice. This is a book put into our hands, after being long overlooked. When the first edition appeared, we know not.

ART. 51. *Instructions for the Treatment of Negroes, &c. &c. &c.* 8vo. 132 pp. 2s. 6d. Shepperson and Reynolds. First printed in 1786, and reprinted, with Additions, in 1797.

This tract commences not quite to our taste: "Although I sincerely lament the existence of the slave trade, I feel no repugnance in availing myself of the means it affords me, of supplying, by purchase, the number of negroes requisite for the management of my plantations. The practice and the principle are not irreconcilable. While the trade is allowed to be carried on, under the sanction of the same authority which first established it, I feel relieved from reproach," &c. P. 1. The book proceeds, however, more happily, and is highly creditable to the humanity, as well as the prudence of the writer. It contains ample directions, given more than twenty years ago, from the proprietor to the manager of a plantation, concerning the lodging, diet, labour, health, and moral and religious instruction, of the negroes committed to his care. The whole book, however, only proves, that, before the late strong remonstrances, in and out of Parliament, there were always *some* planters who treated their slaves with a very humane attention. It does not prove that this was *generally* the case. The contrary is rather to be inferred from pp. 75, 81, 87, 92, &c. A very imperfect apology, for trading in slaves, is put into the mouth of a poor negro: "White men had not bought, if black men had not sold them." P. 133. What is this, but excusing one man's wickedness by that of another? Perhaps the verse might be amended thus: Black men would not *fight to sell*, if white men would not buy them.

ART. 52. *The Rise of Mahomet, accounted for on natural and civil Principles.* By the late Nathan Alcock, M. D. in the Universities of Oxford and Leyden, Fellow of the Royal College of Physicians, and of the Royal Society, London; and, in the former University, many Years celebrated Prælector in Chemistry and Anatomy. 8vo. 38 pp. 1s. Sael. 1796.

The very extraordinary ascendancy which Mahomet acquired in religious and political influence, over so large and populous a tract of country, has been a matter of astonishment to many whose knowledge of human nature was not a little extended. Dr. Alcock discovers, in the tract before us, a close analogy between the doctrines and maxims established by Mahomet, and the physical and moral requisites of the climate, constitution, and customs, of the country he inhabited. The investigation is, however, confined within very narrow limits; and the pamphlet contains a very neat, but imperfect outline, of a discussion, which involves a subject of the greatest religious and historical importance.

ART. 53. *A Defence of the English System of Book-keeping; or Collier against Collier, Gosnell against Gosnell, the Analytical Reviewers against the Analytical Reviewers, Mill against Mill; and Observations on a Merchant's Letter.* By E. T. Jones, Bristol. 99 pp. Edwards. 1797.

Of Mr. Jones's New System of Book-keeping, and of the separate tracts against it, mentioned in the preface, an account has been formerly given. The mode in which he wrote, and the coarse manner in which he treated, by anticipation, persons whom he supposed likely to dissent from him, and which was copied by some of his answerers, was then reprehended by us. There are parts of his defence which deserve, on the same account, a censure still more severe. It is just, however, to repeat our approbation of his system; and to say, that we are concerned to be obliged to annex such a drawback to our praise.

ART. 54. *A New System of Stenography, or Short-Hand, by which Persons of all Capacities may make themselves Masters of that useful and elegant Art, in a much shorter Time than by any other Treatise ever published; particularly recommended to Gentlemen bringing up for the Bar, the Senate, or the Church.* 8 pp. 2s. J. S. Jordan, London. 1795.

Short-hand writing is an art of the first utility; but from our own experience of the disappointment and waste of time in taking up bad systems, we can warn all beginners to be extremely careful what plan they adopt. The alphabet of this, and the plate of the combinations of two letters, justify our advising all such persons, not to be induced, by the low price of this work, to attempt the practice of this new method.

ART. 55. *Short Instructions to Officers; with Military Figures for the Practice of Tactics.* Second Edition. 8vo. 6d. Egerton. 1797.

This publication can only be noticed as a sort of index to the last edition of "Rules and Regulations for his Majesty's Infantry" as established by a board of general officers. It contains brief instructions to subaltern officers, and is certainly very suitable for practical use, being a desirable *wade mecum* to the junior branches of the army. It is very properly intended to accompany the military apparatus which we understand, is the invention of an officer in the foot-guards, the ingenuity of which deserves great praise and encouragement, as the military aspirant is thereby enabled justly to conceive the principle of, and accurately to practise every manœuvre of a battalion.

FOREIGN CATALOGUE.

FRANCE.

ART. 56. *Système Maritime et Politique des Européens, &c.*—*Maritime and Political System of the Europeans during the Eighteenth Century, founded upon their Treaties of Peace, Commerce, and Navigation, by Citizen Arnould, chief of the Commission of Commerce.* 8vo. Paris.

The main object of this work being, consistently with the present policy of the French government, to excite a general alarm concerning the predominancy of the maritime power of Great Britain, it ought, no doubt, to attract, and we trust it has attracted the particular attention of the British statesmen, not only with a view to derive what information may be obtained from it (and much we think may be obtained) but also to detect the fallacy of the specious arguments contained in it, to expose its pernicious doctrines, and counteract the hostile purposes for which it is intended. As our limits will not permit us completely to undertake this important task, we shall content ourselves with pointing out the leading features of the work; and laying before our readers a few, out of the many observations, which we are sure will occur to every thinking Englishman, and every lover of truth, at the perusal of so artful an attempt to undermine the power, which alone, at present, offers any barrier, to the unbounded ambition and rapacity of an inveterate foe.

The plan of the work consists in giving successively a short sketch of the history of each maritime state, prior to the present century; and indicating the means that each state has employed, during this century, to create, maintain, or extend its maritime and political system. But the great object, as we have already hinted, is “to convince all Europe, that the British navy is in itself an oppressive and formidable colossus, which by its own power, and without any continental aid, will bear down and triumph over every maritime confederation, unless all nations, interested in maintaining the liberty of the Seas, do unanimously swear an eternal hatred against its overbearing tyranny, and seriously combine to reduce it to a reasonable level. How much more real, we may briefly remark, is the necessity for such a combination against the continental power of France, so artfully as well as violently gained, and so oppressively employed!

The states whom the author is willing to call to his maritime congress, are Spain, Portugal, Sardinia, Naples, the Ecclesiastical State, Tuscany, Genoa, Venice, Austria, the Ottoman Empire, the States of Barbary, Holland, the Hanseatic Towns, Prussia, Russia, Sweden, Denmark, the United States of America, and though last, not least, France. We cannot help observing, that some of these states have already, by the French *terrestrial* tyranny, been deprived of their independence, and hence of all political and maritime consequence.

The citizen reproaches, in severe terms, the ascendancy which England has obtained over Spain and Portugal in naval and commercial matters.

matters. He points out the different treaties by which that superiority has been gradually obtained, and very shallowly ascribes our successes, in this respect, much more to craft and undue practices, among which the contraband trade is particularly condemned, than to the unrivalled skill of our manufacturers, the industry and sagacity of our merchants, and the magnitude of the capitals here embarked in those branches of trade. In the article concerning Portugal, he transcribes some passages out of the dispatches of the Marquis de Pombal to Mr. Pitt, in the year 1760; in which the former expresses great impatience at the dependency in which England held his country, and a firm resolution to break the disgraceful bonds. "I know," say he in one of them, "that your cabinet has assumed a dominion over ours; but I know also, that it is time to put an end to it. If my predecessors have had the weakness to grant you always what you demanded, I shall never grant you but what I ought. This is my last word; take your measures accordingly." These extracts, if genuine, are no doubt purposely brought forward to instigate Portugal to a total disjunction from England. Portugal is too feeble to stand by itself, it will therefore naturally fall under the protection, not to say dominion, of France, and if so, we have no doubt how that nation will relish the iron rod.

In the article concerning France, we are told that their government, which had no political system whatever till the seventeenth century, never had any permanent one for maritime affairs. Sully's plan was agricultural, Colbert favoured manufacturers, and during the reign of Louis XV, the colonizing system had the preference. Colbert indeed, consistently with his favourite object, gave some encouragement to the commercial navy, and for its protection found it necessary to provide an adequate force. In less than five years he found means to fit out fifty ships of the line and twenty fire-ships. The docks of Rochefort, Brest, and Toulon were constructed; and a harbour in the channel was projected, the situation of which alone was thought equivalent to twenty ships of the line. He also promulgated a maritime code. The progress since made must have been uncommonly rapid, since we find that in the year 1692, the French navy consisted of a hundred and ten ships of the line, six hundred and ninety smaller ships of force, mounting, in all, fourteen thousand six hundred and seventy cannon, and manned by two thousand five hundred officers and ninety-seven thousand five hundred men. In the preceding reign it had been found necessary to purchase seven ships of the line from the Dutch, for the defence of the Mediterranean coasts; and Richelieu, who had caused ships to be built in order to subdue the protestants of la Rochelle, could never collect a squadron of more than twenty-three ships.

This gigantic navy of Louis XIV. received a fatal blow at La Hogue. After this disaster the fleet still consisted of seventy one ships, but it afterwards declined rapidly, and in the year 1697, at the peace of Ryswick, it was almost annihilated. The vanity, the spirit of vengeance, and the ambition of Louis XIV. which had given rise to so uncommon a naval armament, became languid and almost extinguished by sensual enjoyments, by the imbecility of age, and by the reverses of fortune which that arrogant monarch experienced in his latter days. The proof however remains, what France, under a wise and vigorous

vigorous administration, may atchieve; and in the above-mentioned period she had to boast of her John Bart, her Duquesne, Tourville, and Dugay Trouin.

The five naval wars she waged since the year 1701, have all been disastrous. The author traces the causes of their failure not to any superiority in their enemies, but wholly to their own mismanagement; and especially to the scantiness of the means that were allotted to that service. He quotes particularly the *Compte rendu* in 1738, by M. de Maurepas, as an instance of the superficial, trivial, and frigid manner in which that fribble minister, (*Ministre de Boudoir*) treated this important branch of administration. The fund allotted to it was reduced to nine millions of livres, and the number of ships of the line were limited to fifty-four. The mercantile navy, which did not look for encouragement from the government, was by no means in so reduced a state. In the time when the system of Law held out its extravagant prospects, the ships employed in foreign trade were no less than three thousand seven hundred in number.

When the war of 1756, which, as usual, the author ascribes to the sinister views of England, broke out, the French navy was destitute of artillery, stores, and every other requisite for the equipment of a fleet. At this time, says the marechal de Noailles, *the men at the helm thought of nothing, and even disapproved of those who betrayed any solicitude for the concerns of the nation.* England was allowed to capture no less than three hundred ships and fifteen thousand sailors before the declaration of the war. Berryer, the minister of marine, so far from endeavouring to repair the losses sustained in this disastrous, not to say ignominious war, at length disposed of the stores, and the whole number of the ships of war taken from the French amounted to thirty-seven, from the first to the sixth rate, and fifty-six frigates.

During the next (the American) war, the French recovered in a considerable degree. The successes were alternate; but England in the end lost an empire. The French revolution, this author says, would infallibly have produced a burst of energy, which would no doubt have reached the marine department, had not the succeeding convulsions (for which of course the British ministry are likewise answerable!) and the treachery of those who had the conduct of naval affairs, checked the progress that might have been expected. The minister Monge, in the year 1792, reported to the Convention that the navy at that time consisted of twenty-one ships of the line, thirty frigates, and fifty-four small armed vessels; but besides these, it appears in another part of the book, that they had thirty-four ships of the line in a dismantled state.

From this statement it is inferred that the present marine of France is not one half of what it was a century ago; that it has at different intervals been almost suffered to decay to a degree of annihilation; and that no steps were ever taken for its restoration, till the moment in which it ought to have been in full vigour. It is also asserted, that in general there has been a deficiency of stores, ammunition, and all requisites for an equipment; that even the commercial navy, though more prosperous, from the vigorous exertions of those concerned in it, was yet restrained in its progress for want of the support it had a right to expect

from government; that events have been trusted to chance, without any fixed aim towards the plan of defence, which the relative situation of France with respect to England required. In a word *that a dereliction of all sound principles, and a neglect of all salutary measures, have in general been the French system of naval policy.*

The number of French merchant ships appears from a register published since the French act of navigation, to have amounted in the year 1794, to six thousand and twenty-eight. These, says the author, are the materials upon which fresh speculations, respecting a marine, are to be grounded. The principal *impetus* that would animate the plans that may be brought forward, would be, in his opinion, to make Paris a *maritime town*. The collective energy, and the emulating competition that would be afforded by a large metropolis, would, he thinks elicit all the means that might tend to the wished-for object, and this would moreover indemnify that city for the sources of opulence of which it has been of late deprived.

The article concerning England, is introduced by the following *tirade*, or rant, in which the author's affectation of candour will probably strike our readers as much as the manifest symptoms he therein betrays of the main drift of his work. "What people is this," he says, "that agitates the destinies of all other nations; that sacrifices whole Asiatic kingdoms to its rapacity; that goes to mendicate a commercial monopoly from the followers of Confucius? What nation is this which annually depopulates the shores of Africa, in order to transfer from thence, to a soil streaming with blood, thousands of families devoted by her to labour, chastisement, and despair; which seizes on the gold of America, and distributes it to the courts of Europe, in order to perpetuate carnage and desolation? Does this nation inhabit a climate invariably savage? Are her instructors still barbarians? her legislators, men of ferocious tempers? No! it is a people that cultivates with great success one of the most fertile soils; that has brought to the greatest perfection both the theory and practice of all the combinations of productive labour. She boasts of men of genius who have penetrated into the inmost recesses of nature. The intrepidity of her mariners has spread her fame to the frozen regions of either pole; her poets have celebrated the blessings of liberty; her orators and her writers guard her independence. This people was the first that gave bloody and useful lessons to kings: it is the first that has realized among the moderns the egotism of the ancient republics, which lead to an exclusive love of one's country. In it all the classes of society are in a continual state of activity; every propensity, every exertion, every speculation, tends solely to the center of general utility. Such is the spirit which has in our days, procured to this nation a kind of dominion heretofore unknown, which partakes neither of the military system, to which Rome owed its grandeur, nor of the fascination of fanaticism which founded the empire of Mahomet. With this modern nation the ardour for booty enflames emulation; the first successes are incentives for fresh attempts. In a word, the pride of her pre-eminence has inspired her with an audacity that prompts her to every enterprise however hazardous, and which has rendered her government the arbiter of all the cabinets of Europe. But what nation

is this? The inveterate enemy of the French empire—it is ENGLAND!

We have given the best part of this remarkable passage, both as a specimen of the author's style, and as a proof of the animosity he betrays throughout against whatever may tend to our prosperity. The following is a table of the results he gives us of the progress of the British navy, since the days of Elizabeth.

At the death of Eliz. in 1604, 42 ships of war, none fit for the line.

————— Cromwell, in 1660, 160 ditto.

————— William III. 282 whereof 130 of the line.

At the war of 1739, 263 ——— 90 ———

————— 1756, 279 ——— 89 ———

————— 1775, 393 ——— 109 ———

In the present war, 661 ——— 171 ———

“What alarming reflexions,” says the author, “must this view excite throughout Europe. The English navy has in less than two centuries, notwithstanding all its struggles with Holland, France, and Spain, become near sixteen times more powerful! Her commerce also has increased most rapidly; her population has received an addition of at least one million since the beginning of this century.” He then discusses the late conduct of England towards the other maritime states, which he represents as selfish, and tyrannical in the highest degree; and concludes with a repetition of the solemn exhortation to all the nations interested in maintaining the freedom of the seas, *to swear an everlasting enmity to the overbearing power that aims at the sole empire of the ocean.*

It must, we think, excite the bile of the most impartial and dispassionate observer, who shall compare this reasoning and these assertions with the late conduct of France on the continent. England, after all, has aimed no blow against the independence of any other state. The object of her policy, and the use of her powerful navy, have been the protection of her trade; nor can the industry of her manufacturers, or the bravery of her sailors be a just cause of alarm to other nations. The time however seems to be drawing near when without some especial interference of providence, the words justice and equity are to be banished from the diplomatic code, when the boasted *Jus Publicum* and *Jus Gentium* are to be absorbed in the *Jus fortioris*, or *Jus Gallicum*; when it will be a crime to be feeble. We trust, however, England will be ever able to maintain her predominancy at sea, without which she cannot subsist as an independent nation; and that she will ever bear in mind the memorable warning of the savage Gallic despoiler of ancient Rome, awfully confirmed by the modern Brennus, *VÆ VICTIS.*

GERMANY.

ART. 57. Joh. Fried. Blumenbachii *decas tertia collectiois suæ craniorum diversarum gentium illustrata.* Göttingen; 16 pp. and 16 Plates, 4to.

In the *two first decads*, two pieces were still wanting, namely, a Cranium of the most beautiful form, and one of an inhabitant of the South-

South-Sea islands. In this *third decad*, which concludes the collection, this deficiency is supplied. The *first plate* presents the Cranium of a beautiful female Georgian, who had been taken prisoner by the Russians in the Turkish war; after which she died at Moscow, and there was dissected by Prof. *Hildebrandt*, who sent the Cranium to the Baron *von Asch*, by whom it was transmitted to this author. It perfectly answers to the description given of the Georgian women by eye-witnesses, and particularly by *Chardin*. The *sixth and seventh plates* exhibit two delineations of *crania*, from the *South-Sea*, with which the author was favoured by Sir *Joseph Banks*. In the *former*, is given the figure of the Cranium of an *Otabeitean*, which is the more curious, as the lower-jaw is here preserved; whereas in bodies, which, in *Otabeite*, are usually exposed on elevated scaffolds, this bone, owing to the excessive heat, is soon separated from the head, and falls among those of other carcases; while, from those which are killed in battle, the enemy, according to the custom of those countries, always cut off the lower jaw, which they hang up before their doors, as a trophy of victory. The Cranium of a *New Hollander*, represented in the *following plate*, differs considerably from the last, but still in such a degree only, as to show that they both belong to *one of the five varieties* into which the author divides the human race. To these *three* very remarkable Crania, Mr. Bl. has added *seven* more. In the *second plate*, the truly hideous one of a *Sarmatian*, with small eye-sockets, an uncommonly prominent glabella and upper-jaw, which, in this respect, much resembles that of a negro, though, in others, as the author observes, it differs very much from the Cranium of a negro. The *third plate* presents the Cranium of a *Dauro-Chinese*, of eighty-eight years old, which is so marked by a flat face, and sunk upper-jaw, that the age of the person is easily discernible in it, even without considering the loss of the teeth in the upper-jaw. In the *fourth and fifth plates*, are two crania of *Esquimaux*; and, in the *three last plates*, three of children, the differences in which are as characteristic as in those of adults.

ART. 58. *Anleitung zur Kenntniss der Sternnamen, mit Erläuterungen aus der Arabischen Sprache und Sternkunde, entworfen von Friedrich Wilhelm Victor Lach.* (Aus des Hn. Hofrath *Eichhorn's* allgemeiner Bibliothek der biblischen Literatur, Band VII. für die der orientalischen Sprachen unkundigen besonders abgedruckt.—*Introduction to the Knowledge of the Names of the Stars, with Illustrations from the Arabic Language and Astronomy, by F. W. V. Lach.* (reprinted from *Eichhorn's Allgem. Biblioth. d. biblisch. Lit.* Vol. VII., for the sake of those persons who are not acquainted with the Oriental Languages) Leipzig, 1796. 164 pp. 8vo. (pr. 12 gr.)

We hope that astronomers may be induced by the present work, to prefer, among the several Oriental names of different stars, those which have been transmitted to us with the least mutilation; how strange, for instance, must the names *Denebola*, or *Nebolafed*, which are given by astronomers to the bright star in the Lion's Tail, sound to those who know, that these are only abbreviations of *Dneb-ol-afed*, just as if, in Latin, we were to substitute *Daleoris*, or *Caudale*, for *Cau-*

da leonis! Mr. L. begins with an accurate description of the Arabico-Cufic Sphere, which is preserved in the museum of Cardinal *Borgia* at Velletri, of which he avails himself in what follows, correcting, at the same time, some errors of Prof. *Affemani*. We are then presented with an enumeration of the names not only of some of the principal constellations, known to the ancients, but likewise of single stars. This list, partly of Latin and Greek, but chiefly of Oriental names, in the explanation of which an extensive knowledge of the best sources of information, and considerable ingenuity, are shown, appears to us to be, on the whole, very exact and complete; though a few additions might certainly be made to it. Thus, for example, *Bayer*, in his *Uranometria*, which, likewise, contains a great number of the ancient names of stars, has, for the first constellation, the lesser bear, the name *Ezra*, which is omitted by the present author, and which has most probably been formed from the Arabic *azgar*; the lesser bear, being called in that language, *eldab elazgar*. To this tract are annexed two supplements, the former exhibiting the different names of the southern, as also those of the newly-formed constellations (among which, the last is, the *mural quadrant*); and the second, containing a collection of the technical Arabic terms employed by astronomers. The author has, likewise, given several hints, which may contribute to the elucidation of biblical passages, in which the names of stars occur. The following may be considered as a specimen of them. That the Arabic writers, cited by Mr. L. call not only the collection of stars in both the bears, but also single stars in the greater bear, *benâtnasb* (*filiis feretri*) is generally known; but it has, perhaps, never before been suggested, that this expression may be applied in the explanation of Job xxxviii. 32, where it is said to Job הנהם בניה על תעיש, or, as it ought, perhaps, rather to be read, הנהם (Num *feretrum cum filiis suis circumduces, or consolaberis?*) The correspondence between בני תעיש and the abovementioned *benâtnasb*, is very striking, and the name may, of course, lay claim to considerable antiquity. *Ibid.*

ART. 59. 1. *Faunæ Insectorum Germaniæ Initia. Deutschlands Insekten.* By G. W. F. Panzer. 19—24 livraison; each with 24 illuminated plates, and an equal portion of text. 8vo. Nürnberg. Price 12 gr.

ART. 60. 2. *Natursystem aller bekannten Insekten, als eine Fortsetzung der von Buffonschen Naturgeschichte. Von Johann Friedrich Wilhelm Herbst. Natural System of the known Domestic and Foreign Insects, being a Continuation of the Natural History of Buffon.* By I. F. W. Herbst; with 21 illuminated plates. (44—59) 400 pp. in 8vo. Berlin.

ART. 61. 3. *Annalen der Botanik, herausgegeben von D. Paulus Usteri. Fünfzehntes bis zwanzigstes Stück; oder neue Annalen der Botanik, nuentes bis vierzehntes Stück. Annals of Botany.* By Dr. P. Usteri; parts 15—20; or *New Annals of Botany*; parts 9—14; Leipzig, 1795—6; in all 870 pp. in 8vo. with 10 plates.

BOHEMIA.

BOHEMIA.

- ART. 62. 4. *Pomona Boëmica, oder tabellarisches Verzeichniß aller zu Jaromirz cultivirten Obstorten nebst den Provinzialbenennungen und kurzer Anzeige der Güte, Zeit und Dauer der Früchte, von Mathias Rößler, Kreisdechant zu Jaromirz. Pomona Boemica, or a List of all the Garden Fruits cultivated at Jaromirz, with their provincial Names, as also a short Account of their Qualities and Seasons. By M. Rößler. Prague. 68 pp. in 8vo.*

SWEDEN.

- ART. 63. 5. *Kongl. Vetenskaps Academiens nya Handlingar, Tom. XVI. för månaderne Julius, Augustus, September, Oct. Nov. Dec. År 1795. New Transactions of the Society of Sciences for the Months of July—Dec. 1795, with three plates. Stockholm.*

As the limits of our publication will not permit us either to enter into a detail of the different articles described, or treated of, in these generally esteemed works, or even to specify what is most curious in them, we shall content ourselves with merely announcing their appearance to our readers; observing only, with respect to No. 4, that it contains a very copious list of the fruit-trees, cultivated under the inspection of the author, at Jaromirz and Podibrad; the varieties of apples, for instance, amounting to 266; of pears, to 181; of peaches, to 31; of apricots, to 12; of cherries, to 46; and those of plumbs, to 34.

HUNGARY.

- ART. 64. *Andreas Blaskovich de Blaskoviz historia universalis Illyrici ab ultima gentis et nominis memoria. Tomi IV. Zagrab. 540 pp. Fol.*

Imp. Cæsari C. Messio Quinto Trajano Decio P. F. Aug. P. M. Tr. pot. Cos. Imp. P. P. Resp. Andaut. D. D. This inscription, discovered in the village of Stenevecz, near Agram, and particularly the words *Resp. Andaut.*, gave occasion to this work; which abounds with interesting antiquarian information, relative to a country, to which but little attention of this kind has hitherto been paid. Nearly one third of the whole, is employed in the explanation of the inscription itself, the rest consisting chiefly of dissertations, of which the following are the titles: *Dissert. I. Itineraria et decora Pannoniæ Savviæ. Diss. II. Tituli Imp. & forma reip. Andautoniensis. Diss. III. Chronologia Decii. Diss. IV. Herenniæ Etruscillæ marmor illustratum. Diss. V. Urbs secunda et fines reip. Andauton. Diss. VI. Urbs tertia reip. A. & decora Savviæ. Diss. VII. Jus Andauton. rerump. sub Romanis. Diss. VIII. Vetustas, eminentia & fines Pannoniæ Savviæ, et Præsidum series, ad Licinium et Constantin. Augg.* This is followed by the *Historiarum Illyrici Lib. I.* of which we shall be glad to see the continuation.

DENMARK.

ART. 65. *Index Alphabeticus in J. C. Fabricii Entomologiam Systematicam emendatam et auctam, Ordines, Genera; et Species continens.* Copenhagen; 176 pp. in 8vo. (14 gr.)

This Index, made on a judicious plan, as well as with great accuracy, will, we doubt not, be highly acceptable to such persons as are possessed of the very valuable work to which it is adapted.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

To the letter, properly enough signed *Nemo*, we have literally *nothing* to say.

Mr. T. Symons, will see that we have attended to his request.

Our worthy correspondent from the neighbourhood of Bridgewater, will also see from our Review of this month, that the mistake, upon which he properly animadverts, is corrected.

We give *Arator* due credit for the goodness of his intentions, but an elaborate discussion on the subject of his last letter, seems hardly within our province.

LITERARY INTELLIGENCE.

Captain Scott, the translator of *Ferishta*, is now employed on a new version of the tales of Inatulla, which had been partially translated by Dow.

The history of *Shah Allum*, the present Great Mogul, is in the press, and will soon be published, by *Captain William Franklin*, whose Tour in Persia has been so well received.

Mr. Coxe will publish his life of Sir Robert Walpole, in three volumes, quarto, in the ensuing month.

A publication, on the subject of the Embassy to China, by a person who accompanied Lord Macartney, may soon be expected from *Bulmer's* press.

Dr. Reid's Essay on Pthisis Pulmonalis, is about to be republished, with considerable additions; and so also is his Treatise on Cold and Warm Sea-bathing.

T H E

BRITISH CRITIC,

For FEBRUARY, 1798.

————— Mentiri nescio, librum
Si malus est nequeo laudare, et poscere.— JUV.
Though Knaves and Dunces murmur at us still,
Bad books we must call bad, and always will.

ART. I. *Prospectus, with Specimens, of a new Polyglott Bible, in Quarto, for the Use of English Students. By Josiah Pratt, M. A. Assistant Minister of St. John's Chapel, Bedford-Row, London. Oxford: printed at the University-Press, for the Author; sold by F. and C. Rivington, &c. 4to. 1797.*

THIS Prospectus is printed at Oxford, at the University Press; but it must not from thence be inferred, that that learned body, acting by its Delegates, who superintend the concerns of the Clarendon Press, has given any kind of sanction to the design, or is in any degree responsible, either for the plan or execution of the work. We have been credibly informed, that, by a late judicious regulation, those works alone which are the property of the University, and subject to the controul of the Delegates of the Press, bear the *Imprint*, as it is called in technical language, *E Typographeo Clarendoniano*; or, *At the Clarendon Press*. The Delegates have no concern with such works as are said to be printed *Typis Academicis, Sumptibus Auctoris*; or, in English, like the Prospectus of Mr. Pratt, *At the University-Press for the Author*; they are to be considered

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simply

simply as published by individual members of Convocation, at their own personal risk, and solely on their own personal responsibility.

The author of the work before us, we are told,

“ Has long been employed in the preparation of a New Polyglott Bible; wherein it is intended to unite the Hebrew text of the Old Testament with the common English translation, the Greek Septuagint version, the Latin vulgate, and the Chaldee Paraphrases, in five parallel columns; and below these, across the page, to give the Samaritan Pentateuch in Hebrew characters; and, beneath this, all the important various readings of the Hebrew text collected by Kennicott and De Rossi. In the New Testament; the Greek text, the common English translation, the old Syriac version in Hebrew characters, and the Latin Vulgate, will form four parallel columns; and will be accompanied by all the chief various readings of the Greek text collected by Mill, Bengelius, Wetstein, Birch, Matthæi, Griesbach, and others.— In order to present as pure copies as possible of the Septuagint, Vulgate, and Targums, the chief various readings of those versions will be given in three parallel columns at the end of the Old Testament; and, to answer the same purpose, with regard to the Syriac and Vulgate versions of the New, their chief various readings will be given in two parallel columns at the end of that Testament. The various readings of the Samaritan Pentateuch will be given in the margin.

“ The work will be preceded by Prolegomena, in which it is intended to bring together every thing interesting to the student respecting the critical history of the original texts, and the English, Septuagint, Vulgate, Chaldee, and Syriac versions; all which will be given in distinct dissertations. A concise account will also be given of all the other ancient, and of all the chief modern versions. Besides the more immediate critical history of the original texts; their authenticity, inspiration, language, style, &c. will be briefly considered. An introduction to each book will likewise be given; and every thing, in short, brought together which concerns the Bible as an ancient volume, written by different men in different languages and style, and preserved by the Providence of God under various circumstances. As there is scarcely an important position throughout this extensive field which has not been the subject of controversy, it will be rendered as familiar and instructive to the student as possible, by avoiding, as much as may be, the argumentative form, and referring to the authorities for the conclusions which may be adopted. As the direct use of the work is independent of the Prolegomena, this part will be last published; that more time may be obtained to do justice to its extent and importance.” P. 7.

Notwithstanding all that has been already done to facilitate the study of the original Scriptures, in the course of his theological enquiries, Mr. Pratt tells us,

“ He had often occasion to feel that something was still wanting. Difficulties occurred. He knew that the English, or the Septuagint, or the Vulgate, might remove them; but he was too indolent to consult

sult them. Every student will understand him, and to a real student he is not afraid of making the confession. Such an one, however diligent, often blesses the hand which lightens his labour. Walton was unwieldy. Besides, he was too learned. The formidable array of his learned page chilled and repelled the unskilful in arms. This suggested the present undertaking; upon which he has laboured, more or less, for several years. If the public shall be pleased to accept his labours, he hopes that in them the future student will find his path easy and inviting—by the convenience of the form—by the union of the English translation with the original texts and their chief ancient versions—by the exclusion of those eastern versions, which, being somewhat removed from the originals, and beyond the reach of the time and courage of most students, must be consigned to the few who meet them with greater intrepidity, and under more favourable circumstances; and by printing the Samaritan and Syriac in a character familiar to the Hebrew scholar. By these advantages it is designed to fit this Polyglott for the common reading and studying Bible of the Biblical scholar; who, by using it in all his private studies as he would a common English Bible, will make an incredible though insensible proficiency in the knowledge of the original Scriptures." P. 8.

Such is Mr. P.'s account of the general nature of his projected work; of the reasons on which it is founded; and of the advantages which, in his apprehension, will be derived from his labours to the cause of Sacred Literature.

Our particular remarks will be better reserved till we have given a more detailed account of Mr. P.'s design; yet we cannot help pausing here a moment to admire his temerity, in venturing to contrast the new Polyglott with the gigantic and immortal work of Brian Walton, and his profound and indefatigable associates; a work, that reflects peculiar honour on the age, and country, in which it was produced; and has, perhaps, contributed more to the advancement of Biblical criticism, than the production of any other of the numerous labourers in the same varied and extensive field. We must add, that this work is not, we believe, particularly scarce; and that it certainly may be obtained at a price not superior to that of the work which is intended to supersede it, in the common use of the Biblical scholar.

We cannot assent to the assertion of Mr. Pratt, (p. 9) that no instance can be alledged of a religious system producing such little general effect upon its professors as Christianity; and, though we sincerely unite in deploring that contempt of Revelation which is, at present, too extensively prevalent in Europe, yet we cannot possibly concur with him in considering the alarming progress of modern infidelity as the natural consequence of an early perusal of the Classics. We are sufficiently aware of the connection which subsists between sacred

and profane literature; and we cannot therefore approve his rash and indiscriminate censure of those illustrious scholars, who, at the revival of letters, laboured with unparalleled industry to rescue the precious remains of Greece and Rome from that darkness in which they had so long been involved, and from whose classical labours it were gross ingratitude to deny, that sacred criticism, and even the purity of Divine Revelation itself, has ultimately derived the most solid and substantial advantages.

It is proposed to print the Hebrew text from the edition of Vander Hooght, published at Amsterdam in 8vo. in the year 1705. Such typographical errors in this edition as have been pointed out by Kennicott, Tychsen, and Bruns, will be corrected in the course of the work. But Mr. P. should surely have told us, what we learn only from the Specimen he has given, that it is intended to omit the Masoretic points, which are printed in the edition of Vander Hooght with particular correctness. This omission, in a work of such a kind, we most expressly disapprove. Though we have no servile and implicit reverence for the Masoretic punctuation, yet we cannot deem him entitled to the character of a Hebrew scholar, who is ignorant of its nature, and insensible of its utility. It is, at least, to be considered as a very valuable *interpretation* of the Old Testament: nor can we esteem it a trifling defect in the new Polyglott, that it denies the Biblical student the use of an interpretation, which we have the authority of Bishop Lowth* for pronouncing preferable, perhaps, upon the whole, to any one of the ancient versions; an interpretation, which has probably the great advantage of having been formed upon a traditionary explanation of the text, and being agreeable to that sense of Scripture, which passed current, and was generally received by the Jewish nation in ancient times; an interpretation, which has certainly been of great service to the moderns, in leading them into the knowledge of the Hebrew tongue; though they would have made a much better use of it, and a greater progress in the explication of the Scriptures of the Old Testament, had they consulted it without absolutely submitting to its authority; had they considered it as an assistant, not as an infallible guide.

Besides the various readings of the MSS. and editions collected by Kennicott and De Rossi,

“The notes,” we are told, “will contain references to the readings of the Samaritan version of the Pentateuch; of the Greek versions of

* Preliminary Dissertation to Isaiah, p. lv.

Aquila, Symmachus, and Theodotion; of the Syriac, Arabic, and Persian versions of the Old Testament; and of the quotations from the Old Testament in the New, the Fathers, the Jewish writers, &c. most of which notes will be translated and abridged from those of De Rossi, and will, with the versions whose texts are proposed to be given, form a complete body of evidence concerning the various readings of the Hebrew text. References will also generally be given, for the sake of perspicuity, to those versions whose texts are to be printed in this work." P. 12.

The English translation is intended to be copied from the Oxford edition of 1769.

"The Samaritan Pentateuch," says Mr. Pratt, "will be printed, in Hebrew characters, according to the text given in Walton. Its margin will contain its more important various readings, as collected by Kennicott and others. In the annexed Specimens, I have introduced the English punctuation into the text of the Samaritan Pentateuch, the Targums, and the Syriac version. This will greatly facilitate the labour of the student, by distinguishing for him the corresponding sentences. I would have printed the Hebrew text in the same manner, had I not feared that it would have been condemned as too bold an innovation. Yet it would certainly facilitate the acquisition of the language, were capital letters and the common punctuation, as it has been excellently reformed by Dr. Blayney, to be introduced into Hebrew typography. I am indebted to John Reeves, Esq. for this suggestion, who is himself endeavouring to introduce these alterations into Hebrew printing." P. 12.

We cannot too severely reprobate this idle innovation of Mr. P. as being always useless even to the mere smatterer in Oriental literature, and often highly injurious, as tending to pervert the meaning of the translation, or paraphrase. Of this we have a remarkable instance, even within the narrow compass of the specimen before us; an instance, in which Mr. Pratt, for reasons best known to himself, has abandoned his own principle of "introducing the English punctuation, as reformed by Dr. Blayney," into the Syriac version. Indeed, if he had done otherwise, he would most miserably have changed the meaning, and corrupted the sense, of the Syriac translation; and that too in a passage of considerable importance. The instance to which we allude, is John v. 27, 28. The English version runs thus, and is thus pointed—Ver. 27. "And hath given him authority to execute judgment also, because he is the Son of Man. 28. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice."—Mr. Pratt has pointed these verses, in Hebrew characters, as follows:

ואשלטה רוחו עבר אף דינה רברה הו דין דאנשא לא תהדרון

The passage is thus correctly translated by Schaaf. Ver. 27. *Et potestatem dedit ei, ut etiam exerceret judicium.* 28. *Quod autem ipse sit filius hominis, ne miremini &c.*

We would observe too, that this is not merely a question of punctuation. The presence of the word *אֲוֵם*, or, in its proper characters, *אֲוֵם*, *autem*, clearly indicates the absolute necessity of that division of the sentence, which the Syriac translator has adopted. And if Mr. P. consistently with his own declaration, had here followed his English model of punctuation, he would not only have affixed a very different sense to the Syriac version, but would also have compelled it to use a form of speech in itself evidently awkward and ridiculous. His suggestion respecting the introduction of the English punctuation into the Hebrew text, is still more daringly absurd. We know the value of the Oxford edition of 1769; but, however excellent the punctuation may be, as far as the English version alone is concerned, it is surely little short of literary insanity, to talk of applying this punctuation to the original Hebrew.

“The text of the Septuagint,” proceeds Mr. P. “will be printed from the original edition, published in folio at Rome in 1587, by order of Sixtus V, under the care of Cardinal Carafa. The MS. from which this edition was printed, has neither accents nor spirits, as we are told by Walton, Prol. ix, 30, and; *therefore*, they will be omitted in the proposed work. The Greek types used throughout the work will have but few abbreviated characters.” P. 12.

If Mr. P. were about to give the public a fac-simile of the Vatican MS. of the Septuagint, and not a copy of Cardinal Carafa's edition, the reason here assigned for the omission of accents and spirits would be unanswerably just and satisfactory; at present it is truly idle and ridiculous. Besides, the fiercest adversaries of the Greek accents have, we believe, always retained the aspirate, and the iota subscriptum; which last evidently rests on a different foundation from that of the mere accentual marks.

The promise to abstain from the use of abbreviated characters indicates, we think, a paltry spirit of accommodation to the indolence, or the ignorance of the age. Should the practice become general, the rising generation, early initiated in the doctrines of this novel sect in Grecian typography, would soon become utterly incapable of reading many of the most valuable editions of Greek authors. To men thus educated, not merely the contractions of the earlier printers, of Aldus, of Stephens, and of Elzevir, but even of those who immediately preceded our own times, would be equally unintelligible with the characters of a Chinese manuscript.

To the text of the LXX. will be added, at the end of the work, a selection of the most important various readings, from the collation now making by Dr. Holmes.

The text of the Vulgate, both in the Old and New Testament, will be taken from the original edition of Clement VIII. published at Rome in 1592.

The various readings of the Vulgate will be given, and also the readings of the other ancient Latin versions, as published by Blanchini, Sabatier, and others.

The Chaldee paraphrase of Onkelos upon the Pentateuch, that of Jonathan upon the Prophets, and of the anonymous author on the Hagiographa, will be printed from Walton's Polyglott.

The various readings of the Targums will be subjoined, in a separate column, at the end of the Old Testament.

In the New Testament Mr. Pratt proposes to adopt the Greek text of Mill, as published in the original edition of 1707.

A numerical catalogue will be formed of the various MSS. of the Greek Testament, collated by Mill, Bengelius, Wetstein, Griesbach, Matthæi, Alter, Birch, Moldenhawer, and others, in which they will be classed according to Mr. P.'s idea of their value. But to this arrangement, if we understand it aright, we object, that it will afford the student no opportunity to exercise his own judgment, or to avail himself of the well-known and very important distinction between uncial manuscripts, and those which are written in the common character.

In the notes at the bottom of the page, Mr. P. professes to give a selection of all the most important readings from MSS. editions, and versions, with quotations from the fathers, and ecclesiastical writers. For this selection he will be principally indebted to Griesbach's second edition of the Greek Testament, the first volume of which, containing the four Gospels, has lately been published.

We have often lamented the intricacy of Griesbach's marks, and that barbarism which deforms his page, and repels the common enquirer in his pursuit, by exciting disgust and aversion. We mean not, however, in the slightest degree, to censure that eminent and laborious critic, for a defect in some degree inseparable from such an undertaking. But, in the specimen before us, Mr. Pratt has, we think, in many instances exceeded the obscurity and barbarism, and in others, even misrepresented the meaning of his original. Of the former kind is the following—John v. 24, “*μεταβέβηκεν*] *μεταβήσεται* Nonnus, Tert. MS. Hil., Tychon., Aug. Aucl. de promiss., and see Vulg.

Vulg. in Cod. *transit* Tert. Tychon. MS. Aug. and see Vulg. in Cod." Mr. Pratt seems not to be aware, that in technical language, *Cod.* uniformly stands for Codex; and that the plural is expressed by doubling the letter *d*.

The following is an instance of misrepresentation; verse 18—“*ποιῆ]* *ποιεῖ* 1, 93, 146, 172, 250, 257, and 7 other Evang. 301 now, or in marg.” &c. This selection is evidently made from Griesbach, the numbers which denote the MSS. having, as we suppose, been previously changed, in order to accommodate them to Mr. P.'s new catalogue, which blends together, without distinction, the uncial MSS. and those which are written in the common character. Griesbach has thus represented the reading of the MSS. “*ποιεῖ* A. 72, 131, 157, 235. Ev. 6, al. 7, Mt. c**,” &c. Now, Ev. 6, which Mr. Pratt distinguishes by No. 257, is the Evangelistarium, No. 6, quoted by Mill, and Wetstein, which was formerly in the possession of Scaliger. But *al. 7*, according to Griesbach's own explanation of his abbreviations*, means 7 other Greek MSS. generally, without reference to those of any particular description. The 7 other MSS. here referred to, seem clearly to be the Vat. 360, Urb. 2, Havn. 2, of Birch, and the Lambecii 21, 30, 33, and Forlosiæ 31, of Alter: and, in fact, neither of them are Evangelistaria, or Books of Lessons taken from the Gospels; though Mr. Pratt has erroneously represented them all to be of that particular class of MSS. The words which follow in Mr. Pratt's selection, “301 now or in marg.” we apprehend, must be perfectly unintelligible to him who is unable to refer to other sources for an explanation. In Griesbach, the reading of the MS. is thus represented; “Mt. c**”—that is, the MS. which Matthæi collated and distinguished by the letter c. The two asterisks are thus explained, though somewhat ambiguously and indistinctly, by Griesbach himself—“** denotat, sic legi in Codice illo ex emendatione, vel etiam in margine”—This Mr. P. has thought proper to express by *now or in marg.* though if he had turned to Matthæi, he would have seen at once that *ποιεῖ* was simply a correction of *ποιῆ]*—“*ποιεῖ*, says Matthæi, ex correct. c. antea fuerat *ποιῆ]*.”

Verse 27, *ἔτι υἱὸς ἀνδρῶν ἐστὶ*—says Mr. P. “are joined to the following words in 22, 104, 134, 257, and others, Ald. Frag. Syr. Philox. Syr. Aim. Chryl. Damaf. Theophyl. Euthym. Scholion in 126. The present punctuation is attri-

* al. sequente numero, indicat, in tot Codicibus Græcis, quos vero nominatim enumerare opera non erat pretium, eandem reperiri lectionem. Prolegom. p. xciv.

puted to Paul of Samosata. Origen. Cyr. and Lat. read as text." Here again is an important misrepresentation of Griesbach's authorities—"Sequentibus jungunt, says Griesbach, 1, 83, 118, Ev. 6, 24, Alii. Fragm. Aldin. Syr. utr. Arm. Chryf. Damaf. Theophyl. Euthym. Scholion in 108. qui nostram interpunctionem Paulo Samof. tribuunt. Sed Orig. Cyr. et Latt. ut rec." Now, from Mr. P.'s representation, it is utterly impossible for the reader to collect by whom the present punctuation is attributed to Paul of Samosata; though Griesbach expressly refers this to Chrysostom, Damascenus, Theophylact, and Euthymius.

Mr. Pratt's third column, in his specimen of the New Testament, is occupied by the Peshito, or simple Syriac version; but it is printed in Hebrew types, avowedly for the convenience of the learner. This method of printing the Syriac version, for various reasons, we explicitly condemn. We are well aware, though Mr. Pratt has not pleaded such authority, that the practice has been sanctioned by the example of Tremellius, of the editors of the Antwerp Polyglott, and of Le Fevre in the Paris edition, printed by Benenatus in 1584. It must be observed, however, that in the Antwerp Polyglott the Syriac text is twice printed; first in its proper characters and with its proper points, and afterwards in Hebrew letters, with the Chaldee points. Moreover, in all these instances the use of Hebrew, instead of Syriac characters, was either the result of necessity, or founded on a pious but mistaken idea of facilitating the conversion of the Jews. This latter reason is expressly avowed, in the case of Le Fevre, and the Antwerp Polyglott: it is also attributed by Michaelis to Tremellius, who was himself of Jewish origin; but his translator, Mr. Marsh, with greater probability, supposes Tremellius to have used Hebrew instead of Syriac types, rather from necessity than choice, as no Syriac types at that time existed, except those of the Imperial Printing House at Vienna. Besides the accuracy with which Walton's Polyglott is executed, we have ever deemed it one of its great excellencies, that it presents us with the Scriptures in different languages, in the proper characters of those languages. By this method their several peculiarities are preserved; and this, we are convinced, is no trifling consideration. It is therefore with us a strong objection to Mr. Pratt's plan, that he gives us the Syriac language in Hebrew characters. There are many words in this language, the plural of which is distinguished from the singular in no other way than by what are called *plural points*. These points are also used over some words whose signification is not strictly plural; and they are preserved in the oldest Syriac MSS. extant. We

must, therefore, consider them as essentials of the language. These points Mr. Pratt omits entirely, by the use of the Hebrew characters, and thereby frequently makes the language appear ungrammatical and absurd. We will give an instance of this out of the specimen—John v. 26, דנרן דיא בקנורא Here the scholar meets with דיא a word, whose form is certainly singular, as a nominative case to a verb plural—whereas, in Syriac characters, the construction appears natural and proper—

ⲉⲩⲁⲕⲏⲟⲩⲥⲓ ⲛⲟⲩ ⲛⲓⲧⲓⲙⲁ ⲛⲟⲩⲓ ⲛⲓⲧⲓⲙⲁⲩⲥⲓⲥⲓ The words ⲛⲓⲧⲓⲙⲁ, *aqua*, | ⲛⲟⲩⲓⲧⲓⲙⲁ, *jusjurandum*, ⲛⲓⲧⲓⲙⲁ, *equus*, as well as several others, are of the same kind.

But besides the *plural points*, there are others, called *diacritical points*, *quorum vario situ*, says Bishop Beveridge, *pronunciatio et significatio vocabulorum variatur; et quidem ambiguis dictionibus, plerumque cum absint vocales, punctum ascribitur, ut facilius una ab altera discernatur.* These points, as well as the others, are used in the oldest MSS. and must be considered as equally important. But all these are lost by the use of the Hebrew characters. Indeed, we think Mr. Pratt is completely mistaken in his idea of facilitating the knowledge of the language; and we boldly assert, that no proper and accurate knowledge of it can possibly be acquired, without the use of its essential points.

“The Simplex, or Peshito Version,” says Mr. P. p. 14, “is, on many accounts, the most important of all the versions of the New Testament. It contains the four Gospels, the Acts, the Epistles of St. Paul (though that to the Hebrews appears to have been translated by a different person,) the first Epistle of St. John, the first Epistle of St. Peter, and the Epistle of St. James. *The first edition of this invaluable version was published by Widmanstad, in Syriac types, at Vienna, in quarto, 1555. All subsequent editions are more or less interpolated. The text of this edition will, therefore, be exactly given in Hebrew types, for the convenience of the learner, after its typographical errors have been corrected from the tables of errata, which Widmanstad himself published with the work.*”

Now, after this grave and serious complaint against the interpolation of all subsequent editions—(a complaint, however, which must be received with considerable caution, as many additions have been made by other editors, on the authority of better and more perfect MSS. than those which Widmanstad possessed)—after this most explicit declaration, that the text of Widmanstad should be *exactly given*—our readers will with difficulty believe, what we assure them is incontrovertibly true, that in the specimen before us, Mr. Pratt has not given the text of Widmanstad, but that of some one of the later, and,

as he calls them, interpolated editions. In proof of this, we refer to verse 20 of the fifth chapter of St. John. That verse is thus printed by Widmanstad—

אֲבָא גֵיר רַחֵם לְבָרָהּ. וְכַלְמַרְבּ הַעֲבֹד מִחֻא לָהּ;
וּרְיָהִירִין מִן הַלֵּין עֲבֹרָא מִחֻא לָהּ. דְּאַנְתֹּון הַחֲרֻמוֹון.
לְלֵימִין.

and may be thus literally translated—*Pater enim diligit Filium suum, et quicquid facit, ostendit ei, ut vos miremini.* In Mr. Pratt's specimen the passage is thus printed—

אבא גיר רחם לברה. וכלמרב העבד מחוא לה;
וריהירין מן הלן עבוא מחוא לה. דאנתון החרמוון.

Pater enim diligit Filium suum, et quicquid facit, ostendit ei;
ET QUÆ SUNT MAJORA HIS OPERA OSTENDIT EI, ut vos
miremini.

The words, *et quæ sunt majora his opera ostendit ei*, which are not to be found in Widmanstad, and the omission of which is not noted by him as an erratum, were first added by Tremellius, as he himself informs us in the margin of his edition, from a very ancient MS. belonging to the Elector Palatine. We do not, however, suspect Mr. P. of having consulted Tremellius on this occasion; since, if he had, the information given in the margin would certainly have prevented his falling into an error, which affords so positive and irrefragable a proof, that he has not done what he solemnly professed to do; that is, he has not *expressed the Syriac text of Widmanstad* in Hebrew characters. If we may venture to conjecture *what text Mr. P. has actually followed*, we are strongly impressed with an idea, that he has either copied Le Fevre's edition, to which we have already referred, printed by Benenatus at Paris in 1584, or that printed by Le Bouc, at the same place, in the year 1586, and which is an exact repetition of the former. In this supposition we are confirmed, almost beyond the possibility of doubt, by the following circumstance. In verse 19. of Mr. Pratt's specimen, by a gross and manifest error, the word הלן is printed instead of הלין. The very same error is committed in the two Paris editions above mentioned, and, we believe, it is to be found in no other edition that is extant. If then our conjecture be well founded, it is not unfair to suppose, that Mr. P. might be induced to choose one or the other of these Paris editions for his *private* model, rather than that of Widmanstad which he *publicly* professes to follow, in consequence of their having already expressed the Syriac in Hebrew characters, and of their possessing the very convenient appendage of a literal, interlineary, Latin version. At all events, it is indisputably certain that he has not followed the text of Widmanstad;

Widmanstad; and indeed had he himself transcribed the version into Hebrew characters, from any edition whatever that is printed in the Syriac character, he could scarcely have fallen into this error—since there is no similarity whatever between the Syriac jod *ⲓ* and vau *ⲕ*.

The four Epistles which are wanting in the edition of Widmanstad, are intended to be supplied from Pocock's edition of a MS. in the Bodleian Library, published at Leyden in 1630; and the Book of Revelations, from that of De Dieu, published at the same place, in 1627, from a MS. formerly in the possession of Scaliger; though it is not yet determined by the learned to which of the Syriac versions the parts contained in these MSS. really belong. The various readings of the Peshito, and occasionally the readings of the Philoxenian and Jerusalem versions, will be given at the end of the New Testament.

Mr. Pratt concludes his Prospectus, by soliciting the subscriptions of all those persons who are *patrons*, as well as those who are *cultivators*, of sacred learning; and, by way of example, he suggests to their consideration the method adopted in the publication of Walton's Polyglott; "whereby considerable sums of money were solicited and obtained from those opulent persons who were desirous of advancing sound learning and religion; and for which sums they were to receive an adequate number of copies."

After this attentive and minute examination of the plan proposed by Mr. Pratt, and the manner in which it is executed, in the short specimen annexed to the Prospectus, we now feel ourselves imperiously called on to discharge a very painful, though necessary duty. We cannot but seriously question the ability of this author to execute, with propriety, the great work he has projected. From an advertisement subjoined to this publication, we learn that much of his time is occupied in the education of youth; but surely the extensive and arduous employment in which he is about to engage, requires all the attention, and all the energy, even of the most vigorous and active mind. We earnestly exhort him, therefore, dispassionately to compare the magnitude and difficulty of the undertaking, with the time and talents he is able to devote to it.—We beseech him to recollect, what nice discrimination, what profound and various knowledge, what unwearied diligence, and inflexible fidelity, are indispensably requisite even to the tolerable execution of such a work as he has here ventured to delineate. If, after this deliberation, Mr. P. shall determine to persist in soliciting the liberal support of a generous public; let him endeavour to render his Polyglott more worthy of their patronage,

patronage, by supplying the defects, and remedying the imperfections, of his present plan; above all, since he has thought it proper to call to their recollection the venerable example of Walton, let him anxiously labour to imitate, though he can never hope to equal, the excellencies of so eminent and illustrious a scholar.

ART. II. *Asiatic Researches: or, Transactions of the Society instituted at Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume the Fourth.* 4to. Calcutta printed; and sold, in London, by Elmsly. 1793.

THE first page of this volume of Asiatic researches opens with the melancholy tidings of the death of the venerated founder and president of the Society, on the 27th of April, 1794; and announces the appointment of Sir John Shore to the vacant chair. The first painfully pleasing duty of the new president, was to pronounce an oration on the virtues and talents of his predecessor, which ranks the twelfth in order of the articles in the present volume, and to which we shall, therefore, devote particular attention, when it comes under consideration. But having frequently had occasion to mention, in our Review, this celebrated personage, and those important pursuits by which he was enabled so nobly to support Religion, and so widely to extend the limits of Science, we cannot resist the inclination which we also feel, to pay a small tribute of grateful respect to his memory, in the following concise sketch, which principally relates to that line of his character in which he will descend most honoured and revered to posterity.

The late Sir William Jones may justly be considered as one of the most distinguished ornaments of the present century. The virtues of his heart could alone be equalled by the vigorous, the comprehensive powers of his understanding: his vast knowledge, however, did not operate towards making him a sceptic. He drank deep at the fountains of eastern science; but did not, at the same time, imbibe those pernicious principles, which, in too many instances, have affected the minds of Oriental travellers. It is surely a circumstance of no small weight, for the consideration of sceptics, that, while superficial enquirers presume to treat with contempt or disregard the Mosaic writings, one of the profoundest Oriental scholars that
 ever

ever lived, firmly believed their authenticity, and strenuously defended their divine truth. His great aim, throughout the three volumes of *Asiatic Researches*, published during his life, seems to have been to maintain the character of those writings, and to display their excellence, as superior to all merely human productions. He traced, from age to age, the chain of prophecies connected with the first sentence against the serpent, and clearly saw their complete accomplishment in the Messiah. Hence flowed his zeal to illustrate and defend, what he deemed of such infinite importance to the human race; and hence his name, great and celebrated as it is in the paths of science, still shines with more distinguished splendor, in those of piety and devotion.

The writer of these strictures well knew the high spirit, and untainted purity of heart, which belonged to this illustrious man. He knew him to be incapable of uttering sentiments that did not flow from the rooted conviction of that heart; and he has solid reason for asserting, that Sir William Jones, before he left England for India, was by no means wholly free from a sceptical bias. He had full opportunity, when he resided in Asia, for investigating, with minute and rigid attention, all those intricate theological points that might have occasioned his doubts, *in the country*, and not very remote from the *scene*, where the grand transactions, recorded in the sacred annals, were performed. He *did* investigate them, we are assured, in the most ample manner; and the result was not only his own complete conviction, as well as that of many other eminent scholars, who, till then, had but slightly attended to the proofs which the annals of the great empires of Asia afford to the verity of the Hebrew historian. These beheld, with equal surprise and admiration, the new testimonies brought in their favour from a quarter the least expected; and, as they perused his animated and energetic pages, renounced their doubts and errors, and became, like himself, not *almost*, but *altogether Christians*.

The influence of virtue and piety, in exalted station, is almost boundless. The sceptics of Bengal began to think again of that sacred book which they had read in their youth, but slighted in their more advanced years. An attentive examination of its contents soon became general among the more enlightened members of the settlement; and if, on all minds, a thorough belief in it was not the consequence, open infidelity was, at least, abashed; while the principles of morality were better understood, and the practice of it was more predominant. The character of the virtuous Cornwallis at the helm of government, and of Sir William Jones, among others, on the bench of jurisprudence, over-awed the profligate; while frugality

gality and œconomy, both public and private, succeeded to unbounded expence and dissipation. The poor felt the beneficial effects of this great change in their superiors; and the suffering Hindoos found protectors instead of oppressors.

It was not, however, only in his public character that Sir William was thus eminently distinguished; in private life he abundantly possessed all those qualities which adorn the man, and render the possessor respected and amiable in society. The ardour of his friendship was only to be equalled by its sincerity, and his liberal heart glowed with universal benevolence. As a married man, and as the head of a family, his affection, his fidelity, temperance, and regularity, rendered him a striking model of domestic virtue. He possessed at all times a noble independence of spirit; to maintain which, he left the Muses, who had been the delight of his early life, for a profession, to the severe duties of which, he finally fell a victim in his forty-seventh year. When Infidelity examines the modern names which belong to the list of her adherents, she will be puzzled to find one among them of sufficient weight to move the scale in counterpoise to that of JONES.

ARTICLE I.

The first regular article of this volume consists of the tenth anniversary discourse of the deceased president on *Asiatic History, civil and natural*. Sir William commences this discourse with some sensible and pertinent remarks on the solid utility arising to society from such investigations into remote antiquity, as those which are the professed and peculiar object of their institution. The first and most glorious result of their labours, he justly observes, to be the direct confirmation of the Mosaic accounts of the primitive world; and that testimony he conceives to be the more honourable, because they were the consequence of impartial examination; since, had the event of the enquiry even been hostile to the accounts of the Hebrew legislator, they should still, without fear, have published them; "*for truth is mighty, and must always, in the end, prevail.*" He had already, in preceding discourses, derived all the nations of the earth from the three great original tribes, Persians, Arabians, and Tartars, which, migrating in different courses from one central region, in about four centuries, established very distant governments, and various modes of society, in different quarters of the earth. He adds a summary, but masterly sketch of the route pursued by them; and of the rival contentions for empire of their descendants, 'till the period of the rise of the Muselman glory in Asia. After this general and rapid survey of early history, he proceeds to consider more particularly that of India; but here a dubious twilight

twilight alone glimmers through the vast chaos of mythology. No regular history of that ancient and wonderful empire remains, or probably was ever compiled: but from Sanscrit literature, from the numerous *puranas* and ancient *dramas* of India, many scattered rays of information are to be collected, whose splendor, drawn to a point by the judicious historian, may tend greatly to illuminate those distant æras, in which fable and superstition usurped the place of historic truth. The fact seems to have been, that the Brahmins were more anxious to preserve, unbroken, the tenor of their mythology, than the chain of national events; and have so blended the exploits of their ancient kings and heroes with the feats of their incarnate deities, Vishnu, Seeva, and the rest of that airy train, that they have involved the whole of their ancient annals in such a cloud of doubt and perplexity, as is scarcely now to be dissipated. Still, however, there are certain grand events, which mythology has not been able so wholly to obscure, but that by a diligent comparison of them with what is recorded in ancient classical story, weighing well the period of the transactions, and other collateral circumstances, persevering industry may be crowned with partial success. The president exhibits a remarkable proof of his own felicity in that line of research, which is of very great importance to the Indian geographer and historian, and as such, we shall give it in his own words.

“ The jurisprudence of the Hindus and Arabs, being the field which I have chosen for my peculiar toil, you cannot expect that I should greatly enlarge your collection of historical knowledge; but I may be able to offer you some occasional tribute, and I cannot help mentioning a discovery which accident threw in my way, though my proofs must be reserved for an essay, which I have destined for the fourth volume of your Transactions. To fix the situation of that Palibothra (for there may have been several of the name) which was visited and described by Megasthenes, had always appeared a very difficult problem; for, though it could not have been Prayaga (Halahas) where no ancient metropolis ever stood, nor Cunyacobja (Benares) which has no epithet at all resembling the word used by the Greeks, nor Gaur, otherwise called Lachhmanavati, which all know to be a town comparatively modern, yet we could not confidently decide that it was Pataliputra, though names and most circumstances nearly correspond; because that renowned capital, extended from the confluence of the Sone and the Ganges, to the site of Patna, while Palibothra stood at the junction of the Ganges and Erannoobas, which the accurate M. d’Anville had pronounced to be the Yamuna (Jumna) but this only difficulty was removed, when I found in a classical Sanscrit book, near two thousand years old, that *Hiranyabahu*, or *golden-armed*, which the Greeks changed into *Erannoobas*, or *the river with a lovely murmur*, was, in fact, another name for the Sona itself, though Megasthenes,

thenes, from ignorance or inattention, has named them separately. This discovery led to another of greater moment, for CHANDRA-CUPTA, who, from a military adventurer, became, like SANDRACOTTUS, the sovereign of upper Hindustan, actually fixed the seat of his empire at PATALIPUTRA, where he received ambassadors from foreign princes, and was no other than that very SANDRACOTTUS, who concluded a treaty with Selencus Nicator; so that we have solved another problem, to which we before alluded, and may, in round numbers, consider the twelve and three hundredth years before Christ, as two certain epochs between Ráma, who conquered *Silán* (Ceylone) a few centuries after the Flood, and *Vicramáditya*, who died at *Ujjayini* (Ujein in Malva) fifty-seven years before the beginning of our era." P. 11.

Sir William now enters on the consideration of the natural history of the Asiatic regions, among which, *animals* claim his first notice; and here, with a sensibility that reflects the highest honour on his feelings, he sharply inveighs against the cruelties exercised in anatomical dissections, on birds, beasts, insects, and other reptiles, to obtain that species of knowledge, which forms the principal glory of the naturalist. The Hindoos, whose notion of the transmigration has preserved them from this outrage on animated nature, have, in consequence, few treatises in this line of research. There are some to be met with in Chinese, and in the medical dictionaries of Persia; but they are by no means in proportion, he observes, to the number of rare and beautiful animals, with which Asia abounds. He concludes the subject, with the following amiable sentiment: "I recommend an examination of them, on this condition only, that they be left, as much as possible, in a state of natural freedom, or made as happy as possible, if it be necessary to keep them confined." P. 13.

On the subject of *Asiatic minerals*, he is of opinion, that much may be gleaned from the Sanscrit books, not only because the old Hindoos, from their veneration of fire, were greatly addicted to chemistry, but on account of the superstitious notions with which they were impressed concerning the virtues of gems, and other rare stones. It would, however, be vain for us to expect any very profound investigations, in this line, from the chemists of Asia, when the science, important as it is, has but of late years been cultivated, in any great perfection, in the schools of Europe.

In respect to the science of *botany*, which he justly terms the loveliest and most copious division in the history of Nature; and, among the *amateurs* of which, his own researches have entitled him to distinguished eminence, the vast plains, and the luxurious gardens of Asia, afford immense, and yet unexplored,

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treasures

treasures of the vegetable kind. On this subject, he enumerates many Arabic, Persian, Indian, Tartar, and Chinese writers of great celebrity; and he trusts that the garden of the India-Company at Calcutta, will, in due time, by the efforts of the medical members of the society, be a grand storehouse of all those choice productions of nature, the virtues and properties of which are so highly celebrated in Sanscrit books, that relate to the religious ceremonies and incantations with consecrated grasses, used by the ancient Brahmins. Policy, as well as the thirst of knowledge, ought to incite them to botanical enquiries, in a country where poisonous reptiles abound, whose bite is sometimes to be cured by the application of sanative herbs alone; while most other diseases, incident to the human body in warm climates, experience mitigation from the extract of their salubrious juices.

The *mechanical arts* of India form the last head of this useful and learned essay. There are at Benares innumerable treatises in this line, of a most ancient date, which is not to be wondered at, since the Genius of India was ever commercial; and the various trades are continued down, in the same families, through a thousand generations. Sugar and indigo were immemorially manufactured in India; indigo, indeed, is supposed to have derived its name from the Indus. Metallurgy and dying were connected with almost every branch of the trade of India; with their elegant works in gold, silver, and steel; their beautiful linens; and the rich productions of their unrivalled looms. This is the substance of Sir William's *tenth* discourse on the history, civil and natural, of Asia; he promised an *eleventh*, on the philosophy of Asia, which also he fortunately lived to finish; and it is inserted in the present volume.

The second article of the volume under consideration is by Mr. Macdonald; on three distinguished natural productions of Sumatra; its *camphor*, its *coral*, and its *copper*; all very important objects of eastern commerce, and deserving very particular attention from the naturalist. He sets out by correcting some generally received errors concerning the first article discussed, in particular, that the camphor-oil, and the concreted substance, are not the produce of the same tree; whereas it has been found, from actual observation, that a single tree, in Sumatra, afforded no less than three pounds of camphor in substance, and two gallons of the oil; and, further, that the best camphor is only to be obtained by a chemical process; whereas it is only the inferior sort that is thus obtained by distillation. The camphor-tree itself is one of the *Enneandria Monogynia* of Linnæus; it belongs to the genus *Laurus*:

its leaves very much resemble those of the Bay. " Its trunk is thick ; the bark of a brownish complexion ; and the ramifications strong, close, and extended." P. 20. The camphor is found in small whitish flakes, near the centre of the body the tree, which, in consequence, is obliged to be cut down, when they collect it for the market of China, where they are sold in chests, for the value of nearly 350l. sterling. Its principal medical virtues are next pointed out, which are too well known in Europe to need enumeration here. The necessity of cutting down the whole tree to obtain the produce, is justly stated as a reason that it will, as those trees grow less numerous, become hereafter immoderately dear. A drawing of the plant is referred to, which is not inserted.

On the *coral* of Sumatra, this author, after referring that *species of plant*, as he denominates it, to the class of *Cryptogamia* of Linnæus, observes, that it differs from the descriptions of coral hitherto given. He, therefore, obliges us with the following more accurate account of it :

" It is of three colours ; red, black, and whitish yellow ; the last is the most common in the eastern seas. It is of a fungous texture, equally hard out of and in its natural element ; and its pores are charged with a juice of milky appearance, in some degree acid. The bark covers every part of the tree, and contains a number of perforated papillæ, terminating in tubes. The internal projections of the *papillæ* adhere to the particles of sand and stone, on which the coral grows, and are the only appearance of roots it exhibits." P. 24.

The tree, he observes, in general grows to the height of two feet, but some grow to that of ten feet. From its rapid growth on the western coast of Sumatra, he thinks that the coral ought undoubtedly to rank as a *vegetable* ; yet modern naturalists seem to have determined differently concerning this production of the ocean ; some affirming it to be a fossil, formed like crystals and spars, while others rank it among the animal tribes. Sir William Jones, in an additional note, defines corals and corallines, according to the approved system of Ellis, as the cretaceous habitations of animals, and one of the links in the great chain of nature. Mr. Macdonald's notion, that an artificial island, for the purpose of safe anchorage, might in time be produced, from a quantity of corals, mixed with stones and other substances, transported to the coast of Coromandel, and sunk at the mouth of the dangerous part of Madras, is a very ingenious one, were it practicable ; but Sir William justly remarks, that it would, in all probability, occasion, from its quick increase, a dangerous reef of rocks, before that island could be formed.

The third essay, on the *copper-ore* of Sumatra, was presented to the Society, accompanied by a specimen of it, and is intended as

elucidatory of it. It is picked up in loose masses, on the hills shattered by earthquakes, which are very prevalent in this island. The natives are ignorant of mining; but the writer supposes that its mountains contain inexhaustible stores of this mineral. On smelting it, a considerable portion of gold is found to be included in the ore: and from this, and other reasons, gold is thought also to abound in Sumatra. This consideration is properly submitted to the East-India Company for their attentive reflection; since, however ultimately advantageous, no private unassisted body of men could engage, without ruin, in the enormous expences that would attend the working of the mines. On the whole, we are much pleased with this *threefold* dissertation, which exhibits considerable diligence of enquiry and erudition, in regard to the particular subjects discussed; and we the more readily give it our commendation, because it tends to fill up the great outline marked by the late president, for investigating the natural History of the Asiatic regions.

ARTICLE III.

On the Plant Morinda, and its Uses. By William Hunter, Esq. P. 35.

This article also evinces the attention of the members of the society, to the advice of their founder, since it still further pursues those botanical inquiries, to which he himself latterly devoted so large a portion of his valuable time. The Morinda is a very important plant to the manufacturers of India, affording them that beautiful and lasting *red*, and by an easy additional process, that *rich purple dye*, which are the distinguished characteristic of excellence, in the varied productions of the Indian loom. It is peculiarly cultivated in the provinces of Malava, and forms a large part of its domestic commerce, being exported in great quantities thence to Guzurat, and the northern parts of Hindostan. It is designated by Linnæus, under the same name, and belongs to the Class and Order *Pentandria Monogynia*, in his system. The mode of rearing this valuable vegetable, the accidents to which it is exposed, during its culture, the proper season for getting it in, with minute details of the process used in dying with it, are distinctly given by Mr. Hunter, and will doubtless be extremely useful in India, but might not be so interesting to our readers; and as the subjects in the present volume are uncommonly numerous, we shall pass on to

ARTICLE IV.

On the Inhabitants of the Hills, near Rajamahall. By Lieutenant Thomas Shaw. P. 45.

From vegetables we ascend to MAN, who seems to exhibit very different aspects, in various regions of Hindostan, as he inhabits

inhabits its lofty mountains, or its spacious plains. Mr. Shaw describes the race of people inhabiting this range of hills, as materially differing, both in their features, and the rites of their religion, from the generality of the Hindoos. Contrary to the usual œconomy of nature, which has, for the most part, constituted the inhabitants of mountainous districts, where the air is pure, and circulates more freely, of elevated stature, these wild tribes are, in general, of inferior height to the rest of their species, scarcely exceeding five feet three inches, and many considerably under that standard. They are, however, well proportioned and robust. From the circumstances mentioned (p. 95) of their somewhat resembling the Caffres of Africa, in their flat noses and thick lips, it is not impossible, that they actually may have originally descended from an Abyssinian stem, and been transported hither in the armies of those most ancient invaders of India, on whom classical history, whatever might have been their real names, confers the appellation of Dionysius, Sesostris, &c. Herodotus, indeed, expressly notices various circumstances of resemblance between the Æthiopians and Indians, which give reason to suspect, that colonies of the former had migrated to the latter nation; and modern researches confirm the surmise*. Those invaders would, probably, endeavour to establish and strengthen themselves in hilly situations, that they might not be surpris'd by the jealous natives, upon whom they would naturally make frequent incursions; as, in fact, these inhabitants of Rajamahall were accustomed to do, till very recently; when their predatory spirit that induced them to ravage the low country in their neighbourhood, was happily and effectually checked; first by the vigorous military exertions of Captain Brooke, and finally, by the mild, yet firm and judicious conduct of Mr. Cleveland, the East-India Company's late collector in these districts (p. 105). With respect to the rites of their religion, they are very barbarous, and dissimilar to those of the native Indians of the flat country. They believe, indeed, in a Supreme Being, a future state, and in the metempsychosis, but of all these doctrines the Egyptian, not less than the Hindoo priests, were strenuous supporters. They are very sanguinary also in their sacrifices, to propitiate the evil dæmon, but do not sacrifice *men*, as the Hindoos anciently did. They feed on flesh which the Indian abhors; the hog which is immolated at this day, to their great deity *Gossaih*, as anciently we know that animal was to

* See the notes to Beloe's Herodotus, vol. i, p. 361; and the text, vol. iii, p. 199.

Osiris, in Egypt, in detestation of Typhon, being afterwards eaten by the sacrificer (p. 67). Goats too, and cocks, are in great request for the altar; at all events, therefore, they are not from Mendes, where the goat was worshipped; yet still the goat, in other places of Egypt, as the destroyer of vines, was sometimes slaughtered at the shrine of Osiris. They have, unfortunately for the pursuit of this concise parallel, no knowledge of letters, and no hieroglyphics among them. They have a traditional account, that, at the creation, God sent from heaven seven brothers to people the new-formed earth, whose wild adventures are not worth repeating; though their summary of *oral* laws, recited from p. 47. to p. 52, contains some admirable precepts, blended with the strangest absurdities. After their religious, their civil laws and customs are considered. The addresses of the fond youth to his intended bride, are obliged to be carried on by stealth; darkness and privacy are supposed by them to exalt the glow of affection; they are even permitted to sleep together; but then, if the error which cannot be repaired is committed, they are ever after to be considered as man and wife. Polygamy is allowed; and what is very remarkable, as in the Levitical law, if the elder married brother die, the younger brother, or brothers in succession, espouse the widow. The crime of adultery is expiated by the blood of a hog plentifully sprinkled on the offending parties; they afterwards feast together, and are presumed to be pure. Witchcraft and sorcery, the perpetual abomination of an ignorant and bigotted people, have also their reign among them; but the practitioner is dreaded and abhorred. Every uncommon incident, every unforeseen calamity is imputed to their diabolical agency; the guilt of this crime is expiated, and its effects are annihilated, by the fire-ordeal. The bodies of the dead are not burned, but buried.

ARTICLE V.

Additional Remarks on the Spikenard of the Ancients. By the President. P. 109.

In this sequel to his learned enquiry, in the second volume of the Asiatic Researches, on the same subject, the president corrects one or two material errors in Dr. Blane's treatise on this plant, in the Philosophical Transactions. Some geographical and critical strictures are also introduced, of considerable importance to any future historian of the life of Alexander the Great. Sir William always contrived to interweave, with the professed object of his investigations, that collateral information, which the stores of erudition, treasured up in his mind, enabled him with

with ease to afford ; and which, whether the subject happen to be the stars spread over the heavens, or the humble shrubs scattered over the earth, was equally instructive and impressive.

(To be continued.)

ART. III. *The Progress of Satire: an Essay in Verse. With Notes, containing Remarks on The Pursuits of Literature.* 8vo. 32 pp. 1s. Bell, No. 148, Oxford-Street. 1798.

WHEN a satirist attacks many persons, and particularly authors, he must expect retaliation: the best he has to hope is, that his assailants may be wrong, or dull, or both. This fortune the author of the *Baviad* has constantly had; and the unknown writer of the *Pursuits of Literature* has experienced it in general, but not in the present instance. The author of the *Progress of Satire* appears to be neither contemptible as a poet, nor as a critic: though he does not, certainly, in either character, approach to the vigour and animation of the person whom he ventures to encounter. Had we been able to whisper in the author's ear in time, we should have suggested to him to remove all such feeble lines as the 84th, the 97th, &c. from so short a poem, of a polemic kind: and still more to avoid the repetition of the burlesque rhyme *spirit* and *merit*, twice within fifty lines. There is also, we cannot but pronounce, a degree of languor in the first hundred and fifty lines or more. When he becomes personally engaged with his antagonist, the poet assumes more vigour; and all the latter part is much superior to the beginning.

It was probably not without an eye to this opponent, that the author of the *Pursuits of Literature* closed the introductory letter, prefixed to the new edition of his whole poem, with a kind of history of satire. Their views of the subject are very different. The present author seems to consider temporary and personal satire as altogether unworthy of the Muse. But let him state his design for himself. After some general observations on the use of public criticism, he says,

“ The foregoing reflections gave birth to the *Essay in Verse* (for I presume these gentlemen will not permit me to call it a *Poem*) which follows; in which I have endeavoured, first, to shew that satire is not in itself a very amiable, or perhaps the most laudable, species of composition; secondly, to mark it's origin, and trace it's progress; and, lastly,

lastly, to point out the consequences of applying it only to temporary subjects; namely, that it is thereby degraded from a system of morals to a vehicle for prejudice and malignity; that it is tempted to attacks on private characters, and to a species of tyranny over literature which discourages laudable exertion, represses modest merit, and poisons the best sources of rational pleasure."—Pref. p. v.

It should, however, be considered, that satire must, and always has been, in part temporary and personal; and that Horace himself, whom the writer before us considers as quite blameless in this respect, was probably not so esteemed by the persons against whom he directed several of his attacks. The present author begins his historical view of satire, with Ennius and Lucilius, and brings it down to Young, Churchill, Tickell, the author of the *Diaboliad*, and the author of the *Baviad*. Young is thus characterized.

“ With wit that else had claim’d an equal prize*,
But taste less just, see † virtuous Young arise!
His keen remarks, well-temper’d, though severe,
His well turn’d sentence, and his pointed sneer,
At general vice, or flagrant follies, aim
Their nobler sting, nor wound one honour’d name.” P. 12.

Of Young, the great fault was his epigrammatic manner. To Churchill this author gives, perhaps, more praise than he deserves. His poetry was extolled chiefly from party views, and seems to be hastening to oblivion. Of Dryden, he speaks by far too slightly; and, as we are not yet determined to return to a repeated notice of the *Pursuits of Literature*, on account of the new and corrected edition which has lately appeared, we shall take from the introduction already mentioned, the very vigorous account of that poet. “ I may,” the author says, “ be singular perhaps; but if I except Lucilius, (who is known to us only by detached lines and short passages) in my opinion, the fulness of that glory ‡, never shone but on six poets.” These are Horace, Juvenal, Persius, Boileau, Dryden, and Pope.

* To that gained by Pope. *Rev.*

† “ Scarcely any English poet is so invariably zealous in the cause of virtue as Dr. Young. His Satires (the only part of his works with which we have any concern here) are grounded on one general principle, inherent in human nature. The characters introduced are all referred to that principle; and I have never heard that in the description of any of them he violated justice, or gratified private malignity. This is surely the proper and only useful method of writing Satire. In the Satires of the ancients, there was generally a leading principle and object to each.”

‡ That of writing satire, *Rev.*

Nor does it appear to us, that any material correction can be made in this enumeration. Boileau he holds very high, and delineates with very characteristic propriety. Dryden is thus drawn:

“ Nearly at the same period (with Boileau) after some momentary gleams, and strong flashes in the horizon, satire arose in England. When I name DRYDEN, I comprehend every varied excellence of our poetry. In harmony, strength, modulation, rhythm, energy, he first displayed the full power of the English language. My business with him, at present, is only as a satirist. I will be brief: I speak to the intelligent. He was the first poet who brought to perfection, what I would term, ‘*the Allegory of Satire.*’ Fables, indeed, and apologues, and romances, have always* been the most ancient modes of reproof and censure. It was the peculiar happiness of Dryden, to give an eternal sense and interest to subjects which are transitory. He placed his scene on the ground of actual history. The reader of every age has an interest in the delineation of characters and names which have been familiar to him from his earliest years. He is already prepared and feels a predilection for the subject. This accommodation of ancient characters to existing persons, has a peculiar force in the age to which it is addressed; and posterity reads with delight, a poem founded on pristine story, and illustrated by the records of modern times. Dryden’s power of satire, has been generally acknowledged in his *Mac Flecknoe*; but his master-piece, is that wonderful and unequalled performance, *Abalom and Achitophel*. He presents to us an heroic subject, in heroic numbers, a well constructed allegory, and a forcible appeal to our best feelings and passions. He paints the horrors of anarchy, sedition, rebellion, and democracy, with the pencil of Dante, or of Michael Angelo, and he gives the speeches of his heroes, with the strength, propriety, and correctness of Virgil. It is satire in its highest form; but it is satire addressed to the few. It is not adapted to the general effect of this species of poetry. In my opinion, Dryden has not the style and manner of Horace, or Juvenal, or Persius, or Boileau. Pope called him ‘*unhappy,*’ from the looseness of the age in which he lived. He has enthusiasm, majesty, severity, gravity, strength of conception, and boldness of imagery. But sprightliness, gaiety, an easy *badinage*, an occasional playfulness, so necessary to the general effect of satirical poetry, were all wanting to him. Perhaps his genius was too sublime. He could not, or he would not descend to the minutæ which are often required, the anecdotes, and the passing traits of the time. His satire had an original character. It was the strain of Archilochus, sounding from the lyre of Alcæus.”

In our opinion, this is a most valuable and original piece of criticism; and lest we should not happen to recur to it, we take this occasion to say, that the introductory letter from which it is taken, is one of the finest compositions in manner, and most

* This *always* would be better away. *Rev.*

important in matter, of any that we have lately read. But to return to our proper subject. We have said, that the attack of this poet, on his unknown antagonist, is by far the best part of his Essay. It is fair, therefore, to insert it. A lively and strong specimen is given, in a kind of parody on his opponent, introduced into the preface, and which might, perhaps, have been as well interwoven in the poem; but the main attack is this:

“ Sense, genius, learning, wit, in me combine,”
 A *nameless sat’rist* cries, “ all, all are mine!
 ’Tis mine, by keen unerring judgment graced,
 To reign despotic arbiter of taste,
 To awe by mystic threats the passive town,
 Raise by a smile, extinguish by a frown,
 And brand the name of each devoted wight;
 But hide my own, secured by friendly night.”

Alas! can pride to such importance raise
 A wretched mortal, puffed by transient praise?
 Thou, who no faults, no weakness, canst excuse,
 Hear thy own merits from th’ ingenuous Muse;
 Who, proud all just distinctions to admit,
 Proclaims thee, *half a Poet, half a Wit*;
 Now vig’rous, daring, and almost sublime;
 Now tagging feeble words to feeble rhyme;
 Now soaring high in Virtue’s sacred cause,
 Now stooping low, and pecking e’en at straws;
 Now candid, now by prejudice debas’d;
 (A bigot’s principles, a pedant’s taste)
 Prompt to repel Religion’s barbarous foes,
 Yet crush her sons, and aggravate their woes;
 And blending love of truth and zeal for right
 With bloated arrogance and envious spite.
 Nor think, howe’er she boast her motley rhymes,
 Thy shapeless Muse shall live to after times.
 No: though sustain’d by mean unworthy art,
 She feed each baser passion of the heart,
 Indignant virtue yet shall mark thy shame,
 And justice blot thee from the rolls of fame.” P. 18.

We have omitted the notes on this passage, as they would have taken too much room; and only mention, that the objection in note (c) to *clans* being applied to birds, seems to us quite groundless. The author is, however, frequently right in his remarks. Let us subjoin the summary character of the unknown poet, with which this assailant has concluded his notes.

“ But let not resentment (even for a moment) forget what is due to candour and to justice. Let me here once more, as a friend to the religion and constitution of my country, acknowledge this writer’s able and spirited defence of both against the infidels and sophists of the age. He is not, (alas!) the first advocate for Christianity who has violated
 its

its precepts: but he is perhaps the first who has (in so many instances) wantonly violated them, attacking personally, and without provocation, men who are friends to the same cause as himself, whose moral (and perhaps whose literary) characters stand as high as his own, be the writer who he may; and *some*, at least, of whom feel less the insult to themselves, than the injury he has done to the common cause by degrading himself into a libeller, and the triumph which he has thus afforded to its inveterate enemies." P. 32.

A part of this accusation is also strictly true. There are names, some of which are now removed from the P. of L. and some still left, which the author should blush ever to have introduced with contempt or ridicule: and, certainly, the temptation of wounding, *y a sarcasm founded on a partial view, or perhaps an ignorant misapprehension of a character, is one, against which a lively satirist can never be too much upon his guard. The present author will not find his vigour sufficient to depress his antagonist; but he has thrown out many judicious admonitions, to which attention ought to be paid.

ART. IV. *The History of Rome, by Titus Livius, translated from the Original, with Notes and Illustrations. By George Baker, A. M. 6 Vols. 8vo. 2l. 2s. Cadell and Davies. 1797.*

WE now possess four English translations of this valuable history. The first is a folio, by Philemon Holland, in 1600; the second is anonymous, and also in folio, printed in 1686; the third is by the Booksellers usually called Hayes's translation, though the dedication to Admiral Vernon is signed by his "humble servants, the Translators," and the name of Hayes no where appears. It is neatly printed in six volumes 8vo. and its date is 1744. The fourth, now before us for examination, is by the gentleman whose name is prefixed, and whom we understand, to be resident in Ireland*.

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* A small part of Livy was translated by Anthony Cope, Esq. and published in 1545. See Proleg. to Shakspeare; on which Mr. Steevens has this note. "In the first volume of the entries in the books of the Stationers'-Company, anno 1597, is the following note: 'Memorandum; that Mr. Alexander Nevill, Gent. is appointed to translate *Titus Livius* into the Englyshe tongue: expressed, the same is not to be printed by anie man, but only such as shall have his translation.'

Again,

Considering the present circumstances of our language, and the wide diffusion of classical literature, it may be a matter of some curiosity to exhibit a specimen of each of these versions, that they who think proper may compare them with one another. For this purpose, we shall select a passage of some interest; namely, the xlviij chap. of b. iij, which relates the abolition of the power of the Decemvirs, and the melancholy fate of the beautiful Virginia. We subjoin the different translations in their chronological order.

PHILEMON HOLLAND.

“ And the Decemvir, having his head intoxicate, and altogether carried away with unbridled lust, brake forth and said, That he had certaine intelligence, and was informed of a truth, by manifest and assured evidences (and not induced and led thereto by the reviling taunts of *Teclius* yesterday, and the violent proceedings of *Virginus*, whereof he had the people of Rome to bear witness, and which might give some light and presumptions) That the night past there were meetings and conventicles in the cittie, and all to raise a mutinie and insurrection: and therefore, he not ignorant of such a broile and riot toward, was come downe into the common place, with a guard of armed men: not minding to hurt any one that would keepe the peace, but onely by vertue of the majestie of government and authority, to repress such as troubled the peaceable state of the cittie: therefore it were best for them to be still and quiet. Go Sergeant (quoth he) cause the people to avoid the place, and make roome for the master to lay hand upon his bondslave: and after he had thundred out these wordes full of ire and wrath, the multitude of themselves gave backe, and made way: so the poore silly wench stood all forlorne, and left as a prey to their injurious clutches. Then *Virginus* seeing all past helpe, and no other remedie: Well *Appius* (quoth he) pardon me first I beseech thee, if upon a fatherly affection and griefe of heart, I have let fall some shrewd and curst words against thee more than was bebecoming: Then, give me leave here before the Virgin, to enquire of her nourice the truth of this matter, that if I have fathered her untruly, I may goe hence better apaid, and satisfied in my mind. Leave being granted, he led his daughter and the nourice apart from the rest, neare to the church of *Venus Cloacina*, hard at the shops, called at this daie *Novæ Tabernæ*, i. the new shops, or standings; and there having caught a knife from a butcher, he thus spake: My sweete daughter, no other meanes have I but this onely to set thee free: and so he strake the damsell to the heart: and looking presently to the judgment seat, Here with this bloud I sacrifice thee *Appius*, and thy head to the divell. *Appius* with the crie that arose upon so horrible a fact, being much troubled, commanded *Virginus* to be apprehended; but he with

Again, in 1598, the History of Titus Livius was entered by Adam Islip.” If such a translation was printed, we have not seen it. Philemon Holland however does not speak of any previous translator.

bloudie

bloudie blade in hand, made way where he went, untill with a number that followed him apace to beare him companie, he recovered the gate. *Icilius* and *Numitorius* tooke up the bloudlesse corps, and held it aloft to the people, blaming and cursing the wickednesse of *Appius*: pitying the unhappie and unfortunate beautie of the damsell: and bewailing the hard exigent and extremitie of the father. The Matrones followed after and cried: Is this the condition and fortune allotted unto parents for getting and bearing children? Is this the hire and guerdon of chastitie and virginitie: with other like speeches, which in such a case women in their grieffe of mind use to utter: whose sorrow as it is more heavic, proceeding from weake and tender hearts, so it yeeldeth and affordeth more pitifull and lamentable words, as they make their plaints and dolorous mones. But the men, and *Icilius* above the rest, had no other talk but of the Tribunes authoritie, and the appeale unto the bodie of the people, how they were taken away from them, and of other publike indignities, and common discontentments." P. 119.

ANONYMOUS TRANSLATOR. 1686.

" Then the Decemvir, having his mind abandoned to lust, said he could prove, not only by *Icilius's* railing, and *Virginus's* violence, whereof the Roman people were his witness, but by certain evidence also, that there were cabals in the city all night long for raising of sedition. For which reason he, who knew their design, came thither attended with men in arms; not to hurt any man, that was quiet, but by his authority to restrain such as disturbed the peace of the city; therefore it had been better for them to have been quiet. Go, Licitor! said he, put by the croud, and make way for the master to seize his slave. As soon as he had so said (with a thundring voice, and full of rage) the multitude removed of their own accord, and the deserted maid stood there as a prey to injustice. Then *Virginus* seeing he had no manner of assistance by him, said, I beseech you *Appius!* first to pardon a father's grief, if I have said any thing too severe against thee: and then, suffer the nurse, here in the presence of the maid, to inquire what the matter really is; to the end, that if I am falsely called her father, I may go hence the better satisfied. Having obtained leave, he led his daughter and the nurse near to the temple of *Cloacina*, by the shops which are now called *the new ones*, and then snatching a knife from a butcher, cried out, Thus daughter! (since I can do it no other way) do I vindicate thy liberty: and with that he stabbed her; looking back toward the Tribunal, and saying, *Appius*, with this blood I destine thee to death. Thereupon a great uproar being made at the sight of such an horrid act, *Appius* was moved, and commanded *Virginus* to be laid hold on; but he with his sword made way wherever he went, till he, and the multitude also that followed him, came to the camp. In the mean time *Icilius* and *Numitorius* taking up the dead body, shewed it to the people, deploring *Appius's* injustice, the girl's unhappy beauty, and the necessity of her father's doing what he did: whilst the matrones that followed cried out, was that the consequence of getting children? was that the reward of chastity? With other expostulations, which in such a case female sorrow, the more it drowns

drouns their weak reason, with the greater aggravation suggests. But the men, and especially *Icilius*, were wholly taken up in exclaiming, that the Tribune's power, and the Appeal to the People were taken away, besides other publick abuses." P. 86.

THE TRANSLATION CALLED HAYES'S.

"The decemvir with his mind wholly bent upon gratifying his lust, said, that 'he not only guessed from the invectives which *Icilius* had thrown out against him the day before, and the insolence of *Virginus*, whereof the Roman people had been witnesses, but had got certain information, that cabals had been formed in the city all night long, in order to raise a sedition. That, therefore, well apprized of the intended riot, he had brought soldiers along with him: not that he would hurt any quiet person, but that, by virtue of his office, he might awe those who disturbed the tranquillity of the state. Therefore, they had better make no further disturbance. Go licitor,' says he, 'put aside the crowd, and make way for the master to lay hold of his slave.' Having, all in a rage, made this magisterial speech, the crowd of their own accord withdrew, and left the virgin, standing alone, a prey to her ravisher. Upon this, *Virginus* seeing nobody gave any assistance, said, 'I beseech you in the first place, *Appius*, to impute it to a father's grief, if I have unguardedly thrown out any bitter invectives against you: in the next place, to give me leave to interrogate the nurse, in presence of the virgin, concerning this matter; that if I am falsely called her father, I may go hence better satisfied in my mind.' Leave being granted him, he led his daughter and her nurse aside, to the booths near the temple of *Venus Cloacina*, which are now called the new booths; and there, snatching a knife from a butcher, said, 'O daughter, by this only method in my power, I set thee free.' With that, he stabbed her through the heart; and turning to the tribunal, called out, 'By this blood, *Appius*, I devote thee and thy head to the infernal Gods.' The decemvir, alarmed by the clamor raised on this horrible deed, commanded *Virginus* to be seized; but he, wherever he came, opened himself a way with the knife; till, guarded by the crowd which followed, he reached the gates. *Icilius* and *Numitorius* took up the dead body, and exposed it to the view of the people, cursing the wickedness of *Appius*, and lamenting the fatal beauty of the young woman, and the cruel necessity her father was under of killing her. The matrons following after, cried out, 'was it for this, that children were begot? was this the reward of chastity?' And, as the tenderness of women's hearts makes them more sensibly affected with grief, they said every thing which the excess of passion suggests to their minds on such doleful occasions. The men, but especially *Icilius*, exclaimed against the abolishing of the tribunician power, taking away the appeal to the people, and the villainies publicly committed." Vol. 1, p. 298.

MR. BAKER'S TRANSLATION.

"The decemvir, whose mind was warped by his ungovernable lust, declared, that 'not only from the abusive language of *Icilius* yesterday, and the violence of *Virginus*, of which the whole Roman people were witnesses, but also from certain proofs, he learned that, had during

during the whole night, cabals had been held, for the purpose of stirring up sedition. Wherefore, being aware of the disputes likely to ensue, he had come down with a band of men in arms, not with a design of injuring any person who should demean himself, but of quietly punishing, in a manner suited to the majesty of government, such as should presume to disturb the tranquillity of the state. It will, therefore (said he) be your better way to remain quiet. Go, licitor, remove the crowd, and make way for the owner to seize his slave.' When, bursting with passion, he had thundered out these words, the multitude of themselves voluntarily separated, and the maiden stood forsaken, a prey to injustice. Virginius then, seeing no prospect of assistance from any quarter, said, " Appius, I entreat you, first, to make allowance for a father's grief, if I have made use of too harsh expressions towards you; and next, to allow me here, in the presence of the maiden, to inquire of her nurse the truth of this affair; that, if I have been falsely called her father, I may depart hence with the more resignation.' Permission being granted, he drew the maiden and her nurse aside, to the sheds near the temple of Cloacina, now called the new sheds, and there, snatching a knife from a butcher, plunged it into his daughter's breast, with these words: ' In this manner, my child, the only one in my power, do I secure your liberty.' Then looking back on Appius, ' With this blood, Appius,' said he, ' I devote thee and thine head to perdition.' Appius, alarmed by the cry raised at such a horrid deed, ordered Virginius to be seized. But he, clearing a passage with the weapon wherever he went, and protected also by a multitude of young men who escorted him, made his way to the gate. Icilius and Numitorius raised up the lifeless body, and exposed it to the view of the people, deploring the villainy of Appius, the fatal beauty of the maiden, and the necessity which had urged the father. The matrons who followed joined their exclamations: ' Were these the consequences of rearing children? were these the rewards of chastity?' with other mournful reflections, such as are suggested by grief to women, and which, from the greater sensibility of their tender minds, are always the most affecting. The discourse of the men, and particularly of Icilius, turned entirely on their being deprived of the protection of tribunes, and appeals to the people, and on the indignities thrown upon the public." Vol. i, p. 295.

Of these different translations, we have little scruple in affirming, that the third is on the whole the neatest, the most exact, and the best. Mr. Baker is, nevertheless, entitled to considerable respect; but he has greater claims for fidelity, than for elegance or taste. The specimen which we have here given, is not altogether correct, and is frequently too diffusive. In the first line, " *animo alienato ad libidinem,*" has a force, and, at the same time, a simplicity, which " warped by his ungovernable lust," does not reach. Farther on, " *convicium,*" is better rendered by the translator of the third publication, " *invective,*" than by Mr. Baker, " *abusive language.*" Again, " *haud infcium*"

ejus

ejus dimicationes," is feebly rendered by Mr. Baker, "disputes likely to ensue." In what follows, there must, we presume, be a mistake of the press; "but of quietly punishing, in a manner suited to the majesty of government;" besides the error of quietly punishing, Mr. B. seems to have mistaken the meaning of "pro majestate imperii," which means the dignity of the Decemvir's particular office. The quietly should be subjoined to "demean himself," which otherwise can only be equivalent to the phrase we have sometimes heard, from incorrect speakers, of to "behave himself," for "to behave well." Not to enter into many more particulars, we shall only add, that, in the speech of Virginius, on holding up the bloody dagger to Appius, Mr. Baker does not seem to be aware of the energetic meaning of the word "consecro." The passage is, "Te, Appi, tuumque caput sanguine hoc consecro;" which Mr. Baker renders, "With this blood, Appius, I devote thee and thine head to perdition." "To perdition," is not the meaning, it should have been, "to the infernal gods." It alludes to the particular ceremony of *devoting a person*; in use among the Romans. The form of a voluntary devotement, may be seen in the eighth book of Livy. The title-page to this translation promises notes and illustrations; but these are very few indeed, and few as they are, cannot be deemed of much importance. The translator says, in his preface, that he had intended a much more copious commentary, but found his labour rendered superfluous, by Dr. Adam's *Roman Antiquities*, to which he frequently refers; but surely his plan was changed before he printed his title-page, and he should not there have promised illustrations which he had suppressed. A preface, containing a life and character of Livy, introduces the first volume, which also is more satisfactory, from its information to readers of translations, than for its accuracy, or for its elegance in point of style. At p. 6, we meet with this awkward sentence; "they serve to shew us the greatness of our loss, the greatest literary loss, perhaps, owing to the ravages of time." Again, in the next page, "Livy had employed forty-five books in the history of six centuries; but it took him above double that number," &c. &c. *It took him*, is a gross vulgarism. The following passage wants perspicuity: "With difficulty can a Venetian and Neapolitan converse together; that is, the people." We repeat however our opinion, that this translation is respectable; though a revision and correction of that by which it was immediately preceded, would, on the whole, have been a more judicious undertaking, than that of forming one entirely new; for which, in fact, there was not any occasion.

ART. V. *The Art of prolonging Life, by Christopher William Hufeland, M. D. Public Lecturer on Medicine at Jena; translated from the German. In Two Volumes. 8vo. Vol. I, 274 pp. Vol. II, 331 pp. 10s. 6d. Bell, Oxford-Street. 1797.*

THIS author commences his enquiry by examining the different species of organized beings, with a view of determining upon what peculiar structure of parts the power of protracting life, or producing longevity, depends. This he thinks he has discovered to consist in a less degree of perfection in the organization of the body; a power of regenerating or renewing certain parts, as snakes, lizards, &c. renew their skins, birds their feathers and beaks. He supposes also, that warm clothing contributes to longevity.

“The more intensive,” he says, p. 112, “the life of a being is, and the less its internal consumption; that is to say, the more imperfect the life of a being is, it will be so much the more lasting. On the other hand, the tenderer, finer, and more complex the organization, and the more perfect the life is, it will be of so much the less duration. All cold-blooded animals have, in general, a stronger and longer life than the warm-blooded; or, what amounts to the same thing, those which do not breathe, have in this an advantage over those which breathe. And for what reason? Breathing is the source of internal heat, and accelerates consumption. The business of respiration increases the perfection of a being, but it increases also its consumption. A certain covering of the body,” he says, “seems, in a particular manner, to have a great influence on the duration of life. Thus birds, which undoubtedly have the best and most durable covering, live exceedingly long; as do also the elephant, the rhinoceros, and the crocodile, which have strong skins.”

But there are many exceptions to these rules; so many, indeed, as to give reason to doubt whether the whole theory may not be founded on error. There is great difference in the duration of life allotted to animals, that seem to agree in possessing equal portions of those properties, on which this author supposes longevity to depend. Animals of a quiet and sluggish disposition, in whom consumption should be proportionably small, are not longer lived than others that are more quick and lively. The sheep and the ox, although less active and better clothed, are not so long-lived as the stag and the horse. Neither can we discover, on any of the principles here laid down, why the life of the elephant should be protracted to sixty, or, as some writers say, to an hundred years, while the ox rarely attains his twentieth year. The lion lives to a

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great age, and yet his organization is as perfect, and his life as intensive, as that of the horse, the stag, and many other animals, whose lives are comparatively short. Still less should we be able to account, upon these principles, for the great age which many birds, as the eagle, the hawk, the parrot attain, as their blood is hotter than that of quadrupeds, their organization as complete, and their life as intensive. If this should be attributed to their warm clothing, and their faculty of changing their feathers and beaks, it will not account for the diversity in the duration of life between the eagle and the dove. Quitting these speculations, the author next proceeds to consider the more immediate subject of his essay, the natural term of life allotted to man. He begins with some general observations. Man lives now, he says, to as great an age as he did at any period of the world. This he illustrates by examples drawn from history. Speaking of the great age to which the Patriarchs are supposed to have lived,

“Some, particularly Heusler,” he observes, p. 121, “have proved, or, at least, rendered it extremely probable, that the year, before the time of Abraham, consisted only of three months; that it was afterwards extended to eight; and that it was not till the time of Joseph that it was made to consist of twelve months*. These assertions are, in some degree, confirmed by some of the eastern nations, who still reckon only three months to the year; and, besides, it would be altogether inexplicable, why the life of man should have been shortened one half immediately after the Flood. It would be equally inexplicable, why the Patriarchs should not have married till their sixtieth, eightieth, or even their hundredth year. But this difficulty vanishes, when we reckon these ages according to the before-mentioned standard, which will give the twentieth or thirtieth year; that is the same period at which people marry at present. The whole, therefore, according to this explanation, assumes a different appearance. The sixteen hundred years before the flood will become four hundred and fourteen; and the nine hundred years which Methuselah lived, will be reduced to two hundred; an age to which some men, in modern times, have nearly approached. From the history of the Jews,” he adds, “we are enabled to collect the following facts: Abraham, a man of a great and resolute mind, attained to the age of 175; his son Isaac, a chaste and peaceable man, to 180; Jacob, who was also a lover of peace, but crafty and cunning, lived only 147 years; Ishmael, a warrior, 137; Sarah, the only female of the ancient world, with whose duration of life we are acquainted, lived 127 years; Joseph, a man of great prudence and policy, much afflicted in his youth, but greatly honoured in his latter days, lived to the age of 110 years.”

After citing a number of examples from the Grecians, of persons who lived to great ages, he adds,

* These things are far from being proved, or even rendered probable. *Rev.*

“ A very valuable collection, in regard to the duration of life, in the time of the Emperor Vespasian, has been preserved to us by Pliny*, from the records of the Census, a source perfectly sure, and worthy of credit. It there appears, that in the year when that numbering of the people took place, there were living in that part of Italy, which lies between the Apennines and the Po, 124 men who had attained to the age of 100 years and upwards, viz. fifty-four of 100, fifty-seven of 110, two of 125, four of 130, four from 135 to 137, and three of 140.”

From these, and other similar observations, the author thinks it fair to conclude,

“ That the duration of life, in the time of Moses, the Greeks, and the Romans, was the same as at present; and that the age of the earth has no influence on the longevity of its inhabitants, that difference excepted, which may be produced by the cultivation of its surface, and the difference of climate that may thence arise.”

The author next considers, what mode of life contributes most to longevity, and determines, that the quiet, sedate, and contemplative, gives the best claim.

“ An extraordinary number of instances,” he observes, “ may be found among the hermits and monks, who, with the strictest regimen, self-denial, and abstraction, while they divested themselves of all human passions, and avoided such intercourse as might tend to excite them, led a life of contemplation, but united with bodily exercise, and the enjoyment of free air. Thus, the Apostle John attained to the age of 93; Paul, the Hermit, by means of an almost incredibly severe regimen in a grotto, to that of 113; Saint Anthony to that of 105; Athanasius and Jerom also exceeded the age of 80. Extraordinary instances of longevity are to be found among those classes of mankind, who, amidst bodily labour, and in the open air, lead a simple life agreeable to nature; such as farmers, gardeners, hunters, soldiers, and sailors. In these situations, man still attains the age of 140 or 150 years.”

We do not see the propriety of including soldiers and sailors among persons leading a simple life, agreeable to nature; neither do we understand, that the examples of extended longevity among them, are sufficiently numerous to entitle them to a place in this list. In the year 1787, an anonymous publication appeared on this subject, under the title of *Apologie de jeunesse*. It consists of three centuries of lives, or abridgments of lives, from Bayle's *Dictionnaire*, the one half of *Anchorets*, the other of *Members of the Royal Academy of Sciences*, and of the *Society of Belles Lettres*. The intention was to see what influence habit or manner of living,

* *Plinii Nat. Hist.* l. 7, cap. 48.

† *Apologie de jeunesse*, Geneve, 1787.

particularly in regard to diet, has in promoting longevity. Of these, the author has formed a variety of tables. The result is clearly in favour of the Anchorets; as it is shown, that even those who confined themselves to such a pittance of provision, as seemed hardly sufficient to sustain life, enjoyed all their faculties with a considerable degree of vigour, to the age of ninety, one hundred, and sometimes much beyond. Having finished this subject, the author proceeds, in the second volume, to treat of the practical art of prolonging life.

“I can now make known, with confidence,” he says, p. 1, “those means, by which alone prolongation of life is possible. If they are not so specious, so boasting, and so mysterious, as those commonly recommended, they have this advantage, that they may be every where found without expence, and that they lie in part within ourselves; and they prolong, not only life, but the enjoyment of it.”

The mystery consists in exercise in the open air, temperance, and a proper controul over the passions. Many rules are laid down for the attainment of these objects in the most complete manner; but as the subject has been often, and ably treated by philosophers and physicians, we shall not extend our account any further; but refer our readers to the work, which we can recommend, as containing many ingenious and useful observations.

ART. VI. *The Sentiments of Philo Judæus, &c. compared with the Scriptures.* By Jacob Bryant.

(Concluded from our last, p. 17.)

THE characteristic feature in the present work, is a novelty of a peculiar kind. Mr. Bryant considers all the numerous accordances of Philo with the New Testament, as merely transcriptions from its writings, or transmissions from its preachers; and actually produces the testimony of Philo to the doctrine of the Trinity, as the testimony of one who knew Christianity, though he did not receive it; as a testimony, therefore, novel in its nature, early in its date, contemporary indeed with the very commencement of the Gospel, and thoroughly decisive in its weight. Such a plan, and such an execution, are truly novel in themselves. They must, indeed, carry the tone of a very high paradox to the ears of all, who, from the days of Eusebius to the year 1797, have been regularly in the habit of considering the declarations of Philo as equally Jewish

Jewish with himself, and of adducing them as Jewish coincidences of sentiment with the Christians. Philo, "in his descent, was a Hebrew," says Eusebius, in his history; "and yielded to none of those at Alexandria, who were distinguished for their consequence; what and how great advances *he made in the knowledge of the Divine and Jewish religion, is evident to all from his writings*.*" Or, as he says to the Gentiles, in his *Preparatio Evangelica*, "I will present to you as an interpreter in the meaning of Scripture," in the Old Testament, "a Hebrew, who is accurate in *the domestic opinions of his country, and learnt the sentiments from his masters; for such, in your estimation, is Philot.*" These passages show us the opinion of Jews and Heathens concerning Philo, in the time of Eusebius, and in all time antecedent to it; both uniting, and having always united, in thinking the writings that bore the name of Philo to contain the sentiments of Philo's Jewish brethren as well as of himself, and to be therefore certain, clear, undeniable memorials of the Jewish faith. Yet Mr. Bryant, unconscious of half this force of testimony, and merely confident in the Herculean strength of his own arm, boldly attempts to divert the river, that has now run for seventeen hundred years in its natural channel, rough at the bottom, rocky at the sides, and doubling in its course; to make it flow in an artificial channel of his own, shallow, narrow, level, and direct. But the current comes down with such force upon him, as to disdain all his obstructing labours, and to sweep his mounds to the ocean before it.

Dr. Allix had produced a great number of passages from Jewish authors, to show the conformity of their sentiments with these of Philo, and to prove from all "the judgment of the ancient Jewish church against the Unitarians." The Doctor's work has accordingly been received to the present moment, as comprehensively learned, convincingly argumentative, and pre-eminently useful. Yet Mr. Bryant knew nothing of *his work, till he had finished his own.* He then added a section, in order to notice him. In this he tells us, that the Doctor's "appeal" to Jewish writers "is not well directed, and of little moment." These are bold words. How then does he attempt to prove them true? "Almost every paraphrase," he says, "together with the Gemara, Misna, Talmuds, and Targums, by whomsoever written, and under whatever denomination, was *later than Philo.*" Here the author, as sensible that he is treading upon dangerous ground, begins his move-

* See the passage in Whitaker, p. 34.

† Whitaker, p. 232.

ments with a tender and trembling foot. "Almost every paraphrase was later than Philo." If every one absolutely was not later, Mr. Bryant's objection falls to the ground at once; and that every one was not he allows, by his exceptive almost. So subversive is his own argument of his own reasoning! A note accordingly tells us, that "the most early of these writings is the Chaldee Paraphrase of Onkelos, and the next is the Targum of Jonathan; which" both the Targum and the Paraphrase, "are supposed to have been composed a few years before Christ; but this rests merely upon Jewish traditions"—(the traditions of the Jews concerning the books of the Jews, the best of evidences surely, and the only evidences that we can generally expect); "which," however, "are not all uniform, and therefore very doubtful." We dwell not upon the rashness of the inference. We remark only, that this very doubtful testimony in the note, was so certain to the mind of Mr. Bryant himself, as to generate the exceptive almost in the text, and to ruin his reasoning by the act. But, as Mr. Bryant proceeds concerning Philo, "he was in great estimation" among the Jewish writers of Targums and Paraphrases, "and they might copy from him." P. 224-225. Thus Mr. Bryant reduces his argument to the mere, slight, precarious chance of a possibility: and he proves Dr. Allix's appeal to be "not well directed;" to be even "of little moment;" because some of the writers, as being later than Philo, might copy from him; and because others, who, as being earlier, could not copy from him, are half rejected by him in the note, but admitted wholly in the text.

Such a sample have we here, of the logical powers of Mr. Bryant! We wish only to observe additionally on this point, that both the earlier and the later writers unite with a wonderful concurrence, in setting forth the essential and the official dignity of the Logos of Philo. Two or three extracts from Dr. Allix, will prove this point decisively.

"Onkelos and Jonathan have it," as the Doctor says, "that Adam and his wife 'heard the voice of the Word of the Lord God walking in the garden.' P. 206. Likewise in the Jerusalem Targum, ver. 9, it is said, 'The Word of the Lord called to Adam.' P. 206. I quote here only R. Menachem," adds Doctor Allix, "because he brings the very words of the authors who lived before him; so that his authority is not alone, but upheld by the consent of old authors. Now he and his authors teach constantly, that it was the Shekinah," or Memra, the Logos of Philo, "which appeared to Adam after his sin, and made him some cloaths; that it appeared to Abraham, to Jacob, to Moses, and to the people upon Mount Sina." P. 165.

Philo equally introduces his Logos to Moses, to Abraham, and to Adam*, &c.

“And *the Jews themselves*,” as Dr. Allix comprehensively remarks, “finding every thing in Philo so agreeable to the notions that *their ancestors had in his age*, do own them to be the writings of a Jew, and of Philo in particular; as we see in Manasseh Ben Israel, who, in many places, alledges his authority, and shews that his opinions do generally agree with those of *their most ancient authors*.” P. 78.

Mr. Bryant, however, thinks very differently from “the Jews themselves,” concerning the “opinions of their most ancient authors;” even at first without knowing them, and at last in contradiction to them. He considers them as borrowed, the later from the earlier; and the earlier—from he knows not whom. But, in still fuller refutation of this visionary hypothesis, let us appeal to some authors confessedly earlier than Philo, and cited, very lately, by a writer totally unknown to Mr. Bryant.

“The most curious and interesting article upon which Philo dwells,” says Mr. Bryant, “is the nature of the *Logos*, or *Divine Word*.” Pref. p. vii. “He speaks at large in many places,” it is added, “of the Word of God, the second Person; which he mentions as *δεύτερος θεος*, the *second Divinity*, the *great cause* of all things, and styles him the *Logos*. His thoughts upon this subject are very just and sublime, such as would do honour to a Christian.” P. 15-16.

Yet Philo himself deduces these expressly from *the Old Testament*. They are even suggested by other Jews, prior to himself, and speaking from the same Testament. “Some of your countrymen (Philo introduces God as saying to him, and meaning *some of the Jews before Philo*, who had been refining like him on the subject of the Logos) have called him an Idea;” just as Philo himself has called him the Intellectual World, and the World composed of Ideas; because *Ideas*, in the Greek, the language in which Philo and *they* wrote, signify thoughts as the *proper* resemblances of things†. Thus several of the Alexandrian Jews appear to have written before Philo, upon the divinity of the Logos! Ezekiel also, a Jewish writer of sacred dramas, is *cited* about two hundred and eighty years before our Saviour; declaring HIM who appeared to Moses in the burning bush, and whom Philo intimates to have been the Logos, to have actually been “the Heavenly Logos,” the “God of Abraham, Isaac, and Jacob‡.” But we have another Jew, one like Philo, a Jew of Alexandria, but living

* Whitaker, pp. 1001, 93, 94, 92, &c. † *Ib.* 109. ‡ *Ib.* 219-222.

one hundred and fifty years before Philo; who speaks expressly of "the second cause"; who also quotes some Heathen verses as proofs of what the Heathens had borrowed from the Hebrews, thus making them evidences of *his own* and *the Jewish faith*; and who, in these, finds "the Divine Logos," or "the Ancient Logos," or "the Great Logos of the ancient times," mounted upon his throne of Heaven, and setting his feet upon the earth, having also in himself at once the end, the middle, and the beginning of all things*. From these, with other authorities, Eusebius, whom we have cited before, gives us this comprehensive account: "The oracles of the Hebrews after the uncaused and ungenerated person of the God of all, introduce a second person and divine power, the principle of all created things, subsisting the first, and generated out of the First Cause; calling it the Logos of God†."

So plainly is what Mr. Bryant himself denominates "the most curious and interesting article upon which Philo dwells, the nature of the Logos or Divine Word," proved to be not peculiar to Philo among the Jews; but to have been common to him with earlier writers among them, and to have been drawn by all from the great well-spring of theology in the Jewish Scriptures! Yet, in a list of fifty-two articles of Philo's doctrine, which could not be borrowed from "his brethren the Jews," according to Mr. Bryant, and which he says, therefore, "must have been obtained from the Gospel;" (p. 201) no less than thirty-four relate entirely to the nature and offices of the Logos (p. 203-206). These therefore are swept away at once, by the overbearing tide of evidence which we have before adduced; and of the rest, some are relative to them, others are merely moral in themselves; and all of them were necessary parts of a religion, that was as much the same with Christianity in substance, as an infant is the same in substance with a man. In Christianity and in Judaism, there is enough of sameness to constitute a similarity; and enough of variation to form a difference. So it is also with Philo and the Gospel-preachers; neither borrowing from the other, but both deriving their information from the treasury of heaven.

We have thus said enough, we believe, to convict Mr. Bryant of great injudiciousness, in framing so rash an hypothesis, as he has now brought forward. But, for the sake of an important truth, we must push him still further, and show that his mind has been, in these moments of error, peculiarly bewildered.

* Whitaker, 247-252.

† Ib. 195.

That Mr. Bryant considers the nature of the Logos as the principal point in Philo's writings, and as all borrowed from Christianity, we have just seen; yet, if the principal part is taken away as Christian, none but subordinate parts can remain for Jewish. The lineaments in the face of the portrait all become Christian, and nothing is left but the Jewish gaberdine, to denote the nation of the writer. Yet Mr. Bryant unconsciously steps forward himself, to rescue him from a delineation so disgusting to his Jewish admirers; though he disgraces himself by the interposition. At the very passage which we lately cited, and in which Philo (according to Mr. Bryant) mentions, "as *δεύτερος θεός*, the second divinity, the great cause of all things;" Philo (according to Mr. Bryant again) "styles him, which Plato, as well as the Jews had done before, the Logos (p. 15-16). The *existence* then of the Logos, the *name*, the *Godhead*, even the *secondary Godhead*, and his very *act of creating the universe*, were all known to the Jews before Philo: and Mr. Bryant has annihilated half of his own system, at a blow.

But let us give a second instance of the same illogical *tergiversation*, in this venerable author. "So much was Philo *beholden to them*," the first Christians, he tells us, in p. 42, "that we may read in him the opinion of the Apostles, and the doctrines of Christ himself, about this essential article of belief," the nature of the Logos. Philo's opinion, therefore, upon this article, was taken from Christianity, according to the *present* passage. Yet, when we turn to *another*, in p. 28, we find it was *not* so taken, as it was *not* peculiar to Philo, as it was common to him with his countrymen, and was, therefore, truly Jewish. "From the extracts produced above," he *there* remarks, concerning some passages taken from Philo, "we may learn what was the opinion of Philo, and others of his nation, concerning the divinity of the second person, the Logos or word of God." Mr. Bryant thus annihilates the other half of his own system, by a second blow!

Yet let us go on to see this Briareus of controversy, brandishing his hundred hands against *himself*, as well as his adversaries. "In him," he adds, p. 28, concerning Philo, "we find the doctrine" of the the nature of the Logos, "*more improved, and more precisely given*, than it was ever afforded before the coming of Christ." Or, as he writes more explicitly, in p. 40;

"A person, who speaks of the word of God, as the Son of God, his first-begotten, the shepherd of his flock, the second great cause, the image of God, the mediator between God and man, the great high-priest mentioned by the Prophets, the creator of all that was created; who speaks also of redemption, and *λύτρα και σωσρα*, the price of redemption,

demption, and of the person by whom it was to be procured, and by whom we are finally to attain ζων αιδιου, everlasting life. I say, whoever was acquainted with these doctrines, could be no stranger to Christ and Christianity*.”

Or, as Mr. Bryant speaks more contractedly again in p. 42,

“ What he [Philo] says of the first-born Son of God, the creator of all things, the image of God, the mediator, &c. was past the apprehension of man. Neither Plato, nor the Stoicks had any thing similar; and even the Jews had nothing adequate, to the precise truths which he discloses. He certainly adopted much from Christianity.”

And, as Mr. Bryant speaks again, in p. 25–26, “ from his intercourse with the Christians, he [Philo] obtained this improved knowledge.” In such a wavering manner does this learned author vacillate, from the mode to the substance, and from the substance to the mode! At one time the very doctrines themselves, at another the mere degrees of lustre around them, are what Philo is averred to have borrowed from Christianity. So feebly has he taken his footing, and so poorly has he poised his body upon it, that he is rocking continually from side to side; and the *Colossus* is thrown at last to the ground, even beaten to pieces in its fall, by the shock of one passage in p. 75.

“ No people but the Jews,” he there allows in some strong revulsion of his thoughts, “ had any knowledge of a second Divine Being, of so high an order and character; and none but the Jews in Egypt, could have rendered [it] in this manner, λογος. That they rendered it in this manner, may be seen by the Greek Version of the Bible. For, though this version was not made till after the time of Plato, yet we may reasonably infer, that the term word as a person in Scripture, was antecedently thus expressed by the Hellenistick Jews in those parts.”

The *Logos*, therefore, was confessedly known “ as a person in Scripture” to the Jews of Egypt, “ antecedently” to “ the Greek version of the Bible,” even as early at least, as “ the time of Plato.”

So much is Mr. Bryant here an enemy to himself in his reasoning, that he is perhaps the worst enemy that he could possibly have. Let us illustrate this extraordinary phenomenon, by a fourth evidence.

“ From his intercourse with the Christians,” notes Mr. Bryant, concerning Philo, in p. 25–26, “ he obtained this improved knowledge, concerning the word of God, whom he styles the Son of God, his first-begotten; whose divine nature he has described more truly by

* Rather say, he could not be “ far from the kingdom of God.” Rev. far,

far, than any of the Platonists before him, or any of the Alexandrine school after him, or even than any of his own nation of old."

Mr. Bryant thus *encounters himself*, within the compass of a single sentence; admitting, at the close, the very point which he denies at the commencement; and allowing Philo to have had only the same *general* knowledge concerning the nature of the Logos, with others "of his own nation of old." We say the same *general* knowledge; we speak not of *degrees*, because we would not willingly fight with shadows. But we go on.

"Though no friend to Christianity," he adds, in p. 78-801, "Philo has admitted most of the principal doctrines, which relate to the two characters of our Saviour. They *have been likewise maintained*, by some of the most learned among the Jews; however implacable enemies they might be to Christianity. The doctrine of the Messiah they admitted; and mentioned him as *the word of God*, and as *God, antecedent to angels*, and *before creation*. This appears from their Targums, and other Rabbinical writings. Hence we learn, that those mysterious truths, concerning the *second person*, which in these times are rejected by many Christians, as impious and idolatrous, were allowed by the *very people* who were the greatest enemies to idolatry, and who always shewed themselves the most hostile to Christianity and the Gospel. They maintained them as being, when made known, consonant to reason, and as having the sanction of the Scriptures."

Philo thus thought concerning the Logos, only as "some of the most learned among the Jews" have thought, and as, indeed, "the very people" thought of which he was an individual; not deriving *his* opinions from Christianity, because *they* did not so derive *theirs*; he truly being "no friend to Christianity," while *they* were "most hostile to Christianity and the Gospel;" but *they* confessedly receiving them, and, therefore, *he* receiving them equally, "as having the sanction of the Scriptures" of the Old Testament. So completely has this author overturned here all the building that we have seen him rearing with so much waste of toil and time before. But let us observe additionally on this passage, that Mr. Bryant, when he found himself unexpectedly encountered, at the close of his work, by Dr. Allix, boldly surmised that his "Targums and other Rabbinical writings," might be copied from Philo; but before he found the Doctor facing him with his host of Jewish evidences, and when he knew not of either him or them, he very properly asserted them to have "the sanction of the Scriptures." With so much ductility can the mind of Mr. Bryant bend to the pressing impulse of the moment! and so much in the dark does he here fight, that he contends with himself instead

stead of an enemy, and receives his own blows in his own body!

We are loth to lengthen out this reprobation of Mr. Bryant's present work. Yet we think it necessary to subjoin to the whole, one final mass of contradiction in a short compass. Philo, we have been told by Mr. Bryant before, was "perfectly neutral" between Christianity and Judaism; yet "not merely neutral, but in some degree hostile." In p. 28, we find, however, that "he seems to have stood in a fearful medium; which was the case of Josephus, and of many of the Jews at that season." He therefore becomes neutral again. But "that he entertained a favourable opinion of the Gospel, we may judge from his silence," (p. 41). The neutrality and even the hostility, of Philo, are thus turned into favour! He also "borrows many essential truths" from Christianity (p. 91). "He has admitted most of the principal doctrines, which relate to the two characters of our Saviour: and, though he in some respects misapplies them, yet he plainly admits and maintains them," (p. 78-79). But, with all this incorporation of Christianity into Judaism, which as a Jew, he must have abhorred; he still continued a Jew, as Mr. Bryant very justly, though very contradictorily avers. That Philo "was a profelyte" when he wrote these treatises," he alledges, in p. 43, "we have no evidence; on the contrary, Philo intimates, through all his works, that he continued in the religion of his fathers." So inconsistent, so self-opposing, is Mr. Bryant, even in the very character of his witness, even in that very point of his character on which his own appeal to him entirely depends!

But here we leave our able antagonist, professing and truly feeling a high respect for his learning, and a deep reverence for his religious zeal: yet convinced that he is too hasty in his ideas, too hasty in his compositions, too hasty in his publications; and even remarking with sorrow equal to our surprise, how much the elements of heresy are occasionally at work in this very orthodox writer; and how ready they are at times, being encouraged by the love of originality, and a fond partiality to his own notions, to produce more dangerous effects than he imagines; or than any one, who had not examined the matter with great care, could easily believe.

ART. VII. *Dispersion of the gloomy Apprehensions, of late repeatedly suggested, from the Decline of our Corn-Trade; and Conclusions of a directly opposite Tendency established upon well-authenticated Facts: to which are added, Observations upon the First Report from the Committee on Waste Lands, &c. By the Rev. John Howlett, Vicar of Great Dunmow, Essex.* 8vo. 52 pp. 1s. 6d. Richardson. 1797.

OUR notice of this tract will be proportioned, not to its number of pages, which is small, but to the importance of their contents, which is very considerable.

Among the gloomy apprehensions lately suggested, respecting our corn-trade, those of Mr. Dirom (noticed in our Review, vol. ix, p. 363) are particularly attended to by this writer. Mr. D. has stated, that,

“ From nearly the commencement of the present century, when the corn-laws of 1688, &c. encouraging exportation, had begun to operate, our exports of grain continually increased, and our imports as constantly diminished, till about the year 1750, when the former exceeded the latter by an annual average of above 800,000 quarters; but that from that period, a melancholy reverse took place; that our imports constantly gained on our exports, till at length, during the twelve years from 1773 to 1784 inclusive, the balance of importation against us amounted yearly to 311,176 quarters.” P. 1.

The prosperity of our corn-trade in the former period, is ascribed, by Mr. D. to the corn-laws of 1688; and the depression of it in the latter period, to the alterations of those laws. The advancement of our agriculture, the prosperity of our farmers, and the increase of our population, together with their subsequent decline, are attributed to the same cause.

Mr. H. admits the *fact* of the decline of our corn-trade, as incontestible. But he contends, that the causes and consequences of it, and the conclusion from it, are altogether misconceived: and that the just deductions from the acknowledged fact, instead of being gloomy, are highly satisfactory and pleasing. This is certainly very comfortable information to every real lover of his country, and we shall rejoice in finding it verified by the author.

He maintains, that from 1700 to 1740 or 50, agriculture was comparatively at a stand; and that it has since advanced with an unparalleled rapidity. The comparative state of rents is alleged as one presumptive proof of this; they being, in the former period, almost stationary; in the latter, greatly and generally augmented. Another proof is, the vast increase of rates,
taxes,

taxes, and expences of farming, and of living; all which augmented demands, could be answered only by a more extended and improved cultivation.

Mr. H. then alledges, that our farmers were in a state remarkably depressed betwixt 1730 and 1750; and in an opposite state, from 1750 to 1784, and even to the present day. These things are ascribed to the low price of wheat (about 32s. a quarter) in the former period, with all other agricultural produce equally cheap; and to the high price of wheat in the other period (about 50s.) with butter, cheese, beef, mutton, and pork, still dearer. Mr. H. denies that the advance of rents, rates, tithes, and taxes, has been equivalent; and he appeals, on this point, to the numerous estates purchased by farmers, particularly to twenty instances in his own neighbourhood.

The *greatest* increase of our population, Mr. H. affirms, was *not* prior to 1750, but during the last 40 years; in England, to the amount of nearly two millions; in Scotland, as Sir John Sinclair has proved, about half a million.

The maxim is next examined,—“that the change in our corn-laws, has been the cause of the great and rapid decline of our exportation of grain.” It is argued, that this has been no cause at all; because other causes, certain in their operation, account for it sufficiently. The first is, the vast increase of our population, and the consequently increased consumption. Another is, the greatly increased proportion of persons consuming fine *wheaten bread*. Allowing then the population of England and Wales to be increased from six to eight millions, and the consumers of wheat, in the proportion of from 15 to 24, of the total population; it follows, that the eaters of wheaten bread are two millions and a quarter greater than 40 or 50 years ago. In Scotland, the increase is said to be far greater.

Here we must express a wish that the opinion of Dr. Buchan, that the finest wheaten bread is not so digestible as the coarser sort, may be fully canvassed; and, if true, generally known and admitted. See an account of his book in *Brit. Crit.* vol. x, p. 197.

Other consumers of the fruits of the earth are now brought forward; oxen, sheep, hogs; and, above all, *additional horses*. The last of these *alone*, are reckoned to consume annually five millions and a half quarters of grain.

“Whence has arisen this amazing supply? Undoubtedly from our increased produce. Where then, I repeat the question, and it cannot be repeated too often, nor too zealously pressed upon the mind of the reader, where has been the pernicious influence of the change in our
CORN-

corn-laws? How has it impeded or obstructed the progress and improvement of our agriculture?" P. 18.—" Not the tenth part of the augmented quantity of *grain* alone has been brought from abroad; and of the other articles nothing at all." P. 19.

The comparative influence of the corn-laws is asserted to be trifling; and it is affirmed (a little too roundly, we think) that

" A single bad season, and a general, though very slight failure in our crops, even only to the amount of a sack an acre, in the present extent of our cultivation, would be more than equivalent to twice the amount of either the exports or imports which have ever taken place in Great-Britain, and would effectually defeat the operation of the wisest and most judicious legal regulations." P. 21.

Mr. Dirom's tables are then shown to confirm this idea, though *designed* to do the *contrary*. This is, indeed, literally *turning the tables* upon a man; but it seems to be done here successfully.

The inhabitants of London, and particularly the Courts of Aldermen and Common-Council, are next ridiculed and reprehended for their injudicious proceedings in some late cases of scarcity in meat and corn.

The perpetually increasing state of our *hop-plantations* furnishes another presumptive argument, that neither restraints upon importation, nor encouragements to exportation, are necessary with respect to corn; and a further and still more powerful argument of our increased population and improved agriculture.

At p. 37 it is admitted, that legal regulations of the imports and exports of grain, though trifling, when compared with the influence of the seasons, may yet be expedient in cases of great emergency.

Finally, it is predicted that a fair, honourable, and permanent peace, would open to us such sources of supply, that we need not despair of " seeing Great-Britain rapidly rise to a pitch of prosperity, glory, and happiness, hitherto unknown." P. 40.

The observations upon the first Report from the Committee on Waste Lands, shew, 1st, that the inclosure of those lands will *probably* be completed in 50 years, instead of 200, as the Committee had calculated; 2dly, that the Committee was mistaken in supposing that 60,000 additional acres of wheat might have prevented the distress arising from the late scarcity; for these would have produced (in *such* a season) only 120,000 quarters, whereas the deficiency was 1,800,000; 3dly, that the remark of the Committee (in its apparent meaning) " that,

for

for many years posterior to the Revolution, the price of corn was steady and uniform, and rather low than otherwise," is just the reverse of the real fact.

Having been thus copious in our account of this tract, it is scarcely necessary for us to recommend it, as combining much judicious and strong argument, with an abundance of useful information.

ART. VIII. *A Mathematical and Philosophical Dictionary: containing an Explanation of the Terms, and an Account of the several Subjects, comprized under the Heads, Mathematics, Astronomy, and Philosophy both natural and experimental; with an Historical Account of the Rise, Progress, and present State of these Sciences: also Memoirs of the Lives and Writings of the most eminent Authors, both ancient and modern, who, by their Discoveries or Improvements, have contributed to the Advancement of them. In Two Volumes. With many Cuts and Copper-Plates. By Charles Hutton, LL.D. F. R. SS. of London and Edinburgh, and of the Philosophical Societies of Haarlem and America; and Professor of Mathematics in the Royal Military Academy, Woolwich. 2l. 14s. Johnson, and Robinsons. 1796.*

AS the state of science is progressive, a work which explains its terms, exhibits clear and distinct views of its advancement, and transmits to posterity the lives of those who have exerted themselves in its extension, must ever be deemed useful and important. To a work of this kind, men of general reading can recur for such information as is suitable to their pursuits; men of minute enquiry may apply to it for regulating their studies, or refreshing their memories; and those who venerate the exertions of former times can peruse the biography, by which a spirit of emulation may be excited to extend the bounds of human knowledge. To men of every description, therefore, who consider mental acquirements as a source of happiness, such a work must be valuable; as it looks back on the past state of science, expatiates on the present, and holds out incitements to produce one still more highly improved.

Of the necessity of the publication now before us, and of the plan of the work, the author thus speaks in the beginning of the Preface,

“ Among the Dictionaries of Arts and Sciences which have been published, of late years, in various parts of Europe, it is matter of surprise that Philosophy and Mathematics should have been so far overlooked, as not to be thought worthy of a separate treatise in this form. These Sciences constitute a large portion of the present stock of human knowledge, and have been usually considered as possessing a degree of importance to which few others are entitled; and yet we have hitherto had no distinct Lexicon, in which their constituent parts and technical terms have been explained, with that amplitude and precision, which the great improvement of the moderns, as well as the rising dignity of the subject, seem to demand.

“ The only works of this kind in the English language, deserving of notice, are Harris's *Lexicon Technicum*, and Stone's *Mathematical Dictionary*; the former of which, though a valuable performance at the time [when] it was written, is now become too dry and obsolete to be referred to with pleasure or satisfaction: and the latter, consisting only of one volume in 8vo. must be regarded merely as an unfinished sketch, or brief compendium, extremely limited in its plan, and necessarily deficient in useful information.

“ It became, therefore, the only resource of the reader, in many cases where explanation was wanted, to have recourse to Chambers's Dictionary, in four large volumes folio, or to the *Encyclopædia Britannica*, now in eighteen large volumes 4to. or the still more stupendous performance of the French Encyclopedists; and even here his expectations might be frequently disappointed. These great and useful works, aiming at a general comprehension of the whole circle of the Sciences, are sometimes very deficient in their descriptions of particular branches; it being almost impossible, in such extensive undertakings, to appreciate, with exactness, the due value of every article: they are, besides, so voluminous and heterogenous in their nature, as to render a frequent reference to them extremely inconvenient; and even if this were not the case, their high price puts them out of the reach of the generality of readers.

“ With a view to obviate these defects, the public are here presented with a Dictionary of a moderate size and price, which is devoted solely to Philosophical and Mathematical subjects. It is a work for which materials have been collecting through a course of many years, and is the result of great labour and reading. Not only most of the Encyclopædias already extant, and the various publications of the learned Societies throughout Europe, have been carefully consulted, but also all the original works, of any reputation, which have hitherto appeared upon these subjects, from the earliest writers down to the present times.

“ From the latter of these resources, in particular, a considerable portion of information has been obtained, which the curious reader will find, in many cases, to be highly interesting and important. The History of Algebra, for instance, which is detailed at considerable length in the first volume, under the head of that article, will afford sufficient evidence to shew in what a superficial and partial way the inquiry has been hitherto investigated; even by professed writers on

the subject; the principal of whom are M. Montucla, our countryman the celebrated Dr. Wallis, and the Abbé de Gua, a late French author, who has pretended to correct the Doctor's errors and misrepresentations."

The sentiments we have expressed in the opening of this article, clearly evince, we apprehend, our coincidence with several of these observations. The respectable labours of Harris and Stone, and the biased narrations of others, certainly fall considerably short of the improvements and liberality of the present age. The extent of science mocks the limits of time and place; it is not commensurate with the life of an individual; and to industry and ability, not to party, we are to look for its advancement.

As the contents of the work now before us may very properly be referred to three heads, or arranged in three parts, the *biographical*, *historical*, and *scientific*, our remarks on it will naturally follow that division, and be disposed in the order in which the parts are here mentioned. It is evident that the greatest part of these divisions can only be a compilation from former writers, and, therefore, a considerate reader will not expect extensive novelty; but, from the established character of the author, he will expect a careful, judicious, and scientific selection of materials, a clear arrangement of them, and a faithful and perspicuous representation of facts.

In the *Biographical* part, Dr. Hutton has, in general, compiled with much care. He presents to our view memoirs of the lives of many ancient Mathematicians and Philosophers, as well as of those who have lived in latter times; and he has preserved such anecdotes as enliven narration, or contribute to the display of character. His departure from former accounts, in retrenchment or alteration, is in several instances laudable; but we think he would have afforded more satisfaction to his readers, and done more justice to former writers, if he had more frequently mentioned the sources from which he drew his information.

While we give this author due praise for dwelling with evident pleasure upon the characters of those who eminently distinguished themselves by the extension of science, we cannot help regretting that he has made no mention of some who ought to have been noticed with respect, for their exertions. Of the life of Dr. Harris, the learned author of the *Lexicon Technicum*, he has given us no memoir, nor of Machin, Pemberton, or Sterling. These are names which must descend to posterity, and be gratefully remembered by men of science; that they are passed over in silence in the work before us, we consider therefore as a remarkable deficiency.

In the *Historical* part of the work, Dr. Hutton's industry and perseverance appear evident, and particularly in his history of Algebra. In the beginning of that article he makes the following observations, and gives an account of the manner in which he executed this part of his design.

“ There have arisen great controversies, and sharp disputes, among authors, concerning the history of the progress and improvements of Algebra; arising partly from the partiality and prejudices which are natural to all nations, and partly from the want of a closer examination of the works of the older authors on this subject. From these causes it has happened, that the improvements made by the writers of one nation, have been ascribed to those of another; and the discoveries of an earlier author, to some one of later date. Add to this also, that the peculiar methods of many authors have been described so little in detail, that our information derived from such histories, is but very imperfect, and amounting only to some general and vague ideas of the true state of the arts. To remedy this inconvenience, therefore, and to reform this article, I have taken the pains carefully to read over, in succession, all the older authors on this subject which I have been able to meet with, and to write down distinctly a particular account and description of their several compositions, as to their contents, notation, improvements, and peculiarities; from the comparison of all which, I acquired an idea more precise and accurate than it was possible to obtain from other histories, and in a great many instances very different from them. The full detail of these descriptions would employ a volume of itself, and would be far too extensive for this place: I must therefore limit this article to a very-brief abridgment of my notes, remarking only the most material circumstances in each author; from which a general idea of the chain of improvements may be perceived, from the first rude beginnings, down to the more perfect state; from which it will appear, that the discoveries and improvements made by any one single author, are scarcely ever either very great or numerous; but that, on the contrary, the improvements are almost always very slow and gradual from former writers, successively made, not by great leaps, and after long intervals of time, but by gradations, which, viewed in succession, become almost imperceptible.”

Every reader, who has attended to the history of the arts and sciences, will readily perceive that the foregoing observation may be applied to almost every branch of them. The historian's labour does not arise from the multiplicity of the discoveries, which he meets with in the course of his enquiries, but from the care necessary to distinguish, in many cases, between improvement and invention. To do this frequently requires a very commanding view of the subject, and the exertion of keen discernment. These the present author displays in his history of Algebra, and presents to his readers the peculiarities of each work, of any character, published on the subject, till about the middle of the last century. Publications

after this period he mentions in general terms, which is certainly all that could be reasonably expected. Beyond this point, the appropriate features of discovery, with a few exceptions (and these are here recorded) are too faint to be conveyed by description.

In the difficult task of ascertaining discoveries, it can hardly be expected that mistakes shall be wholly avoided; and we have observed one that is remarkable, respecting the date of the invention of the *Binomial Theorem*. In vol. i, p. 208, under that word, this Theorem is said to have been first discovered by Sir Isaac Newton in the year 1669; in vol. ii, p. 732, we are informed, that it was discovered by him about the year 1666. But it appears, by Sir Isaac's letter to Mr. Oldenburgh, dated October 24, 1676, that he had discovered this Theorem before he obtained the quadratures of the circle and hyperbola in series*; and by a passage in Jones's preface to the *Analysis per quantitatum series*, published in 1711, it appears that these quadratures were discovered in 1665. Mr. Jones's words are, *Ex Newtoni schedis quibusdam a me visis intellexi, quod is quadraturam circuli, hyperbolæ, et aliarum quarundam curvarum per series infinitas ex Wallisii nostri Arithmetica Infinitorum, per interpolationem serierum ejus, primo deduxit, idque Anno 1665†*. This, therefore, is the date of the invention of this celebrated Theorem.

Having been told in the preface, that "the whole of this work was written before it was put to press," and that the reader would "find it of an equal and uniform nature and construction throughout," and having read Dr. H.'s history of Algebra with much satisfaction, we were in hopes of reaping similar information and pleasure in a perusal of the history of other articles. In this expectation, however, we have been frequently disappointed. In several instances the narrations are very defective; and in many we meet with that only which was well known before, and has been often repeated.

The *Scientific* part of the work before us contains a considerable quantity of valuable original matter; and, in most of the articles, that which has not the recommendation of novelty, is, at least, clearly arranged, and perspicuously described. We have perused with pleasure Dr. H.'s account of the ancient Analysis, with an example of it from Pappus; and we have

* See the *Commercium Epistolicum*, Edit. 1722, No. LV, p. 143, 144, 145.

† See the Preface above-mentioned, p. 3, from the end.

derived much satisfaction from his comparison of the ancient Analysis with the modern, in which the value of each is justly appreciated. Much praise is also due to him for the manner in which he presents to his readers such rules for solving Algebraic equations, as have from time to time been invented. Among these, we find one for reducing biquadratic equations to cubics, invented by Lewis Ferrari, which, till now, seems to have been but little known. Dr. H. appears to us to have been equally successful in explaining the principles, and in illustrating the notation of Fluxions.

Under the article *Gunnery*, we meet with fresh proofs of Dr. H.'s laudable perseverance in the cause of science. It is well known, we presume, in the philosophical world, that he published a volume of Tracts in 1786, wherein is detailed an extensive course of new experiments in artillery, which were carried on at Woolwich, in the years 1783, 1784, and 1785.

“ Since the publication of those Tracts,” says the author in the work before us, “ we have prosecuted the experiments still farther, from year to year, gradually extending our aim to more objects, and enlarging the guns and machinery, till we have arrived at experiments with the six pounder guns, and pendulums of 1800 weight. One of the new objects of enquiry, was the resistance the atmosphere makes to military projectiles; to obtain which, the guns have been placed at many different distances from the pendulum, against which they are fired, to get the velocity lost in passing through those spaces of air; by which, and the use of the whirling machine, described near the end of the first volume of Robins's Tracts, for the slower motions, I have investigated the resistance of the air to given balls moving with all degrees of velocity, from 0 up to 2000 feet per second: as well as the resistance for many degrees of velocity, to planes and figures of other shapes, and inclined to their path in all varieties of angles; from which I have deduced general laws and formulas for all such motions. All these experiments agree in evincing the very enormous resistance the air makes to the swift motions of military projectiles, amounting in some cases to 20 or 30 times the weight of the ball itself; on which account the common rules for projectiles, deduced from the parabolic theory, are of little or no use in real practice; for, from these experiments it is clearly proved, that the track described by the flight even of the heaviest shot, is neither a parabola, nor yet approaching any thing near it, except when they are projected with very small velocities; in so much that some balls, which in the air range only to the distance of one mile, would in vacuo, when projected with the same velocity, range about 10 or 20 times as far.”

Similar experiments were made by Dr. H. to ascertain the resistance of the air to bodies in motion. A full account of these, he says, “ *would make a book of itself, and must be reserved*

serv'd for some other occasion." He presents his readers, however, in the work before us, with some general tables of conclusions, accompanied with proper explanations and judicious remarks. The whole of this article is curious and important; but we wish that it had been made more full.

It gave us a sincere pleasure to find a few articles, in the course of the work, communicated by some persons well known at present, and justly esteem'd in the literary world. Of these auxiliaries, the Rev. Dr. Maskelyne, the present Astronomer Royal, and Mr. Baron Maseres, deserve particular mention; and others are certainly entitled to much praise for their ingenious and scientific labours.

In so large a field for the exertion of attention, as the scientific part of the work before us, candour will doubtless be ready to make allowance for some oversights, and trivial omissions. As it is natural to suppose, that an author's views must be influenced, not only by his general zeal for his subject, but also by his predominant attachment to subordinate branches of it; in an extensive work, we are to reckon upon meeting with real or apparent deficiencies, as the author's abilities may be inadequate to some parts of his undertaking, or, as his inclinations and our own may differ. With these impressions upon our minds, we prosecuted our examination of the work before us; but are sorry to say, that we sometimes looked for what we could not find, and sometimes found what we could not approve.

Under the word *approximation*, we found a theorem for extracting the roots of numbers, which, to our surprise, is inserted again under the title *extraction of roots*, and a third time under the word *root*; and, what we as little expected, Dr. H. calls it new, and says it was invented by himself. But this theorem is the very same, in effect, as some that were published near a century ago, by *M. de Lagny*, the difference being only in notation, in which, indeed, this nominal new theorem differs from itself: and when Dr. H. asserts, as he does, in p. 131 of vol. i, and again, in p. 388 of vol. ii, that this theorem contains all the particular rational *formule* of *Halley* and *De Lagny*, it is only justice to reply, that either of *De Lagny's* general rational theorems, contains *Dr. Hutton's*. All the skill in algebra required to make this *new* theorem out of the *old* one, is the reduction of a mixed quantity, to an improper fraction. This will presently appear. Putting N to denote any number out of which the root, whose index is m , is to be extracted, and a to denote a near value of that root, but somewhat less than the true

true value of it, M. de Lagny* finds $\sqrt[m]{N}$ to be very nearly

$$= a + 2a \times \frac{N - a^m}{m - 1 \cdot N + m + 1 \cdot a^m};$$

which, by the reduction before-mentioned, becomes $= a \times \frac{m + 1 \cdot N + m - 1 \cdot a^m}{m - 1 \cdot N + m + 1 \cdot a^m}$, the very theorem in the Dictionary, vol. ii, p. 388, *n* there being the index which is here denoted by *m*.

M. de Lagny's other rational theorem is,

$\sqrt[m]{N} = a - 2a \times \frac{a^m - N}{m - 1 \cdot N + m + 1 \cdot a^m}$ very nearly, *a* be-

ing taken a near value of the *m*th root of *N*, but somewhat greater than the true value. This algebraic expression, likewise, when reduced, becomes exactly the same as the other. The process, indeed, by which Dr. H. obtained his theorem, is different from M. de Lagny's; but we do not think it better. Dr. H. converts the algebraic expression into a proportion, from which no advantage appears to be derived; nor has it the recommendation of novelty. It had been done for the cube root, in two different ways, as may be seen in Bonnycastle's Arithmetic, and in Burrow's Theory of Gunnery, printed at the end of his restitution of Apollonius Pergæus, on *Inclinations*.

The account given, in the work before us, of Sir Isaac Newton's method of approximating to the roots of equations, is, in our opinion, very incomplete. Dr. H. says,

“Newton's method is this: as the quantity sought is small, its higher powers decrease more and more, and, therefore, neglecting them will not lead to any great error. Newton, therefore, neglects all the terms, having in them the 2nd and higher powers, leaving only the 1st power, and the absolute known term; from which simple equation, he always find the value of the assumed unknown letter nearly, in a very simple and easy manner. Halley's method of doing the same thing, was to neglect all the terms above the square or 2nd power, and then to find the root of the remaining quadratic equation; which would, indeed, be a nearer value of the assumed letter, than Newton's was, but then it is much more troublesome to perform.”

A reader of this statement would naturally conclude that the methods recommended by Sir Isaac Newton and Dr. Halley were clearly distinct. This, however, is far from being the case, as will readily appear from the following quotation from Sir I. Newton.

* See a volume of Mathematical Tracts, in 8vo. published by Mr. Baron Maseres, in 1795, page 505, 507, and seq.

“Æquationes plurium dimensionum nihilo fecius (alluding to an equation solved according to Dr. H.'s statement) resolvuntur, et operam sub fine, ut hic factum fuit, levabis, si primos ejus terminos gradatim omiseris.

“Præterea notandum est, quòd in hoc exemplo, si dubitarem an $0 \cdot 1 = p$ veritati satis accederat, pro $10p - 1 = 0$, finxisssem $6pp + 10p - 1 = 0$, et ejus radice primam figuram in Quotiente scripsssem; et secundam vel tertiam Quotientis figuram sic explorare, convenit, ubi in Æquatione istâ ultimò resultante quadratum coefficientis penultimi termini, non sit decies majus quàm factus ex ultimo termino ducto in coefficientem termini antepenultimi.

“Imo laborem plerumque minues, præsertim in Æquationibus plurimarum dimensionum, si figuras omnes Quotienti addendas dicto modo (hoc est extrahendo minorem radicem EX TRIBUS ULTIMIS TERMINIS Æquationis novissimè resultantis) exquiras: isto enim modo figuras duplo plures quâlibet vice Quotienti lucraberis.” See vol. i, p. 269, of Dr. Horsley's edition of Sir I. N.'s Works.

These paragraphs in the original, immediately follow the solution of the cubic equation, which Dr. H. has inserted in his Dictionary!

On reading what is inserted as a *new* property of the *Binomial Theorem*, and an improvement on it, by Mr. Bonnycastle, the following line of Horace occurred to us;

Indignor quandoque bonus dormitat Homerus.

We thought, that if Dr. H. had not been nearly in that state of slumber, he would not have inserted as *new*, what is, in effect, nothing more than a reversion of Mercator's logarithmic series, to find the corresponding number; which was known to Newton* above a hundred years ago, and has been so often performed, that Euler, in his *Institutiones Calculi Integralis*, vol. i, p. 111, calls it, *Series notissima*.

Verum opere in longo, fas est obrepere somnum.

This was the same poet's allowance; and we are not disposed to be less liberal.

Under the word *Fluent*, the examples of finding fluents, considering the great utility of that method of computation, are, in our opinion, too few; and the table of forms of fluxions and their fluents too scanty, as there are other forms of frequent use which are omitted. Of the XIXth form in the table, we also think it proper to say, that there are other fluents, one of which in particular, will, in some cases, be more useful than either of those which are given; and even of those two which are inserted, one will generally want a correction, of

* See the *Commercium Epistolicum*, pp. 86, 179, and 186.

which, however, nothing is said. What Dr. H.'s reasons could be for omitting things which might have been so easily supplied from other books, we know not. If these omissions had been supplied, the book might have been consulted with more advantage, both by the "student and man of science," for whose use it is professedly designed.

When we came to the word *Series*, we were somewhat surprised to find so little on this most extensive and useful branch of the mathematics. All that is here said about *Series*, is contained in a very few pages.

Under the word *Sine*, some useful series for the sines of multiple arches are omitted, which might easily have been supplied from Emerson's Trigonometry, book i, sect. iv, from which those that are inserted seem to have been taken: and of the four series for this purpose which are inserted, three, we think, should have been continued a term further, to show the alternate occurrence of the signs + and —.

The style of the work before us, in our opinion, is such as neither provokes censure, or excites applause. It is in general perspicuous, but seldom elegant. Of the errata, we have observed some which must prove very inconvenient to young students.

Upon the whole, Dr. H.'s Dictionary contains much useful and curious information; and when compared with several contemporary publications, it may be said to be

————— Velut inter ignes
Luna minores.

Considering, however, the abundance of excellent materials for such a work, which the present times afford, and the reputation of the author, it falls considerably short of what we expected. Every friend of science, not warped by private pique, like the writer of the articles *Royal Society*, and *Transactions*, will also regret with us, the unhandsome and unjust manner in which that learned body, and their publications, are mentioned in those places. Passages of this kind can only be accounted for, by a recollection of the disputes which arose some years ago in the Royal Society, wherein Dr. H. was materially concerned; but with every allowance for the resentment of supposed injuries, they will remain a strong and lasting blemish to the work.

ART. IX. *Thoughts on Outline, Sculpture, and the System that guided the Ancient Artists, in composing their Figures and Groupes: accompanied with free Remarks on the Practice of the Moderns, and liberal Hints cordially intended for their Advantage. To which are annexed, Twenty-four Designs of Classical Subjects, invented on the Principles recommended in the Essay. By George Cumberland. 4to. 52 pp. With 24 Plates. Robinsons, &c. 1796.*

THE present article would have been noticed by us some months since, but that we literally turned with disgust from an incoherent rhapsody, which, under the title of “Free Remarks on the Practice of the Moderns, and liberal Hints cordially intended for their Advantage,” contains a daring attack on a most respectable body (the Royal Academy) whom the author illiberally attempts to injure in the minds of the public. He has made it also a vehicle of self-adulation, and of preposterous praise, lavished on a few obscure individuals, his own friends. A very clear prognostic of the evil to come, met our eye in the title-page; which is affectedly made to differ from all the usual forms of title-pages, being printed in full and equal lines of small capitals. In the motto, “AINSI IO SON PITTORE*,” which is intended for Italian, the first word is French. But these inaccuracies, to eyes in a fine frenzy rolling, are objects of no moment. Deep research, and an elevated style, are the boast, we presume, of this author; excellencies, which being, doubtless, as much esteemed by our readers as ourselves, we shall no longer withhold from them.

Mr. C. introduces himself to the reader, by the following quotation:

“If there be a Beauty in Virtue,” remarks the learned Mr. Petvin, in his Letters concerning Mind; “the mind must have a feeling of it, whilst it has it under view, no less than a feeling of harmony, when presented to the ear. It must be felt and understood together, we must be in some measure what we behold; and a man must be tolerably good before he can have any tolerable notion of goodness.” P. i.

And he proceeds,

“Thus when a ray from the universal mind inspired that great man, Mr. Fox, to place his happiness in *temperance, liberty, and honesty*, the reflecting part of the kingdom felt the beauty of his public virtues; as during the course of many years we have seen them with dignity gradually unfolding.

* A mighty modest one, by the way, for an awkward flourisher of non-descripts, thus ranking himself, by implication, with Corregio.

“ We have seen him pursuing truth in all the ways she can be pursued; and we have felt, by his masterly mode of proceeding, that He is a real Philosopher: for his whole conduct admirably answers the character—so finely drawn by the author we have quoted—of one of the greatest and best men of Athens;—where he says,

“ He knew in the most perfect manner, that there was nothing belonging to reason but what took its evidence from experience in the way of Art, or from self-evident principles in the way of Science: and, as he was likewise acquainted with the sentiments natural to men, he could, by this means, lay hold upon them by their principles, sentiments, fancies, or imaginations, and so lead them into visible absurdity;—in short, he knew when to instruct, when to embarrass, and when to pull down pride and self-conceit.” P. i.

He professes afterwards, respecting the same personage;

“ So far from enjoying the happiness of his friendship, I have not even the honour of his acquaintance, *otherwise than we all have*; yet having, from the low horizon of my humble level, discovered this promontory in the political world, shall I be blamed for casting anchor under its shelter, from the storms of prejudice, and the blasts of unthinking and unforgiving ignorance, which would always rush upon every art, without rule or rudiment?” P. ii.

Whether the Right Hon. Gentleman alluded to, will consider these praises of his *temperance*, &c. as sarcastic or sincere, is not our business. We are concerned only with the style; and if the reader be not satisfied with this burst of eloquence, he may, in the following pages, see “ *the inestimable value of chaste outline*,” treated with the same felicity of expression, and sublimity of thought; together with an advertisement (which the author himself confesses, and indeed truly, to be the most important part of his book) instructing the ignorant, that upwards of six thousand choice gems may be had of Mr. Tassie, No. 25, Leicester Square, and “ all for the trifling sum of fourpence halfpenny a piece!”

The author is violent, not only against the exhibitions, but also the whole method of study employed in the Royal Academy; to which, in fact, he only objects, that it pursues its objects by such methods as are practicable. For why does he assume, that the models from which they draw there, are the worst of both sexes? Does he mean that the worst are studiously sought out, or does he mean that the best which can be got, are the worst that can possibly be? Both suppositions are absurd. The author says, “ it is a small evil to be criticised by reviewers, since they are often generous out of their own sphere” (p. 8). Let him know then, that the person who has chiefly considered his book, is no professed reviewer; but one, whose studies have been directed intirely to the very arts, which Mr.

C. professes to recommend. Let him be assured also, that we have not, in any degree, been prejudiced against him by the political sentiments conveyed in his address to the reader; since we have considered his work, not as politicians, but solely as admirers of the fine arts; in which capacity, we think that it deserves unqualified condemnation. What will artists and critics unite to say, of such passages as the following?

“The works of *Cassiglione* and *Callot*, sufficiently explain what is here meant, although they are rocks that few will split on, that are worth preserving; but those great men, *Michael Angelo*, and *Parmigiano*, are quick-sands that have swallowed up many a promising youth, and hence the *Caraches*, who could not withstand their fascination, established a new school, *that has retrograded Art to the days we live in.*” P. 31.

How is a classical eye shocked at *Phyloctetes*, in p. 37! a linguist, at *artist d'amore*, in p. 12! *dilletanti*, in p. 30, &c. In p. 42, the author tells us of an impression in wax, having a *panoramic effect*!

To enter into any more detailed criticism of a work thus executed, is hardly possible; as we should be driven either to controvert every assertion in this singularly empty and presuming book, or subject ourselves to the imputation of giving it our tacit assent; extremes which we would wish equally to avoid. We must, therefore, close this article by observing, that the Plates are precisely what might be expected from such a mind as the writing indicates: extravagant in the design, feeble and without taste or spirit in the execution: that his clouds are now “*like an ouzel*,” now “*like a whale*;” that poor *Acis* has two feet indeed, though but one leg; and to show that the ladies had anciently some very odd ways, *Galatea*, when desirous “to recline her head on *Acis's* bosom,” turns her back on him, and thrusts her *chignon* in his face.

ART. X. *Essay on National Pride; to which are added* †, *Memoirs of the Author's Life and Writings. Translated from the original German of the late celebrated Dr. F. G. Zimmerman, Aulic Counsellor and Physician to his Britannic Majesty, at Hanover. By Samuel Hull Wilcocke. 8vo. 200 pp. 5s. Dilly. 1797.*

THE writings of Zimmerman hold too high a place in the public favour, to require any eulogium upon their general merits. Feeling, judgment, and information, are among the leading qualities by which this foreigner stands distinguished

* Plate 10 and 11. † Plate 3. ‡ It should be said *prefixed*. *Rev.*

as an author; and those of his publications which have hitherto found their way into the English press, have been sought with avidity, and read with satisfaction. The Essay before us is certainly neither so interesting in its subject, nor so engaging in its matter, as to render it equally popular with the celebrated Essay on Solitude; but it must, at the same time, be allowed to contain many sound and sensible remarks, interspersed with a large variety of entertaining and apposite anecdotes, relative to the different features of pride and prejudice in the different nations of the world. It will be manifest to our readers, that the subject of the Essay affords considerable latitude, and Dr. Zimmerman has pursued it under all the different branches to which it is reducible. His illustrations are uniformly happy, and well selected; and the instances which he has chosen to exemplify his strictures, discover a mind well stored with information, and extensively acquainted with the history of mankind. From the nature of this subject, and the analytical manner in which the author has treated it, we should find it difficult to present any regular extracts, without intruding too greatly upon the indulgence of our readers; we shall therefore subjoin the following eulogium on the *laudable* pride of nations, as a specimen of the whole.

“ By the propagation, therefore, of a laudable national pride, the love of its country is introduced into every heart. All breasts are accessible to this pride, and they are all hurried away by the magic of these examples, to the invincible attachment it generates. The continual retrospect of former times, and the continual contemplation of futurity, are reciprocally the causes and effects of this pride, and of this love. An honest patriot will sooner die than commit any deed for which his children must blush when he is laid in his grave; while nothing seems more noble or sublime to him, than the thought that his posterity will rejoice in his virtues, and be respected on his account.

“ When, therefore, by the revival of these sentiments, the principles and maxims of a nation take a new turn, the actions of its citizens will likewise be ennobled, and will rise to the level of their acquired sensations. The man who hopes to attain any post of honour in the commonwealth, without daring to think on any subject with manliness, freedom, liberality, and penetration, will, instead of succeeding in his views, be an object of derision and contempt. Integrity will ever keep in mind the public welfare, and contribute its utmost to the promotion of it, notwithstanding mean and little minds may call it improvidence and indiscretion, whose views are directed wholly towards the benefit of their families. Inequality of condition will lose its vexatious nature, when there exists but one political virtue, and when all are united under the noble appellation of citizen*. The attachment to their country will no longer depend merely upon the uncertainty of greater happiness in another; for many will wil-

* Zimmerman did not mean *citizen* in the French style. Rev. lingly

ingly live content with the bare necessaries, rather than quit their country in pursuit of the luxuries of other climes. Every one will obey his superior more from inclination than duty, more from affection than obligation. The government will no more be the soul of many bodies, but rather the soul of one body.

“ These advantages will be more discernible when I consider them in another point of view, and prove how very impatient the cultivation of a noble pride is to a nation palsied by the decay of its virtue.

“ The noble pride of a nation is diminished or annihilated, when the advantages gained by the virtues of their fathers, are lost through the vices of their descendants. Times are altered, is a common saying, and the conclusion to be formed from it is neither difficult nor subtle. Times, to be sure, would be much altered, with regard to a nation who depended on muscular strength of body, if they were to be collected to fight but one battle now the art of slaughter is brought to such perfection; yet no one doubts the indispensable necessity of the modern art of war. But it is not only the knowledge of the management of arms that is necessary to a free-born nation; it must likewise have an intellectual knowledge, and be endowed with principles and sentiments, and these are not infilled by the blows of a cane, or the found of a drum.

“ In this respect, the change of times makes the resumption of ancient maxims but too needful. Though courage and zeal in the service of the state are very often out of fashion, yet they are never useless, always denoting vigour. When, therefore, a nation seems to lose its spirit, because its soil is no more dyed with the blood of its sons; when the noble flame, formerly kindled by the love of liberty, is smothered by an almost universal lethargy; when indolence is chosen for the last intrenchment; when nursed in luxury and terror, the mind loses the whole of its pith and strength; when enormous expences make avarice and the thirst of gold a necessary evil; when cowardice raises into consideration, and valour depresses into misfortune; when men, not thinking they stand any more in need of prowess, fall into every kind of profligacy; when even the crimes which require a certain strength and elevation of mind are not to be met with; when selfishness is no more thought a vice, and the timid prudence of a moment no more a fault in politics; when ambition, instead of endeavouring to excel its rivals, seeks only to blacken them by calumny: then, I say, the revival of national pride would be a measure of no little efficacy to rekindle the fire of ancient virtue, and reproduce the powers of youth and manhood in the decay of age, when the nation seems to be near the last struggles of dissolution.” P. 241.

From this passage our readers will see that the spirit of Zimmerman is to be found in this Essay; and that it has not been suffered to evaporate through the medium of translation. The translator, indeed, appears fully to have discharged his duty; and the memoirs which he has prefixed, convey some very interesting information of a man, whose name will long be dear to the republic of letters. The following circumstance, relating

relating to the hypochondriac state of mind which hastened the end of this valuable man, may serve as a fuller contradiction of the erroneous statement which lately crept into our pages.

“The destructive deluge of barbarism and anarchy that now recoiled from the conquered provinces of the Roman Empire back to the inhospitable regions, whence in the fourth century it had emanated, threatened to overwhelm the whole of civilised Europe. Fears were entertained for the safety of Hanover; and Dr. Zimmerman, who nourished and professed the utmost detestation for these disturbers of mankind, in the extreme perturbation of mind into which he was now fallen, felt excessively alarmed, and he could not conquer his dread of persecution, to which his steadfast and known adherence to the principles of religion and of integrity might possibly subject him. In his heated imagination, the evils of an invasion of the French were aggravated, if possible, even beyond the horror and dismay which those scenes of rapine and destruction uniformly spread around them, wherever their baleful career conducted their sanguinary footsteps.” P. xxviii.

But a fuller and more satisfactory account of Dr. Zimmerman, may be found in his life, by Tissot, and the two English translations of it, which we have lately noticed.

ART. XI. *Observations on the Dispute between the United States and France, addressed by Robert Goodloe Harper, Esq. one of the Delegates of South Carolina (a State at one Time the most devoted to the French Interest, of any in the Union) to his Constituents, in May, 1797.* 8vo. 162 pp. 2s. Philadelphia printed. London, reprinted at the Philanthropic Press. Wright, &c. 1797.

THE celebrity which this tract has obtained, the important subjects of which it treats, and the beneficial effects it is calculated to produce, in opening the eyes of persons, hitherto deceived by the artifices of France, induce us to give it a full consideration. At this critical period, when a considerable portion of Europe has been over-run by the arms of France, and almost all the remaining states seem to be overawed by her menaces, or duped by her policy, an unbiassed opinion from the member of a neutral state, far removed from the scene of contention, and comparatively little interested in the event, deserves peculiar notice. It proceeds also from one, who, at the commencement of the revolution in France, felt (as he himself admits) a strong partiality for its principles, and a warm zeal for its success. “While France” he says, “appeared to be engaged in a struggle for national liberty and independence

pendence, no heart beat higher than mine with affection for her cause." But when, instead of confining herself to her own defence, France "became the assailant," when it appeared that she had "formed a plan of aggrandizement, at the expence of all her neighbours," Mr. Harper's opinion changed. Still he thought it the duty and interest of America to remain, if possible, at peace. This policy was adopted by the American government. But France had determined to use the American republic as an instrument for promoting her ambition; and, for this purpose, endeavoured to gain the controul of its affairs, and to excite jealousies against the government, and divisions among the people. In proof of this, Mr. Harper states the conduct of the first French Minister, Genet.

"His unfounded pretensions, his threats of appealing from the decisions of government to the people, his arming of privateers in the American ports, against the express orders of the government, his attempt to levy an army in that country, for the purpose of invading nations with whom it was at peace, and his making a formal complaint against the President, for refusing to convene congress at his instance."

When Genet was recalled, Mr. Harper states, "not the object, but the mode of pursuing it was changed," and, instead of threats and blustering, a more artful insidious course was pursued by his successors. On the steady refusal of the American government to yield to them,

"The French government," says Mr. Harper, "has at length made that appeal to the people of America, which her ministers formerly threatened. It has explained its pretensions, stated its complaints, and detailed its injuries. In revenge for those injuries, as it informs us, it has broken the treaty between the two countries, let loose its ships of war and privateers to pillage and maltreat our citizens, and has insultingly driven from its territory a minister sent expressly to explain and conciliate. It has declared, that it will hear nothing from us, until the injuries of which it complains are redressed; or, in other words, that we must submit to the terms which it shall think proper to prescribe, before it will deign to negotiate, or even to converse, on the points in dispute." P. 9.

Mr. Harper calls, in very spirited terms, upon his countrymen to resist such haughty and arbitrary pretensions. We cannot help remarking here, that this language of the French Directory coincides exactly with that which they have held in their late negotiations with the European powers, and particularly with this country. This is their diplomatic system. Their adversaries are required to give up their independency, before they are permitted to treat. The treaty concluded by America with Great Britain, is next justified, and it is shown not to contain any articles, of which France can reasonably complain. America is also vindicated from the charge of

having

having violated some of the articles of her treaties with France, and against the strange complaint of having refused to enter a new and more extensive treaty. The essential conditions of this new treaty (Mr. Harper proves from the instructions to Genet) were, that America should join France in the war, engage to defend her islands, and form an alliance offensive and defensive. Mr. Harper, therefore, justly infers, that the project of France, from the beginning of the war, was "to draw America into it."

Having fully refuted this charge against the government of his country, Mr. Harper proceeds to answer the remaining complaints of France; and states, very forcibly and justly, the degradation to which the American States would be reduced, if they complied with her pretensions. His very spirited protest against the consequences of such a degradation, places the tyranny of France in so strong a light, and contains an exhortation so salutary, to every people who have not yet resigned their independence, that we will give it in his own words.

"When we shall have done all this, when we shall have broken our treaties, repealed our laws, and in contempt of our constitution, reversed the most solemn decisions of our courts; when we shall have placed the judicial power of our country under the controul of a French minister, and abandoned the whole system of our foreign policy, so wise, and adopted after so much deliberation; when we shall have placed our ports, our rivers, and our commerce, at the mercy of French privateers, and engaged in a war with the enemies of France, to compel the surrender of an acknowledged right, because its exercise happens to be inconvenient to her! when we shall have done all this, what will be gained? Will France then restrain her privateers, restore our property, and respect our few remaining rights? No! She promises no such thing; she requires all this to be done as a preliminary, and when it is done, she will then hear what we have to say, and will signify to us her further pleasure.

"And are the people of America, who once generously resolved to maintain their independence, or die in the last ditch, are you my fellow-citizens, whose blood has often flowed in the cause of your country, prepared for this? Are you prepared to lay your country prostrate at the feet of France? Are you prepared to put your courts under the controul of her agents, violate your constitution at her orders, and tamely allow her minister, under the pretence of watching over the execution of a treaty, and of enforcing the laws of neutrality, to over-rule the legislature, dictate to the President, and assume the absolute direction of your affairs? If you be thus prepared, which I will never believe till I see it, I freely, nay proudly declare to you, that I am not, and that my voice shall never sanction this surrender of our rights and independence. Sooner would I see every ship sunk, every town in ashes, and devastation once more spread from one end of our coast to the other.

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“ With the loss of these things we might retain our soil, our hands, our courage, our independent spirit, and our constitution: and we should be a nation still. Industry would again give us ships and towns; again might commerce gladden our ports, and agriculture smile over our land; and our children, possessing in peace and honour the blessings which with so many sacrifices we had purchased, might proudly look on our graves, and say, These were our fathers! But independence once lost, is most rarely regained: such is the conditions of our nature, that a nation once fallen, once reduced under a foreign rule, most rarely rises again; and where its fall proceeds, as in our case it must, not from its want of means, but from its want of courage to use them, from its pusillanimity, its intrinsic weakness of character, it is destined never more to shake off the yoke.” P. 66.

After stating the treatment which the Dutch and the Belgians have received, in order to prove, which he does completely, that the oppressions of France keep pace with the weakness and credulity of those with whom she has to deal, Mr. Harper next examines the pretended claim of France, on the gratitude of America, as having been the means of establishing her independence: and justly observes that, if the fact were true, it would not follow that America must comply with every demand of France (which would be, to give up that very independence); but he further shows, by facts and dates, that the Americans had no assistance from France, till they had carried on the war for three years, had captured Burgoyne's army, and had been offered every thing short of independence, on the part of Great Britain: he also shows, that while the contest was doubtful, the assistance of France was constantly refused; and that she publicly justified her conduct against England, on the ground, that the United States had not only declared, but *established* their independence when the treaties were concluded. The motive of France, he justly observes, was not any kindness to America, but the desire of weakening her rival, and of dividing the British empire*.

A variety of other topics relating to the dispute between the American government and France, are here discussed by this author. But we hasten to that part of his work which is peculiarly interesting to the inhabitants of this kingdom. In order to explain fully the views of France in America, he details her projects in Europe, and offers these observations.

* It is singular, that the French Republic, which refuses to be bound by any of the treaties or acts of their late monarchy, when urged against them, should think themselves intitled to any return of gratitude, supposed to be due for the protection and assistance afforded by that same monarchy.

“ It is perfectly well known, that she has long formed, and still pursues with the most steady perseverance, a system of aggrandizement in Europe, for ensuring the success of which, it is absolutely essential that the maritime power of England should be reduced. Germany opposed barriers to her by land, which were also to be removed. Accordingly Germany was to be divided, and a maritime coalition formed against England. Of this coalition the United States were to form an important part; for though we had no navy, it was known that we had the means of speedily forming one; and that when once engaged in the war, we should be obliged to exert them. The great number of our merchant ships, in the mean time, the skill, numbers, and enterprising character of our seamen, the abundance of provisions and naval stores in our country, the convenience of our harbours, and, above all, our vicinity to the West Indies, where the commerce and navy of England are most easily susceptible of a deep and deadly wound, would have rendered us a most important ally in a maritime war against that power. To cut off our commerce with her at the same time, the importance whereof to her, though certainly great, has been far over-rated by France, would greatly aid the blow.

“ Accordingly we find that as soon as the republic and the power of the Jacobin leaders were established, and before the war with England commenced, Mr. Genet was sent out with express instructions to bring about this alliance; and I have been assured by a gentleman, who about that time acted a considerable part in the Convention, but has since visited America, that this maritime coalition was early devised, and that “ nothing was wanting to its completion but the consent of the United States. That consent,” he added, with an air of resentment, which four years had not been able to allay, “ was applied for and was refused.”

“ In this refusal, and in that proclamation of neutrality against which the ministers of France have never ceased to cry out, from Genet who said “ it was a breach of the treaty,” to Adet who brands it as “ insidious,” was laid the foundation of our present quarrel with France. She did not, however, begin the quarrel immediately; for she still entertained hopes of drawing us gradually into the war, by fomenting our ancient differences with England, and prevailing on us, under the pretext of fulfilling our obligations by treaty and the laws of neutrality, to adopt measures which her antagonist would not have failed, and justly too, to consider as hostile. When she saw these efforts constantly baffled by the firm prudence of our government, and all her hopes of a quarrel finally extinguished by the treaty with Britain, she then suffered her resentment to blaze out in the measures which she now pursues.

“ In the mean time, the plan went on in Europe, and was pursued with varying success, but undeviating perseverance: nor did it receive the least check or alteration from the frequent changes of government in France. Various factions wished to rule at home, and in their struggles for power, slaughtered each other without remorse or forbearance. But they all had the same object as to their neighbours; and that object was aggrandizement to France at their expence.”

Mr. Harper then explains the views of the French with regard to Germany; which they considered as the most vulnerable by the two weapons with which they meant to assail all Europe, *division and insurrection*. These weapons he shows (by an intercepted dispatch of the minister Fauchet) the French Government intended also to employ in America. In a long and able note in this part, Mr. Harper proves the French to be the aggressors in the present war, both as to Austria and England. He proves this also very fully, both in the text and in a subsequent note, on many of the grounds and authorities relied upon by former writers, but never, perhaps, more satisfactorily stated and explained. But he proves it most forcibly by the tacit allowance of France herself.

“The only benefit stipulated for France,” he says, in her treaty with America, “was our guarantee of her islands, but this stipulation, which was to take effect only when France was engaged in a *defensive* war, does not operate in this case; because in the present war she is clearly the aggressor: and *of this she is so sensible, that, amidst all her extravagant demands, she has never called upon us for the fulfilment of the guarantee.*” P. 82.

After setting forth the proceedings of the French, since they have detached the King of Prussia from the alliance, he returns to his principal subject, and inquires what is, probably, the meaning of France in her conduct towards America? To this he answers, that it is not, as he conceives, to retaliate for any pretended injuries, nor seriously to quarrel with the American States, but to drive them into her measures by ill-treatment; as she thinks the people in general so attached to her cause, that the government will be obliged to submit to any terms; or, that the Americans, if they do not comply with their demands, “will (from their desire of peace) be at all times ready to make an accommodation, and relinquish their claim to indemnity, as the price of deliverance from further aggression.” As the only method, therefore, to induce her to abandon her measures, he recommends firmness and unanimity; and that, in conformity with the speech of the President, at the opening of Congress, negotiation should once more be tried; which, he believes, will be successful. In the mean time, he enforces the necessity of “vigorous and effectual preparations for war*.”

* Whether the preparation for war has been as vigorous as Mr. H. recommended, we have not learned. But negotiation has been again tried, and seems not likely to be successful.

Reasoning on the event (which seems now almost certain) of America being driven to the alternative of going to war with France, or sacrificing both her honour and interest, Mr. Harper expresses himself in the following spirited terms: which we think no less applicable to our own country.

“ Should any ask, what are the sacrifices we must incur by a war, and what are our means of becoming formidable to France? I would answer, that, as to sacrifices, the greatest we can make, is that of our rights and independence; that war is an evil always to be avoided, but infinitely less than national degradation, and submission to the will of a foreign power; that every possible loss of property and lives may be repaired by time and industry, if we preserve our honour and our government; but that these, once lost, can never be restored: in fine, that a nation which weighs its purse against its rights, never fails in the end to lose both the one and the other.” P. 159.

He concludes with showing by what means America may effectually carry on a war against France, in case she should be compelled to it.

We now take our leave of one of the most interesting, important, and seasonable political treatises, that has come within our observation. The conduct of France towards neutral nations, and especially towards the States of America, has never been, to our knowledge, so fully and ably discussed; nor that of Great-Britain, and her allies, in commencing the present war, more clearly vindicated. The author appears to have grounded most of his reasonings upon authentic documents, and incontrovertible facts. He is also, as we before observed, intitled to peculiar credit, as a Republican in principle and habits, originally partial to the French Revolution, and consequently little inclined to favour the government or cause of Great-Britain. Yet he bears ample testimony to our moderation, and to the inordinate ambition and flagrant injustice of our enemy. The style is, in general, suitable to the subject; being plain, pure, and perspicuous, but rising occasionally to energy and eloquence.

We cannot dismiss this article without expressing our earnest hope, that the unjust treatment which America has experienced from France (and which this tract so ably details) may have one good effect, that of reconciling the American States more completely with the Parent Country, and cementing their mutual interests, by that cordial co-operation and firm alliance, which would (we are persuaded) be, in its consequences, highly beneficial to both.

ART. XII. *A View of the Conduct of the Executive in the Foreign Affairs of the United States, as connected with the Mission to the French Republic, during the Years 1794, 5, and 6. By James Monroe, late Minister Plenipotentiary to the said Republic. Illustrated by his Instructions and Correspondence, and other authentic Documents.* 8vo. 117 pp. 2s. 6d. Philadelphia printed; reprinted by Ridgway, London. 1798.

WE had very carefully read and considered Mr. Harper's pamphlet, and committed our thoughts upon it to paper, when we were told of this tract, written by another American, as containing a complete refutation of it. As the former tract consists of plain facts, illustrated by the most manly and conclusive reasonings, it was not very easy to conceive how it could be fully answered. Still we regarded it as an indispensable duty to obtain this second publication without delay; that, if it should require any abatement to be made in the force of what we had stated from the former, we might at once do all that justice could require. We had not, however, proceeded far in the editor's preface to this tract; before we learned that it was not written in answer to Mr. Harper, "but merely in justification of his (Mr. Monroe's) public conduct as minister to the French Republic;" and, in fact, with respect to some material points, it confirms, instead of contradicting, the statements of the former gentleman. Thus Mr. Monroe tells us, that *the Directoire*, that is, the French Directory, "considered the alliance between France and America as ceasing to exist, *from the moment* that the treaty of the latter with England was ratified" (p. 85) than which nothing could possibly be more unjust and tyrannical; since it is capable of the clearest demonstration, that nothing was stipulated by that treaty which France could with any justice resent in such a manner; and, since it is quite a new doctrine in the law of nations, that a treaty made with one power shall annul an existing treaty with another, when, in fact, they have no interference as to principle.

The whole business of Mr. Monroe's pamphlet is, to justify his own conduct in France, and to criminate the administration in America, as having acted with duplicity towards him; in giving him a wrong impression of the object of Mr. Jay's mission to England, and suffering him to remain too long uninformed of the issue of that mission when it was finished. He asserts, indeed, a strong disposition in the French government

to be on friendly terms with America; but he makes no discrimination between the governments of that country, from Robespierre to the time of his own recall, in 1796; and he shows very distinctly that this disposition depended always upon the presumption, that America was to be guided altogether by the will of France. As far as he is personally concerned, Mr. Monroe, like other persons who tell their own story, certainly makes his narrative sufficiently fair; but those only who are inclined to think all regular governments always in the wrong, will believe, on the credit of his assertions, that the American administration cannot defend itself completely against every thing which he alledges.

The person who is really violent against Mr. Harper, is the English editor of this tract, whoever he may be. He talks of "the *pernicious misrepresentations* of Mr. Harper;" which yet, he allows, "may very well answer the purpose of those who wish to draw the United States into a closer connexion with Great Britain." He talks of "dissipating the errors, and correcting *the poison*, which it is so evidently the purpose of Mr. Harper to infuse." He accuses him of "mis-stating facts, assuming false grounds, going out of his way *to pick up dirty abuse to bespatter the French cause.*" Amiable cause; amiable admirer of it! We may learn, he says, "from many interesting parts of the following papers, the affection which France nourished for her sister republic, her continual endeavours to evince it, *her wish that America should remain in a state of perfect neutrality.*" Even if the two former of these points should be allowed, the third by no means appears; since no unwillingness to embroil America with England is any where expressed or implied: but rather the contrary may be very fairly inferred. In the Conclusion of this completely French Preface, the anonymous writer takes upon him to deny peremptorily, that Genet ever declared that he would appeal from the decision of the President of America to the people.

"The reader," he says, "should be informed, that this supposed declaration, which Mr. Harper makes such great use of in his book, was formally and explicitly denied ever to have been made, by the President's Secretary, Mr. Dallas, in whose presence it is said to have been used."—"As nearly as can be recollected, Mr. Dallas, in his letter, declared that Mr. Genet did not make use of such words as were ascribed to him, nor of any words that he could construe into such a meaning."

If recollection may be balanced against recollection, it seems to be quite present to our minds, that Genet did not confine himself to mere words; but be this as it may, words considered as of public certainty and notoriety in the country where they were said to be uttered, cannot be set aside by a

recollection of this kind; and, as Mr. Harper observes*, Genet's threat of an appeal was afterwards carried into execution in the French Manifesto. The pamphlet of Mr. Monroe then does not refute the assertions or reasonings of Mr. Harper; and the suggestions of the English editor show rather the bitterness of his anger against any person who presumes to oppose the French government, than that he has any valid ground for making objections to that author's pamphlet.

ART. XIII. *A practical Inquiry on disordered Respiration; distinguishing Convulsive Asthma, its specific Causes, and proper Indications of Cure.* By Robert Bree, M. D. late of University-College, Oxford, &c. 8vo. 420 pp. 6s. Robinsons. 1798.

ASTHMA has been considered as continued, periodical, or humoral. The first species takes its rise from any cause straitening the cavity of the thorax, and thence impeding the motion of the lungs, as pus or water in the chest, aneurism of the aorta, mal-conformation of the spine, &c. This kind of asthma is also called symptomatic, as depending upon another disease, which being cured, the asthma ceases. The second species, spasmodic, convulsive or periodic asthma, which is the more immediate subject of this inquiry, and of most usual occurrence, has been thought to take its rise from stricture of the bronchia, or of the air vesicles in which they terminate. The third, or humoral asthma, from mucus obstructing the bronchia and vesicles. This author does not acknowledge the existence of spasmodic asthma, in the sense here given, but thinks it the same as the humoral asthma. The symptoms are the same in both species; and the solution of the fit in both of them, is attended with a greater or less discharge of mucus. The term convulsive, is only proper, according to him, as descriptive of the violent exertions of the muscles concerned in expiration, which are excited to inordinate contractions, to expel the offending matter. This term is, therefore, equally applicable to the continued asthma; but as the cause is there extraneous to the lungs, a discharge of mucus does not prove a solution of the fit, as in the periodic, which probably obtained its name from that circumstance.

* P. 109.

In support of his position, Dr. Bree adduces a variety of testimonies from Willis, Hoffman, and other authors, who have written professedly on the disease, and observes, that although they considered the spasmodic and humoral asthmas as distinct species, yet, from their descriptions of the complaints, they are evidently the same, differing only in the greater or less quantity of mucus discharged on the termination of the fit.

“ Sir John Floyer,” he observes, p. 85, “ describes the periodic asthma, in a manner, which leaves no doubt of all the powers subservient to respiration, having been employed with excess of energy in that, as well as in the continued species. The diaphragm is not without much difficulty,” he says, “ moved downward, but for enlarging the breast in inspiration, the intercostal muscles, strive and labour more vehemently; and the scapular and lumbar muscles, join all their force, and strain themselves to lift up the breast, that the lungs may have a place sufficient for their expansion. Here is sufficient evidence,” the author adds, “ of distress in labouring to accomplish some object; but Floyer, who had personal experience of the disease for thirty years, had not begun to consider the effort, as the energy of nature, in endeavouring to remove a material, offending the pulmonary organs.”

But as the same efforts would be used to remove spasm on the bronchia, to which Floyer, in part, attributed his asthma, as to discharge mucus obstructing the passage to the air, this argument cannot be omitted as conclusive against the existence of stricture; any more than what the author had before noticed, that a discharge of mucus generally accompanies the solution of a fit of convulsive asthma; as the mucus might be, and most likely would be, generated during the fit, by the increased action of the vessels of the lungs. This mode of reasoning is agreeable to what is observed in asthma, arising from irritating matter inspired into the lungs, as metallic fumes, &c. In this species, nature usually effects the cure. The exertions used by the constitution, to get rid of the offending matter, excite a flux of mucus in the lungs, which, sheathing the acrid particles, renders them innocuous, until they are discharged by coughing.

“ Whatever claims may be made,” Dr. B. says, p. 397, “ to the honour of curing paroxysms of this species, nature is often the patient’s only friend. The irritating offence will increase the action of the bronchial vessels, their lubricating lymph will be secreted, to sheathe the passages from farther injury, and this event takes place, without any thanks being due to art.”—“ Asthma may also arise,” he further observes, p. 349, “ from abdominal irritation in the stomach, uterus, or other viscera, or from association or habit, after irritation is removed from the thoracic or abdominal viscera.”

In the cure, reference is to be had to the cause, when that can be ascertained. As the most usual species is the convulsive,

five, from whatever source it may be derived, gentle emetics, nauseating medicines, diaphoretics, with occasionally opiates and antispasmodics, during the paroxysms, with steel, bitters, and aromatics, in the intermissions, absolve, generally speaking, all the indications. As asthma is usually attended with a lax state of the fibres, bleeding, Dr. Bree observes, is rarely profitable, often mischievous. Cathartics were also found to be injurious, excepting those of a mild kind. The author, who suffered severely from asthma, for more than ten years, gives, in the last section, a brief abstract of his own case. On the first attack, he attributed it to effused serum or mucus in the bronchia. In about six or seven years,

“ His disease approached the character of the second species, or that arising from pulmonic irritation of aerial acrimony, and ultimately it changed to that species, which arises from habit or association. Farther reflection,” he says, p. 415, “ strengthened his opinion, that he was now under the dominion of a secondary disease, established in habit, and he determined to answer the new indications, at any expence of effort, which circumstances might demand. He recollected the aphorism of Hippocrates, on the convulsive disease of epilepsy, which had been dilated in the doctrines of many modern writers, applied to custom or habit, but not with the force which has been since exhibited by the author of *Zoonomia*. Military business was most opposite to his former habits, and most likely to turn the current of his ideas, to sever the chain of links, by which they revived old sensations, or to obliterate their influence. Exercise near the sea, where the density of the air might co-operate with other means of cure, and the opportunity of bending his mind to the principles of a new science, were his motives for taking a company in a regiment of militia, commanded by excellent officers, who were his friends.”

The event of the experiment was, that in a few months he found he was able to bear the fatigue, accidents from colds and damp, and even the free regimen of a military table, with impunity. In about twelve months, namely, in the year 1795, returned to his professional duties, and now lives in the footy air of Birmingham, free from his disease. This conversion of the disease is not very intelligible; at least the circumstances recited would have been as easily explained, by considering the lungs as weakened by the long continuance of the complaint, and that it was not until they had recovered their tone, by change of air, and the other auxiliaries which the author used, that he was enabled to take the liberties he did, without hazard of a relapse. Be that, however, as it may, the insertion of the case adds a considerable value to the work. In the course of the volume, we observe much theoretical reasoning, and numerous citations from authors, which distract the attention, and break the chain of the argument, without proportionably elucidating

elucidating or strengthening the doctrine which the author labours to establish. If, however, he may seem too prolix in this part, in which, after all, he does not appear to excel, or, indeed, much to differ from his predecessor and brother-sufferer, Sir John Floyer*; yet the reader will find some judicious observations on the remedies commonly used in asthma, and on the mode of treating the disease, which will abundantly compensate for the labour of perusing the volume.

ART. XIV. *Naucratic, or Naval Dominion; a Poem.* By Henry James Pye. 4to. 5s. Nicol. 1798.

AMIDST the general gloom which seems to hang over the empire of the Muses, we still see it illuminated, at intervals, by some passing beams of splendour. This production, from the pen of the Poet Laureat, is certainly one of those irradiations, and will be found to contain many brilliant and highly poetical passages. It has also the advantage of being exceedingly well timed in its object; and whoever reads it with attention, cannot fail of catching a spark of the true British enthusiasm. On this account, we heartily wish that Mr. Pye's *Naucratic* may meet with extensive circulation; and accordingly we recommend it to all those who feel, as Englishmen, the value, importance, and pride of our pre-eminence in the realms of Ocean.

We shall proceed to justify our commendation, by proofs. The following may be considered as an analysis of the Poem. It commences with the origin of ship-building, exemplified in the instance of a savage stopped by a river, over which a passage is accidentally obtained, by means of a tree thrown across the stream. Hence, in easy and pertinent gradation, the reader is introduced to the Tyrians, and their maritime discoveries, the Argonauts, the battle of Salamis, the destruction of the navy of Athens, by Lyfander, the battle of Actium, and the predatory excursions of the northern barbarians. This occupies the First Part.

In this part, we were pleased with the passage which we here subjoin.

“ Haply, at length, by winds tempestuous blown,
Across the brook a rifted oak is thrown;

* Sir John Floyer's Treatise of the Asthma, 1698, see page 11 of the Dedication, and his scheme of the several species of Asthma.

On the rough trunk he passes trembling o'er,
 And tastes the plenty of the envied shore.
 Speedy his step, and short his stay; the mind
 Hanging on scenes domestic left behind.
 For, save where false refinement's baneful force,
 Poisons of inborn worth the genuine source,
 Seats, that remembrance fond of youth impart,
 Wind with close tendril round the human heart;
 The parting eye reverted drops a tear
 On scenes that childhood's playful joys endear:
 Where'er the boldest wanderer chance to roam,
 The harvest of his care is reap'd at home.—
 Hence, though his feet the traject often trace,
 Yet, mindful of his cave and infant race,
 Still to his rock he bears with pleasing toil
 The ripe productions of the happier soil." P. 6.

The *tendril* of the seats, and the word *traject*, we dislike; the rest is good. The Second Part begins with the invention of the compass, and consequent improvements in the form and size of ships. The loss of the *Halfewell* is here introduced, and described with much pathos. We then proceed to the celebration of Gama, Columbus, Magellan, Drake, and other of the most distinguished navigators. The naval wars in which this country has been engaged with the different powers of Europe, lead to many spirited passages, in honour of our different commanders; and particularly to the commemoration of the glorious defence of Gibraltar, and the victories of Rodney. We make no apology for inserting these highly tender and poetical lines from this Second Part.

“ And shall the warrior meet his *timeless* doom,
 No requiem chanted o'er his watery tomb,
 Who Britain's conquering flag has oft unfurl'd
 To every region of the peopled world,
 And with bold prow the hostile coast explor'd,
 When, louder than the surge, the battle roar'd?—
 Ah no!—to him the weeping Muse shall pay
 The votive tribute of a mournful lay;
 Watch o'er his azure hearse with sorrowing care,
 Hang her fresh wreaths, and bid them flourish there.
 Yet, while she pours the unavailing tear,
 Some transient gleams the night of horror cheer;
 For scenes that frequent views of death impart,
 Nerve the bold arm, and steel the manly heart;
 And he who oft has seen his ghastly form
 Glare in the fight, or thunder in the storm,
 Will with firm breast his dreadful power engage;—
 And while he combats, mitigates his rage.

“ But dire the horrors of his awful doom,
 When youth and beauty meet the briny tomb!

Where the mild graces partial nature gave
 To soothe the toils and dangers of the brave,
 Soften'd by all the fond assiduous care
 Man's anxious bosom gives the young and fair,
 Each kind attention warm affection pays,
 The parent's fondness, and the lover's praise,
 Teach sensibility's endearing glow
 To swell each fear, and double every woe :—
 Say, how shall they whose eye's averted sight
 Shrinks from the air-born phantoms of affright,
 While care preventive shields each lovely form
 From May's mild beam, or April's genial storm;
 Say, how shall they with trembling bosom brave
 The delug'd torrent of the rushing wave ;
 Or face the tempest, whose terrific breath
 Howls the prophetic dirge of instant death ?” P. 28.

It may suffice to observe on this elegant passage, that a *dirge* is necessarily sung after death, and, therefore, cannot be prophetic of it. The Third Part comes more home to the feelings of the time, by being exercised on the subject of the French Revolution, and the victories of our various gallant admirals ; and, as might be supposed, the author has put forth his strength more particularly on the triumph of Lord Duncan. This passage we accordingly insert at length.

“ And see the beams of naval glory rise
 Bright in meridian splendour to the skies !
 Batavia's fleets, which long our hovering host
 Held timid prisoners on their sheltering coast,
 The transitory hour of absence seize,
 And give their canvas to the freshening breeze.
 The buoyant cutter spreads her agile wings,
 And to our coast the wish'd-for tidings brings ;
 The foe's designs while valiant Trollope views,
 By turns eludes them, and by turns pursues.
 Soon as the bark arrives in Garién's* bay,
 Where Britain's wave-worn vessels anchoring lay,
 Instant aloft the expected signal flies,
 All view with beating hearts and ardent eyes ;
 All see with joy the leading flag display'd,
 Bent is each sail, and every anchor weigh'd :
 With canvas crowded groans the bended mast,
 Loud through the cordage sings the favouring blast,
 And as the keels the foaming surge divide,
 Before the prow wild roars the whitening tide.
 And now their eyes with glance impatient meet
 The long hop'd prospect of the adverse fleet.

* “ Yarmouth.”

No Squadron this by hands unskilful sped,
 A race of seamen by a seaman led.—
 Impetuous through the battle's fiery tide
 The storm of war heroic Duncan guides.
 The opposing line is pierced——when clustering foes
 Vindictive round the daring warrior close ;
 Now on his beam the vollied thunders break
 With dreadful peal, and now his stern they rake ;—
 Calm 'mid the fiery storm of death he stands,
 Firm in his conduct, clear in his commands.—
 Courage must bend to greater courage still,
 Superior numbers to superior skill.
 Her masts o'erthrown, and pil'd with dead her decks,
 The Belgic leader lies a combrous wreck ;
 The scatter'd squadrons see with haggard eye
 Britannia's ensign o'er Batavia's fly.
 Dismay'd,—confus'd,—along the stormy main
 Vainly they try the friendly coast to gain :
 For all whose barks the battle's rage had borne,
 Their timbers batter'd, and their cordage torn,
 Fall to the victor's power,—while a mean race,
 Veiling in coward boasts their own disgrace,
 Safe in the shoaly Texel's channel, tell
 How Belgium triumph'd, and Britannia fell.

What trophies shall the Muse to Duncan raise,
 Whose worth transcends the boldest flight of praise?—
 Will all the powers man's genius can display
 Give added lustre to the beams of day?
 His virtues shine in native worth array'd,
 Nor want, nor ask, precarious flattery's aid.
 Him to his Senate Britain's Monarch calls,
 His praise resounding from that Senate's walls ;
 Walls where in woven tints pourtray'd are seen
 The naval triumph of the maiden Queen.
 The delegated sons of Britain's choice
 In his applauses speak a people's voice ;
 And while from Caledonia's northern skies,
 Prolific parent of the brave and wise,
 Bursts the full strain in patriot ardour loud
 Of such a son with honest vaunting proud,
 England asserts her share of Duncan's fame,
 And claims the hero in Britannia's name.

Nor, Onflow, shall the Muse to thee deny
 The warrior's meed, the wreath of victory ;
 Or, gallant Burgess, o'er thy trophied bier
 Forget to pour the tributary tear.
 Nor the less known, though not less valiant train,
 Who, nobly purging faction's recent stain,
 Rush'd to the watery field at glory's call,
 Unprais'd shall live, nor unlamented fall,——

Ah, gallant race! by bleeding victory crown'd,
Who, while life's current stream'd from every wound,
Cried with exulting, though with parting breath,
• Now has our faith been prov'd*! and smil'd in death.
Nor o'er the tombs of those who nobly died
Hang only pageant plumes of funeral pride;
All ranks unite to aid whom all revere,
And wipe the widow's and the orphan's tear:
Not opulence the boon alone bestows,
From humbler hearts the stream benignant flows;
And while the chiefs of Britain's banner'd hoit
Console the friends of kindred warriors lost,
The meanest soldier of the generous band
His scantier offering brings with liberal hand." P. 71.

From the analysis we have given, and the extracts we have made, the reader will be enabled to form a just estimate of the merits of a work, which "haud ibit in urbem," shall not go forth to the public without our warmest wishes for its success.

ART. XIV. *The History and Antiquities of the University of Oxford. In Two Books. By Anthony à Wood, M. A. of Merton College. Now first published in English, from the original Manuscript in the Bodleian Library. By John Gutch, M. A. Chaplain of All Souls and Corpus Christi Colleges. Volume the Second, Part the Second.* 4to. Extending from p. 501 to p. 997; besides copious Indexes. Oxford, printed for the Editor. London, Rivingtons, &c. 1796.

TO understand what is meant by "now first published in English," the reader ought to be informed, that Anthony à Wood's History and Antiquities of the University of Oxford, though first published in Latin, was written by him in English. The Latin, therefore, which was published in 1674,

* "To show this is no poetic fiction, the following facts are given from unquestionable authority. 'Many of the seamen who were wounded in the action of the eleventh of October, had been concerned in the late mutiny. All expressed their hope that it would now be forgotten; and some of those who were wounded mortally, said, a short time before their death, that they hoped they had now made atonement for their conduct on that occasion.'—What pen can do justice to such heroism!

Fortunati omnes! si quid mea carmina possint
Nulla dies unquam memori vos eximet aeo."

in two volumes folio, was, in fact, a translation; and a translation by no means thoroughly approved by Wood himself. Of the work of translating it into Latin, Wood has, in his subsequent works, transmitted this account. That Dr. Fell, then Dean of Ch. Ch. provided one Peers, a Bachelor of Arts of his college, to translate it. Peers was, he tells us, some time before he could make a version to his mind; "but, at length, having obtained the knack, he went forward with the work; yet all the proofs that came from the press went through the Doctor's (Fell's) hands, which he would correct, alter, or dash out, or put in what he pleased, which created a great deal of trouble to the composer and author; but there was no help." "Peers," he afterwards adds, "was a sullen, dogged, clownish, and perverse fellow; and when he saw the author concerned at the altering his copy, he would alter it the more, and study to put things in that might vex him, and yet please his Dean, Dr. Fell." Wood hinted his dissatisfaction even in the preface to the work itself; but his more full expression of it, appeared afterwards in his *Athenæ Oxonienses*. Being so much displeased with this Latin edition, he undertook afterwards to revise and correct his own English copy, which he then had fairly transcribed, and bequeathed to the University. In the Bodleian Library, therefore, this original copy was deposited, and there remained unpublished, till the task of producing it was judiciously undertaken by Mr. Gutch.

Wood's work consists of two parts; a general history of the University of Oxford, and a particular account of the Colleges, Halls, Lectureships, Schools, &c. The first volume of Mr. Gutch's edition was published in 1786; and he began with Wood's second part, the *History of the Colleges*, probably as the part most likely to attract attention. There was also an Appendix to the whole, entitled "*Fasti Oxonienses, or a Commentary on the chief Magistrates of the University of Oxford*;" the English copy of which was published separately by the same editor. Mr. Gutch afterwards took up the remaining part of Wood's book, the *History and Antiquities of the University*: and his first volume of this part extended from the commencement of the History in 894, the 23rd year of Alfred, to 1509, the 1st of Henry VIII. The first part of the second volume carried on the annals to 1646, the 22nd of Charles I; and the present second part concludes the annals, which end with the year of the Restoration, 1660. These terminate at page 708. Then follows the second book of the History, containing, according to the account in the work itself;

"First,

“ First, of the subfellia of the Peripatetics, I mean the ancient Schools, with those now standing [also of the Theatre] to which shall be added, a discourse of the ancient and modern lectures [and the offices of Orator of the University, and Keeper of the Records].

“ Secondly, of the ancient Libraries; with that now standing, public for the University.”

The third and fourth part, which contain the account of the Colleges, and the catalogue of Chancellors, and other offices of the University, have been already published.

In every part of the work, the present editor has made such additions as are required to continue the account to the present time, except in the Annals, which are left to conclude where they were finished by the original author. The additions of the editor are distinguished throughout, by being included between brackets. Of these additions, we shall select a specimen; but first, we shall insert a curious copy of rhyming Latin verses, written about the beginning of Henry the Third's reign, and cited by Wood, as a proof that the scholars of Oxford had no remission of exercises, at that period, even on the greatest festivals, unless granted by a particular favour. The lines are, in themselves, a singular specimen of the Academical Latinity of that age; and we introduce them the more readily, for the sake of correcting two remarkable errata which have escaped the eye of the present editor, and destroy the sense of the verses, such as it is. They were addressed, evidently, to some eminent professor of the times.

“ O doctrinis vir præclare,
Cujus *sensus** tanquam mare
Redundat in medium:
Nihil posco singulare,
Sed adducor explicare
Voces unus omnium.

Omnes tuæ potestati
Sumus ultro subjugati,
Nec verentes alium,
Sed jam diu fatigati
Non valemus ultra pati
Scholas et jejunium.

Non est ergo rationis,
Quod jam dudum non imponis

* “ *sensus*”. *Guth.*

Lectori silentium ;
 Passos jugum Phaaronis,
 Festum Resurrectionis
 Invitat ad gaudium.

Quod diffundor in sermones
 Tot allegans rationes
 Pro pace Scholarium ;
 Ut suspendas Lektionen,
 Et ad tempus nobis dones
 Quiescendi spatium.

Ergo cleri flos divine,
 Respirare parum sine
 Quos vexavit studium,
 Ne jam tuæ disciplinæ
 Nobis fiant *disciplinæ**
 Vergentes in tædium.

Amen." P. 816.

The account of the Bodleian Library, which is very short as Wood has given it, is considerably augmented by Mr. Gutch, by several original letters from the founder and others. But the chief additions in this volume, belong to the account of the Picture Gallery, of which we cannot find any mention in the Latin edition, though a short account appears in this English copy, in the words of Wood himself. The account of portraits, &c. presented to the University for this gallery, since the time of Wood, occupies near twenty pages. Among these additions, the most important article is the bust of the great Duke of Marlborough, with the inscriptions. This passage we shall insert.

" A bust in marble of *John Churchill*, Duke of Marlborough : with the following inscription underneath :

JOHANNES
 Dux, MARLBURIENSIS
 S. R. Imperii Princeps, &c.
 Angliæ et Bataviæ Libertatum periclitantium Assertor
 Galliæ triumphantis
 Domitor et Flagellum
 Germaniæ ruentis Liberatoꝝ ac Tutamen.
 Qui per acerrimum decenne Bellum
 Hostium copias sapius aggressus, nunquam non fudit ;
 eorumque Oppida oppugnans nunquam non expugnavit.
 Illustrissima Vidua, digna tali tantoque Viro
 D. D. Academiæ Oxoniensi. A. D. MDCCXXX.'

* " disciplinæ", again, *Gutch.*

JOHN Duke of MARLBOROUGH
 Prince of the Roman Empire, &c.
 the Rescuer of the Liberties of
 ENGLAND and HOLLAND
 when in the most imminent Danger;
 The Subduer and Scourge
 of FRANCE when in its
 Height of Power.
 The Deliverer and Protector
 of GERMANY
 When at the Point of Ruin.
 Who throughout the whole Course
 of a ten years vigorous War
 upon the Enemies Armies and continual
 Assaults upon their strong Towns,
 never once failed of Success.
 Battles gained - - - - 5
 Strong Towns that surrendered without Siege 16
 Strong Towns besieged and taken - - 24
 Ob. 1722, æt. 72." P. 966.

The inscription on Swift's picture is also worthy of notice; and the picture itself is remarkable, as being a specimen of the work of that Jervas, who was so unreasonably extolled by Pope and others.

" JONATHAN SWIFT, S. T. P. Decanus Patr. Dubl.
 Effigiem viri Musis amicissimi,
 Ingenio prorsus sibi proprio celeberrimi
 Ut ipsum suis Oxoniensibus aliquatenus redonaret,
 Parietem habere veluit Bodleianum, 1739,
 Johannes Barber, Armiger, Aldermannus,
 nec ita pridem Prætor Londinensis."

Painted by *Jervas*. Three quarters, in a clerical habit*". P. 969.

There cannot be any doubt, that the editor has rendered a very acceptable service to the University of Oxford, by thus publishing the genuine work of Wood, and increasing its utility, by the many supplemental notices which he has inserted; Nor can the work, we conceive, in its present form, fail to claim an honourable place in all libraries, among the books dedicated to English History and Antiquities.

* "*J. Swift*, proceeded M. A. of Hart Hall, 1692: ob. 1745, æt. 78."

ART. XVI. *A Second Letter to the Hon. Thomas Erskine. Containing farther Strictures on his "View of the Causes and Consequences of the War:" some Reflections on the Subject of the present Negotiation; and Observations on the late Voluntary Loan. With a Word to the Critics subjoined. By John Gifford, Esq. Author of "A Letter to the Earl of Lauderdale," &c. &c. The Fourth Edition. 8vo. 80 pp. 2s. Longman. 1797.*

THE opening of this pamphlet explains the reason of the author for writing a second letter.

"SIR,

"A strong conviction of the necessity of immediately counteracting the impression which your Pamphlet was calculated to produce, not merely on the superficial and uninformed class of society; but on certain minds of a superior cast, which building their credit of your political assertions on the respectability of your private character, were liable to be misled with regard to important facts, which they wanted either the means or the inclination to verify, induced me to commit my first Letter to the press, with a degree of expedition that precluded the possibility of pointing out *all* your errors, and exposing *all* your misrepresentations. Unwilling, however, on the subject of a contest, a right understanding of which is so essential to the present and future tranquillity of the country, that any erroneous statements should, under the sanction of your name, acquire the force and authority of truth, I avail myself of the first moment of leisure to supply such omissions, and to urge, as briefly as may be, some farther objections to particular passages, which seem, in a peculiar manner, to require elucidation."

P. 1.

It is undoubtedly important that the errors of such a man as Mr. Erskine should be pointed out, lest authority should pass instead of truth; and whatever may be the feelings of the person addressed, the public at large is much indebted to Mr. Gifford for the labour he has bestowed upon this enquiry.

Our account of Mr. Gifford's First Letter will be found in our ninth volume, p. 406. The most material circumstances in this second address, shall now be laid before the reader. The first position of Mr. Erskine which is here combated, is this; "that America and France began their revolutions *upon the same principles*;" with the opinion, that "both governments might have continued monarchical, if corrupt power would have submitted to correction." With respect to the former assertion, Mr. G. refers to the French Declaration of Rights, and the American Declaration of Independence, for full proof that the two revolutions were founded on opposite prin-

principles. With regard to the subsequent opinion, its falsehood is most glaring; and it required not the sagacity of Mr. Gifford, but merely common sense, unclouded by prejudice, to discover that the monarchy of France was overthrown merely because what Mr. E. styles *corrupt power*, was much too ready to submit to correction. The ready and reiterated concessions of the unfortunate Louis, whose only desire, as he truly expressed it, was *to render his people happy*, were the primary and indispensable causes of his destruction. One of their songs said, even before the event,

“ A qui devons nous le plus?
C'est a notre maitre,
Qui se croyant un abus
Ne voudra plus l'etre :”

and this was literally verified. Mr. Erskine has attributed the seditious publications of the democratic societies in this kingdom, “ to a just indignation towards the confederacies then forming in Europe.” His antagonist briefly reminds him, that no confederacies were then known, or supposed, to be forming: that the Emperor's letter from Padua, the first step which excited the censure of the French, was dated July 27, 1791; and in April, the same year, the Revolution Society in London had addressed the Jacobin Club at Paris, and talked of profiting by the example of their “ late glorious and splendid actions.” Thus also Mr. Burke's Reflections on the French Revolution are said, by Mr. E. to be among the circumstances which gave rise to the King's Proclamation, though the Reflections appeared in November, 1790, and the Proclamation not till May 21, 1792; an enormous time for such a cause to have been in producing its effect. The same Proclamation of May 21, is also closely joined by Mr. E. with the loyal associations which began in November, as if they had been directly consecutive steps of one plan. To this Mr. Gifford also adverts; and, we may add, that the associations were no ministerial plan at all; neither begun by government, nor even approved by it, till their beneficial effects were become practically evident. In this manner does this found, as well as pertinacious assailant, destroy many of his antagonist's assertions, merely by the aid of dates, in a manner amusing as well as extraordinary. One of the most remarkable of these instances is the following:

“ In tracing your errors, misrepresentations, and perversions, the mind is absolutely lost in amazement at their frequency and grossness; and it is scarcely possible to conceive how a publication, which, I am credibly informed, was submitted to the judgment of your party before

fore it was sent to the press, could be ushered to the world in such a state. Adverting to the refusal of the British Government to mediate between the Belligerent Powers, accompanied by an avowal of their determination not to interfere with the internal affairs of France, you say, this paper "was written *only a few days* before M. Chauvelin was ordered to quit the kingdom." Lord Grenville's note, here quoted, was written on the 8th of July, 1792, and the order for M. Chauvelin to quit the kingdom was delivered to him on the 24th of January, 1793 !!!—*A few days!*—Your pen seems to operate as a kind of *political Telescope*, by means of which you approximate or remove objects as it suits your argument to magnify or diminish them." P. 12.

Mr. G. then argues to prove, that the inference founded upon this assertion, is wholly subverted by its inaccuracy. This passage is also worthy of notice.

"I should certainly deem it necessary to expose this strange confusion of dates, were it only for the purpose of proving your shameful inattention to your subject, and your consequent incompetency to discuss it. But I have a farther object to promote by the detection of your mis-statements; to disconnect the whole chain of your reasoning, and to destroy the very groundwork of your arguments. It might be urged by your apologists, that the error I have last noticed by no means affects the solidity of your inference, which is the establishment of a difference between the professions and the practice of the British Government, by stating that only a few days after they had expressed their determination not to interfere with the internal affairs of France, they ordered M. Chauvelin to quit the kingdom, *under circumstances of direct interference*; therefore, by substituting *months* for *days*, the error would be removed, and the fact remains the same. But that is not the case, for by the approximation of remote facts, you artfully sink all the *intervening* circumstances. Thus admitting, for the sake of argument, that Chauvelin's dismissal was really an act of interference, as you state it to be; still I contend, that the circumstances which occurred in the interval between the delivery of Lord Grenville's note and the order for Chauvelin's departure, afforded a complete justification of the measure. At all events, it is certain the conduct of Government in this respect was regulated by those circumstances; and this, indeed, you afterwards acknowledge, so that your charge of interference might be just, and yet the consequence you draw from it false and unjust. But, before you ventured to represent the dismissal of Chauvelin as an act of interference in the internal affairs of France, you would have done well to consider the conduct of the French Republicans themselves towards the Ambassadors of America, Tuscany, Geneva, Genoa, and Venice. These, though the Sovereigns whom they represented were at peace and in alliance with the French, and though they had been received and acknowledged in their diplomatic capacity, were dismissed in an arbitrary and contumelious manner. Chauvelin's letters of credence from his new masters had never been received; his public functions had ceased; he remained here merely upon sufferance in a private capacity; and his dismissal

from

from the kingdom as an alien, could not possibly be regarded as an interference in the domestic government of his country." P. 12.

Another instance of inaccuracy, little less remarkable, is noticed soon after.

" You labour hard to fix a charge of insincerity on our Ministers in the negotiations which they opened at Paris, through the medium of Lord Malmesbury, in the autumn of last year, and to shew, that a change took place in our Councils in consequence of the Archduke's victories, while the British Plenipotentiary was actually at Paris. With what *candour* you urge this imputation, and with what *success* your attack is attended, I shall briefly demonstrate. You say, ' When the embassy was first projected, we were in the lowest ebb of disgrace and misfortune: our last Ally, the Emperor, was likely to be even besieged in his capital: but whilst Lord Malmesbury was at Paris, the unexampled spirit and gallantry of the Archduke Charles changed the face of things: and the season became favourable for negotiation to lie upon its oars.' All these assertions are directly contrary to fact. The Gazette of the 6th of September, contains an account of the two first important victories obtained by the Archduke over Jourdan, in the vicinity of Amberg, and the rout of the French army; and Lord Grenville's first letter to the Danish Ambassador, requesting him to apply to the French Government for a passport, is dated on that very day! On the 24th of September, Lord Grenville made his *second* application for a passport: and the Gazette of the *preceding day* (the 23d) contained a confirmation of the Archduke's grand victory near Wurtzburg, an account of another victory near Achaffenbourg, and of the dispersion of Jourdan's army, pursued and attacked in all quarters, as well by the peasantry as by the Austrian troops. The same Gazette also contained an account of Moreau having been repulsed in an attack on the Prince of Furstenberg, and his consequent *preparations for a speedy retreat*. The Executive Directory did not come to a determination on the subject of Lord Grenville's letter of the 24th, until the 30th of September; nor did they communicate that determination before the 2nd of the following month; by which time they must have been apprised of the complete dissolution of Jourdan's army, and of the imminent danger to which that of Moreau was exposed. Lord Malmesbury did not reach Paris till the 21st of October, when Moreau's retreat must have been nearly effected. If, then, the military events in Germany had any influence on the conduct of either Government, it is evident that it must have been on that of France. Hence we may account for the *condescension* of these haughty Republicans, in suffering our Ambassador to repair to their metropolis; and for their subsequent chicanery on receiving the news of Moreau's safety, and of the restoration of Jourdan's army to at least a posture of defence. Our conduct (as far as it could be affected by the Archduke's victories) could only be intended to profit by the first favourable turn, in order to make a display of our moderation. It is somewhat singular, that a misrepresentation so flagrant, of a fact so recent, should have been since repeated by Mr. Fox, in the course of debate; and still more singular, that the Minister should

should have suffered it to pass without contradiction or notice. Thus it is, that, from the daring effrontery of some, and the culpable inattention of others, falsehood assumes the confidence of truth, and credit is given to perverſion and impoſture." P. 26.

We cannot further extend our account of this able tract; but the reader will ſee infallibly by theſe ſpecimens, that it is a remembrance which no honeſt man can deſpiſe, and no candid politician ſhould leave unweighed.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Tributes of Affection; with the Slave, and other Poems*
By a Lady and her Brother. 12mo. 2s. 6d. Longman. 1797.

Theſe are very elegant effuſions, and if we are not miſtaken, from a pen whoſe productions we have before commended. The following may tempt the reader to peruſe the whole.

" TO ELIZA, GARDENING.

Amid her flowers Eliza ſtrays,
And as ſhe wanders thro' the maze,
Where fragrance round perfumes the air,
Knows not herſelf more ſweet and fair.

The flowers their ſtated taſk fulfill,
Obedient to her gentle will;
To her delight and joy they give,
Whoſe culture bids their beauties live.

The maid unconſcious of her power,
Unconſcious of the fleeting hour,
Still waſtes unkind and heedleſs fair,
Her ſweetneſs on the deſert air.

While loſt to joy, her lover ſighs,
And like the drooping flow'ret dies;
But ne'er muſt hope, like that to prove,
Eliza's fond regret and love."

ART. 18. *Belinda; or the Kiſſes of Joannes Boneſonius, of Auvergne,*
translated and accompanied with the original Latin. 8vo. 2s. 6d.
Kearſley. 1797.

The original of this work has been much admired for its elegant Latinity; and if we had any wiſh to ſee them rendered into Engliſh, we ſhould have no great reaſon to complain of the preſent attempt. But there are ſtrong objections to any tranſlation that can be made from theſe poems.

ART. 19. *The Effusions of the Heart: Poems, by Miss Stockdale. Dedicated, by Permission, to her Majesty. Crown 8vo. 4s. Stockdale. 1798.*

These poems are characterized, with great modesty, by Miss Stockdale herself, at the close of a short preface. "Whatever may be the faults of the following poems, which were originally written without any intention of their ever meeting the public eye (for 'I sat down to write what I thought, not to think what I should write') permit me to say, with a well-known and respectable author, that 'if they do no honour to my head, I trust they will not be thought to reflect discredit on my heart.' That they do no honour to the head, we are far from saying, but certainly the heart has the nobler part of the prize; and, as the poems are said to be effusions from that very place, this is no slight commendation. The following passage will show at once the strength of the writer's feelings, and the justness of her reflections.

" O sigh no more, fond heart; but boldly dare
To break, and ease one wretched of her grief;
Free her at once from sorrow and from care;
O quick administer the kind relief!

Haste, haste, and give the sovereign healing balm;
All trouble and all sorrow then shall cease;
Nature at length will sink into a calm,
And bind my brow with wreaths of lasting peace.

And yet, profane, dost thou then dare repine
At the all-just decree of Providence?
Where is that purity of thought divine,
Which deck'd thy face with virgin innocence;

Which beam'd so mildly in thy radiant eyes,
And mark'd thee as the hope of every friend,
Exalted thy great worth to distant skies,
And e'en to Misery an example lend?

Ah no! my thoughts might swerve, by grief oppress'd,
And sigh to leave this wretched load of clay;
But still shall Resignation calm this breast,
And Fortitude support me on my way:

Till Patience, aided by Time's certain flight,
Shall bear me to the mansions of repose,
Lull all my cares asleep in endless night,
And lead me where the soul with rapture glows.

Yes, innate virtue still this heart controls;
The wicked only can have cause to fear:
No venom'd guile within this bosom rolls;
'Tis pure, 'tis just, 'tis upright and sincere.

P

Then

Then welcome to my breast, thou faithful Sigh;
 Here thou shalt heave till I have prov'd my doom,
 Till every pulse shall cease to beat, and I
 Descend regretted to the silent tomb." P. 47.

There is, in the greater part of these poems, a profound expression of melancholy, which it is painful to consider, as experienced by a person so young. But among ladies, and those who employ their pen particularly, we have known several who thought it their poetical duty to be always very unhappy. We are willing to hope, for the lady's sake, that this is, in part at least, the case with Miss Stockdale. She says, in one poem, to a friend,

————— thou know'st, my heart
 Is far too feeling to be free from smart.

With this idea prevailing, any poets would doubtless think it a severe reflection upon her character, to be at any time very happy. We will wish, however, that this lady may be so in spite of the Muses, and herself.

ART. 20. *The Invincible Island; a Poem, with introductory Observations on the present War.* By Percival Stockdale. 8vo. 2s. Clarke, 38, New Bond-Street. 1797.

We have already noticed, in this month's Review, one strong remonstrance against Mr. Erskine's pamphlet. The preface to the poem now before us, contains some very able and pointed remarks to the same effect. The drift of the poem itself, is to prove, that "if we are united, we are invincible." That this is true, we doubt not; and we trust, that notwithstanding the indefatigable efforts made to divide us, we shall still be enough united to be far above the strength of our enemies. The spirit of the performance is truly patriotic; and, if the execution be not quite equal to the wishes of the author, it is good enough to do him credit. The following apostrophe to our Country, will more than warrant this assertion.

"My COUNTRY! justly every Briton's pride;
 Where Freedom still is anxious to reside;
 Because, constrained from other lands to flee,
 She found her walls of adamant in thee!
 Great patroness of man's eternal cause;
 His mild religion, and his equal laws!
 From distant ages Providence's care;
 Parent of gallant sons, and daughters fair!
 Where, in the cultivated rural scene,
 Ceres, and Flora wear their brightest mien!
 And where, in social elegance are joined
 The charms of person, and the charms of mind:
 Of sage philosophers a numerous train;
 Of men most powerful in poetic strain!
 Should human excellence our search engage,
 In recollecting down, from age to age;

While memory travels, too, from pole to pole ;
 The first achievements of the human soul,
 Great Queen of Islands, we shall find in thee ;
 Divine at land, and terrible at sea !
 Since Europe, now, her arbitress reveres ;
 And looks to thee, with mingled hopes, and fears ;
 Of all the deeds that British annals praise,
 From virtuous Alfred's down to George's days ;
 When thou must act the most distinguished part ;
 When all thy glories press upon my heart ;
 When with emphatic voice thy honour calls ;
 Accept the verse that flows ; the tear that falls !

Sons of the men, whom times remoter saw
 Their conquering swords against oppression draw ;
 With hearts elate, and steady march advance,
 To the pale lilies of their trembling France :—
 Oft taught to bleed ; but never taught to fly ;
 Resolve, once more, to conquer, or to die !
 Oh ! give not peerless beauty ; strongest mind,
 To the declared assassins of mankind !
 Make no mean peace with monsters that retain
 Nought faithful ; nought religious ; nought humane ;
 Against our universe *their* threats are hurl'd ;
 Defend yourselves ; and you defend the world !” P. 51.

There is animation, vigour, and many other good poetical quantities in these lines ; besides the merit of the sentiment, which we would wish transmitted into every British bosom.

ART. 21. *The Battle of B—ng—r, or the Church's Triumph ; a Comic-Heroic Poem, in Nine Cantos.* 8vo. 3s. Johnson. 1797.

Very dull, and very prosaic. Exempli gratia.

“ The great themselves had now began to feel,
 The dire effects of their intemperate zeal ;
 Even P——d's Duke, if we may truth report,
 Repents that e'er he bow'd his knee at court,
 And wishes Reeves, and his alarming crew,
 Were sent to hell, to give the devil his due.”

&c. &c. &c.

DRAMATIC.

ART. 22. *The Virgin Queen, a Drama, in Five Acts: attempted as a Sequel to Shakspeare's Tempest.* 8vo. 2s. For the Author, No. 4, Cross-Court, Drury-Lane. 1797.

The modesty of Mr. Waldron, who signs his name to the Dedication of this drama, were his merit much less than it is, would entitle him to indulgence and commendation. During the controversy about the Shakspearian forgeries, he published a small tract entitled

“ Free Reflections on Miscellaneous Papers,” &c. to which he sub-joined extracts from this drama, called the *Virgin Queen*. Of this he said, at that time, “ that it was written by Shakspeare, I will not take upon me to assert; yet it is not likely that any other person should attempt a sequel to what seemed so perfectly concluded as the *Tempest*: but I may safely say, that if it was not written by Shakspeare, it is written in direct imitation of him.” This was confessing the fact fairly enough; and the extracts abundantly proved, that the author was far better able to imitate the style of Shakspeare, than the young man who had caused so grand a division among the learned. By the specimens published, and the account given of the plot, we should conceive that the play was then finished, or not far from it. Mr. Waldron displayed long ago, in his continuation of Ben Jonson’s unfinished play, the *Sad Shepherd*, a considerable talent for poetical imitation, which certainly has been since improved by cultivation. The endeavour to imitate Shakspeare is still more arduous; yet the success is not inferior. We will take a specimen from the part not published before. The author sets the Ghost of Sycorax, and the dæmons, against Ariel and the good spirits, in contest to destroy or save Prospero. Ariel’s first endeavour is to recover the wand and book of Prospero. The former being found, he thus speaks of the latter.

“ Thus far, pure friends, success our skill hath crown’d;
 And art, to force preferr’d, well steaded us!
 The pliant ground yields not more ready way
 To the blind pioneer, the sleeky mole;
 Nor to th’ insinuating worm’s more perversious,
 Than unto us, in our dispersed search
 Of this most precious staff; which my good hap
 Chanc’d first to light on: no less thanks it still due
 To each, who freely earth’d his radiant form,
 And help’d, when found, it’s parts to reunite;
 Restoring and augmenting it’s lost pow’r!
 This wand retriev’d, good Prosp’ro’s sure support,
 For his drown’d book, all fearless, we’ll explore
 The vast abyfs of the ne’er-sounded sea!
 Should we recover that, our toil’s o’erpaid;
 And he again from hellish fiends secure!
 Now to the briny ooze; more noisome far
 Then vap’rous mine, flint, slime, or clogging clay;
 And apt to soil our skiey-tinctur’d wings:
 Which must be close compress’d, as deep we dive,
 And range through groves of coral; where the nymphs,
 And sea-born shepherds, ’neath their moist alcoves,
 Repeat their vows, and pour forth all their loves!” P. 66.

If a professed imitation of Shakspeare could be tolerated on the stage, this is better than most that have been yet attempted; and certain we are, that many worse dramas are annually brought forward. The peril of Prospero interests the reader for him, and the preternatural agents are managed with fancy and consistency.

ART. 23. *The Wandering Jew; or Love's Masquerade: a Comedy, in Two Acts, as performed by their Majesty's Servants, at the Theatre-Royal, Drury-Lane. By Andrew Franklin. 8vo. 55 pp. 1s. Cawthorn. 1797.*

The title of "a Comedy," is by much too dignified for this piece. Considered as a *farce*, and recommended (as it doubtless was) by the acting of very facetious gentlemen and ladies, it may innocently divert such audiences as prefer the exhibition of caricatures, to the just and lively delineation of genuine comic characters.

NOVELS.

ART. 24. *Estelle by M. de Florian, Author of Numa Pompilius, &c. &c. with an Essay upon Pastorals, translated from the French. By Mrs. Susanna Cumyns. In Two Volumes. 5s. Lee and Hurst. 1798.*

A respectable list of subscribers is prefixed to this translation, and the performance warrants their sanction. The translation is easy and correct, and often rises to elegance. The same commendation is due to the poetical versions which are occasionally introduced.

ART. 25. *Anzoletta Zadoski. A Novel. In Two Volumes. By Mrs. Howell, Author of Georgina, &c. &c. 12mo. 6s. Lane. 1796.*

We have accidentally omitted the notice of these volumes longer than we intended. The author, perhaps, will not be now flattered with our qualified praise. They are very sentimental, and very innocent.

ART. 26. *The Farmer of Ingleswood Forest, a Novel, in Four Volumes. By Elizabeth Helme. 8vo. 14s. Lane. 1796.*

They who delight in very tragical actions, may be gratified and instructed by the perusal of this novel. It paints in strong, but not improper colours, the vile arts of seducers, their prevailing power over youth and innocence, and the complicated miseries which they too often bring upon families once virtuous and happy. A striking contrast is also exhibited in the prudence, fortitude, benevolence, and piety of other characters in the piece.

It may be seasonable to warn novel-writers, as well as other authors, that four small volumes, at the price of 14s. will now, perhaps, meet with fewer purchasers than formerly; at a time when the resources of our country are so urgently called forth, to preserve us from the attempts of still worse seducers, foreign and domestic; and from the most implacable enemies to virtue and happiness, by whom Great Britain, or any other nation, was ever assailed.

DIVINITY.

ART. 27. *A Charge delivered to the Clergy of the Diocese of Rochester; and published at their Request. By John Law, D. D. Archdeacon of* 8vo. *Rochester. 19 pp. 1s. Payne. 1797.*

A very unassuming, liberal, and seasonable address. The Archdeacon most truly states, that "at no time were the clergy ever required to manifest a greater degree of zeal, nor to temper it with more discretion." He suggests a very necessary and useful caution (drawn from the revolution of France, the proscription of the clerical body, and the annihilation of all the rites of religion) against "that turbulent spirit, which is envious of pre-eminence, restless for innovation, and which is regardless both of private and public distress, in the accomplishment of its ends." He notices "the futile objection against the interference of Providence, in consequence of the successes of a country, that, at one time, renounced all dependence on any divine support." The principal topic of the Charge is then adverted to; namely, "the absolute rejection of the faith of Christ, in a country, which has, in past times, been rigidly observant of all the ceremonies of religion." The ultimate advantages of this great event, are conjectured in a way, which appear to us not altogether unobjectionable, (pp. 13, &c.) The conclusion is soundly practical, and "the regular attendance of the clergy at the annual visitations," with their kind acceptance of the Archdeacon's strenuous endeavours to discharge his duty, are honourable to both the parties.

ART. 28. *Repentance and Reformation, the Conditions of Mercy. Two Discourses delivered to a Country Congregation, on the 8th of March, 1797, the Day appointed by Royal Authority for a general Fast throughout the Nation. To which are added, a short Discourse to Servants, on the Morning of the Fast; and an occasional Prayer for the Use of Christian Families; suited to the Circumstances of the Times. By the Rev. Sir Adam Gordon, Bart. Rector of West Tilbury, Essex.* 8vo. 65 pp. 1s. Stockdale. 1797.

These discourses are plain, proper, and very seasonable; and the prayers subjoined, "on the alarm of an invasion of our coasts," are truly piquis and christian.

ART. 29. *Daniel's Seventy Weeks. A Sermon preached at Sion-Chapel, on Sunday Afternoon, September 18, 1796, to the Jews. By William Cooper, being his Second Address to that People. The Third Edition.* 8vo. 32 pp. 6d. Chapman. 1796.

ART. 30. "How shall Man be justified with God." *A Third Sermon, preached at Sion-Chapel, Whitechapel, on Sunday Evening, March 19, 1797, to the Jews. By William Cooper.* 8vo. 28 pp. 6d. Wilkins. London. 1797.

The most prominent feature in these sermons, is the preacher's earnest desire for the conversion of the Jews. We cannot say what effect his preaching

preaching had upon the *illiterate*, among that wonderful people; but certainly we find nothing that demands the attention of the learned, either among Jews or Christians. The species of eloquence, by which these addresses are distinguished, may be conjectured from a short specimen; of which a part appears to us unintelligible, and the rest inadmissible;—"Sin screwed his vitals out, and forced through every pore drops of blood."

ART. 31. *A Charity Sermon, preached in the Parish Church of of Midhurst, in Suffex. By the Rev. Richard Lloyd, A. M. late Fellow of Magdalen College, Cambridge.* Printed for the Benefit of the Charity-School, in the above Parish. 4to. 27 pp. 2s. Shepperfon and Reynolds. 1797.

We notice with pleasure, this exception from the general class of charity sermons. It is, in fact, an eloquent, judicious, and devout Essay, upon the importance of education in general, and that of a religious one in particular. The author grounds the expediency of education, upon the characteristics of man, as an *imitative*, an *active*, and a *fallax* creature. Upon each of these principles, he justly contends, that the hand of instruction becomes necessary, as well from views of sound policy, as from a sense of moral obligation. With the necessity of instruction, are interwoven some remarks upon those erroneous *modes*, too frequently adopted; the failure of which, almost as frequently brings the *principle* of education into disrepute. The sermon is closed with a refutation of those objections most usually made to the instruction of the poor; and an animated exhortation to a firm, but discreet perseverance in the cause of truth and piety. The whole is a composition which reflects great credit upon the talents of the writer; and we sincerely wish it a circulation proportioned to its intrinsic merits; and to the wants of that charity, for whose benefit it was published.

ART. 32. *A Sermon, preached in Tunbridge-Wells Chapel, on Occasion of reading the Prayer of Thanksgiving, for the late Victory. By Martin Benson, M. A. Minister of that Chapel, and Rector of Mersham, Surry.* 8vo. 24 pp. 1s. Rivingtons. 1797.

The text which this preacher has selected, is from the Psalms xxvii, 16, "O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thy trust in the Lord." The text is certainly well-chosen, and the preacher has applied it with ability to the occasion. The following specimen will show the style and manner of it to advantage. Speaking of Admiral Duncan's victory, the author says,

"An event eminently favourable to our security and prosperous to our land, on an element so friendly to us, yet so beyond our controul, comes home to our best feelings—our feelings of gratitude: gratitude to our brave fellow countrymen, who thus adventure in our cause—gratitude, on their account, as on our own, to him who *commandeth the winds and the sea, and they obey him*. Of this recent event (which henceforward adds the brightest trophy to the unnumbered glories of our naval annals) it may without impropriety, I trust, be noticed, that

in the judgment of the best informed, its consequences are incalculable: and that in itself, it is not less conspicuous for the display of the patriotic valour of individuals; the general brilliancy of that event: than for the providential controul of the elements; which spared to victors and vanquished, the horrors of a watery grave. I speak with diffidence. Whatever gives point to our gratitude, is worthy the occasion." P. 21.

We have before commended a volume of sermons, on various subjects, by the same author.

ART. 33. *A Sermon, preached at Worship-Street, Shoreditch, April 30, 1797, on the Decease of the pious, learned, and reverend Charles Bulkley, who died the 15th of April, 1797, in the 78th Year of his Age; with a Sketch of his Life, Character, and Writings. By John Evans, A. M. published by particular Request. 8vo, 67 pp. 1s. Johnson.*

The decease of men, remarkable for the useful exercise of their talents, demands a tribute of respect from those, among whom their labours have been particularly exercised. Such a tribute is here paid in the publication before us. The subject of *ripeness for dissolution in good men*, is judiciously discoursed upon by Mr. Evans; and an account annexed, of the most memorable particulars in the history and character of the deceased Pastor. From the extracts presented in this account, Mr. Bulkley appears to have well deserved the notice with which his memory has been honoured.

ART. 34. *A Sermon, preached at Elstree, Herts, March 8, 1797, being the Day appointed by his Majesty's Proclamation, for a General Fast. By the Rev. William Harwitayne, Rector of Elstree, Herts. 8vo. 22 pp. 1s. Rivingtons. 1797.*

The propriety of *considering* "in the day of adversity," from the admonition of Solomon, to that effect, is argued in this Discourse, and applied, with suitable earnestness, to the state of public affairs. Mr. H. will excuse our remarking, that quotations in the learned languages from the pulpit, are not proper,

POLITICS.

ART. 35. *Address to the People of Great Britain. By R. Waisson, Lord Bishop of Landaff. 8vo. 42 pp. 1s. Faulder. 1798.*

A man with an English heart, and a head not turned, reading this Address, would naturally wonder what part of it could possibly subject the Right Reverend Author to a violent and angry attack: yet so it has happened; and on that attack it was our intention to have animadverted very strongly, had not another species of criticism been employed upon it, which for the present puts us to silence.

The Address is that of a man, who, amidst all differences of political sentiment in matters of less moment, feels honestly for his country

try in the hour of danger, and wishes to unite all hands and hearts in her defence. Had this temper been shown by several other individuals, whom it is not necessary here to name, the country would not have felt so confined a confidence as she has found herself obliged to do, in those whose abilities are best able to do her service. Recommending the whole, as we do cordially, to the perusal of every Briton; we will select a passage which promises to be of most general use; which he who reads and approves, must value a shilling far beyond its real worth, if he do not immediately send for the tract.

“ Let the mal-contents in every nation of Europe look at Holland, and at Belgium. Holland was an hive of bees; her sons flew on the wings of the wind to every corner of the globe, and returned laden with the sweets of every climate. Belgium was a garden of herbs, the oxen were strong to labour, the fields were thickly covered with the abundance of the harvest. Unhappy Dutchmen! You will still toil, but not for your own comfort; you will still collect honey, but not for yourselves; France will seize the hive as often as your industry shall have filled it. Ill-judging Belgians! you will no longer eat in security the fruits of your own grounds; France will find occasion, or will make occasion, to participate largely in your riches; it will be more truly said of yourselves than of you oxen, “ you plough the fields, but not for your own profit.”

France threatens us with the payment of what she calls a debt of indemnification; and the longer we resist her efforts to subdue us, the larger she says this debt will become; and she tells us, that all Europe knows that this debt must be paid one time or other—And does she think that this flourish will frighten us? It ought to move our contempt, it ought to fire us with indignation, and, above all, it ought to instruct every man amongst us what we are to expect, if through supineness, cowardice, or division, we suffer her mad attempt to prove successful. She may not murder or carry into slavery the inhabitants of the land; but under the pretence of indemnification, she will demand millions upon tens of millions; she will beggar every man of property; and reduce the lower orders to the condition of her own peasants and artificers—black bread, onions, and water.

“ France wishes to separate the people from the throne; she inveighs, in harsh language, against the King and the cabinet of St. James’; and speaks fairly to the people of the land. But the people of the land are too wise to give heed to her professions of kindness. If there be a people in Europe on whom such practices are lost, it is ourselves. All our people are far better educated, have far juster notions of government, far more shrewdness in detecting the designs of those who would mislead them, than the people of any other country have, not excepting Swisserland itself. There is no cause to fear that French hypocrisy should be superior to British sagacity. Let France approach us with the courage of a lion, or with the cunning of a fox, we are equally prepared to meet her; we can resist her arms and we can expose her artifice.

“ France reproaches us with being the tyrants of the ocean; and we all remember the armed neutrality, which was entered into by the maritime states of Europe during the American war. It originated,

as was said, from our assuming a dominion on the seas, which the law of nations did not allow. I cannot enter into the discussion of this question here; and it is less necessary to do it any where, as it has been ably discussed many years ago. I sincerely hope the accusation against us is not just; for no tyranny either can be, or ought to be lasting? I am an utter enemy to all dominion founded in mere power, unaccompanied with a just regard to the rights of individuals or nations. Continental states, however, ought to make some allowance for our zeal in claiming, and our energy in maintaining, a superiority at sea; our insular situation gives us a right which they cannot plead; they have fortresses for their defence against their enemies; but fleets are the fortresses of Great Britain." p. 22.

We shall make no attempt to analyse so short a tract. The topics are those which the present circumstances of the kingdom most immediately suggest, and they are treated with sound judgment, perspicuity and vigour.

ART. 36. *Thoughts on a French Invasion, with References to the Probability of its Success, and the proper Means of Resisting it.* By Haviland Le Mesurier, Esq. Commissary General of the Southern District of England. 8vo. 25 pp. 1s. Wright, Piccadilly. 1798.

The peculiar utility of this very able and patriotic tract, at the present moment, is so great, that we should be glad to see it printed entire, on a large sheet (which it might easily be) and passed up in every public part of this and all other great towns. It begins by stating from actual knowledge, what the conduct of the French has been in the countries they have hitherto invaded, and the causes of those successes at which the ignorant are alarmed, and the faithless elated. It then points out the line which we should pursue for defence, and the utter impossibility that the enemy should be successful in an invasion if it is observed. After recommending, as the first plan to distress an enemy's force which might have landed, the removal of all live stock, and provisions from the coast, the following remarks are added, which should be circulated universally, and may, we doubt not, be regarded as given on the faith of Government.

"After distressing the enemy, the next point for every individual to consider, is how best to assist the armed force, and join in the common defence. Whenever troops are on their march towards the enemy, every hand will surely be active in procuring bread for them. There our generous countrywomen will be found to share in the laurels which their husbands, their brothers, and their friends are seeking together; they will be ready to provide for their refreshment, and every necessary support on the march, and at every halt; the farmers will assist with their teams and waggons in transporting artillery and forage; and every one will be careful to keep the roads as clear of incumbrances as possible; for that is a point of the utmost importance, which they who have never seen great movements are not sufficiently aware of.

"And let not individuals suppose that while they are thus assisting in their country's cause, they are injuring their own fortunes. As in
ordinary

ordinary life, "honesty is the best policy," (and, God be praised, this country has not abandoned one ally, or broken its faith to any people) so in case of actual invasion, they who distress the enemy and assist their brethren, will in fact, be taking the most effectual measures for their own preservation. But they will also meet due remuneration from government. Proper modes are adopted, and will be made known, for ascertaining the proportion of damage every individual may have sustained from military measures. Where property has been abandoned for the sake of carrying off provisions, or helpless persons, in preference to other articles, the owner will have an opportunity of stating the case at the time, to officers appointed for the purpose, and where he shall have assisted the troops, those same officers will be bound to procure him the payment in due time. On the other hand, they will know and hold forth to public execration, those cold-blooded or traitorous men, who at such a moment may withhold their services, or counteract the general enthusiasm: and unquestionably no live or dead stock will be paid for if it falls into the enemy's hands, unless every possible exertion to save or destroy it, is proved by the owner." P. 21.

Of a tract like this, written at a period of danger, for important purposes of practical utility, it is a very inferior consideration to commend it for being well written, but so it is. The ability of a clear-headed writer is no less conspicuous in it, than the highly laudable foresight of a truly patriotic mind.

We cannot conclude this article without adding the following very solid proof, that we have no more reason to fear our boasting enemies by land than by sea.

"Let those who extol the gallantry of our fleets, not with a view to display the glory they have so justly acquired, but for the sake of blasting the laurels gained by their countrymen by land, let these men, whether in the pay of France, or only acting from their own vile imaginations, say, where was the boasted courage of the enemy at Lincelles, when eleven hundred British Guards stormed a formidable work, defended by six times their number, completely routed the enemy, and made themselves masters of the whole of the artillery? Where, in the action near Cateau, when eighteen hundred British cavalry defeated their army of five and-twenty thousand men, pursued them to the gates of Cambrai, took their general prisoner, and upwards of fifty pieces of cannon? Where, at the battle of Tournay, when a small British brigade, under the command of General Fox, drove back General Pichegru's left wing, and decided the victory, till that moment doubtful? Where, at the sortie from Nimeguen, when six British battalions marched out in the middle of the day, threw themselves, without firing a shot, into the enemy's trenches, dispersed the troops that guarded them, and, after being in possession of them two hours, and completely destroying the works, returned in perfect order to the town, without the enemy daring to harass them? Where, at the capture of Martinique, and before the little army of Sir Charles Gray? Where, in the East Indies, when the enemy was stripped of every foot of land they held there? Strange and fatal delusion! that in England men should be found to magnify the courage of our enemies, and depreciate our own, at the expence of truth." P. 9.

ART. 37. *A Defence of the French Emigrants, addressed to the People of France.* By Tropheime Gerald de Lally-Tollendal. Translated from the French, by John Gifford, Esq. 8vo. 402 pp. 7s. Longman. 1797.

An ample account of the original publication was given in our Review for June, 1797, p. 651. We here announce a translation by a writer, whose ability to do it complete justice is no more dubious than his inclination. Of the Translation, therefore, it is unnecessary for us to speak; but a preface is given by Mr. Gifford, which demands some notice. It opens with a very just and discriminative account of the author and his work, which Mr. G. properly considers as the speech of an advocate for a client; and he pronounces it, in that point of view, a *chef d'œuvre*. He mentions, respecting the sale, that no less than *forty thousand* copies have been sold, occasioned by the vast demand for it on the Continent, and particularly in France. This judicious writer then proceeds to give his own estimate of the *newest* French constitution; to which he subjoins a comparative view of France in 1788, which, as he says, is drawn by a lively and accurate pencil. Who the painter was, he does not say; but the portrait is so good, that we cannot resist the temptation of giving it, though rather long.

In 1788.

A King!
 A Queen!
 A Royal Family!
 A Court!
 A Military Household!
 A Great Council!
 A Privy Council!
 Parliaments!
 A Chancellor!
 A Minister for the Home Department!
 A Minister of War!
 A Minister of Marine!
 A Minister for Affaires Etrangeres!
 A Lieutenant of Police!
 Commissaries of the Police!
 Spies and *Informers*!
 A strict and well-regulated Police, even during the night!
 One Bastille!

Lettres de Cachet, one or two in a year!

In 1796.

Five Directors.
 Five Directresses.
 Five Families of Directors.
 Five Courts.
Questors guarded by *Pretors*.
 Council of Five Hundred.
 Council of Two Hundred and Fifty.
 Tribunals which on some occasions are united. Civil Tribunals; Military Tribunals; Court of *Cassation*, &c.
 A Minister of *Justice*.
Idem.
Idem.
Idem.
 A Minister for Affairs *Etrangeres*.
 A Minister of Police.
Idem.
Idem, increased a *hundred-fold*.
 A Police that cannot repress assassinations even in the day-time.
 Upwards of *forty-four thousand* Bastilles.
 Mandates of Arrest, in numbers that set calculation at defiance.
 Thirty

In 1788.

In 1796.

Thirty Provincial Intendants!

Eighty-eight Departmental Administrations.

Governors and Commandants!

Proconsuls, temporary Commandants, and Commissaries of the Executive Power.

Intendants of Commerce, Mines, &c.!

Intendants of Commerce, Arts, Mines, &c.

Academies!

National Institutions, Lyceums, Museums, Gymnasiums, &c.

An established Religion!

No Religion of any kind.

Churches rich in Plate!

Churches totally stripped.

Plenty of Specie!

Specie exported, buried, withdrawn from circulation.

Twenty-six Millions of Inhabitants!

Nineteen Millions of Inhabitants.

Militia-men drawn by lot!

Requisitions, and *Volunteers* marching bound and hand-cuffed.

The People never in want of objects of the first necessity

The people plunged in distress and misery.

Plenty of bread at all times!

Under the National Convention, two thirds of which still make the laws, each individual reduced to two ounces of bread per day.

Duties *d'Entrées*, *Gabelles*, and Tythes!Wine and Salt *cent. per cent.* dearer, and subject to an additional duty, but no barriers, in order to afford a pretext for the exaction of indirect imposts.

A few necessary Taxes!

Taxes without end, and without any apparent motive but the promotion of universal ruin.

Maitrises once paid!

Licences to be renewed every year.

Public Securities in credit!

Mandates and Assignats without value.

Annuities sometimes rather in arrears, but always paid in objects of real value!

Annuities paid in Paper-money, which, instead of confidence and security, presents nothing but mistrust and nullity.

A Deficit of Fifty-six Millions!

A Deficit of more than *Fifty Thousand millions.*Liberty under the name of *Slavery!*
Respect for Persons and Property!Slavery under the name of *Liberty.*
Persons and Property constantly plundered.

All men in a state of legitimate obedience to the laws!

The laws incessantly violated by the *Legislators* themselves, and by their agents, who follow their example.Subordination and good order!
Proprietors tranquil!Insubordination and anarchy.
Proprietors persecuted.

Rich

In 1788.

Rich become poor!
 Places filled, in general, by men
 of character, well-informed,
 and well-educated!
 Protection accorded to virtue and
 talents!
 A scaffold for crime!

The ancient Fleur-de-lys, symbol
 of honour, engraven on the
 hearts of all Frenchmen, even
 of those who held subordinate
 offices!

In 1796.

Beggars made rich.
 Places filled, in general, by men
 of bad character, ignorant and
 impudent.
 Protection granted to thieves and
 assassins.
 An Amnesty for crime, and a
 scaffold for virtue.

The ancient Fleurs-de-lys regard-
 ed as a mark of shame and de-
 gradation, imprinted on the
 shoulders of those citizens who
 distinguished themselves the most
 in the establishment of the *Pro-
 visional Government.*" P. xxii.

If this contrast will not operate even more powerfully than Ham-
 let's two portraits, the fault is not in the painter.

ART. 38. *Report from the Committee of Secresy appointed to take into
 Consideration the Treasonable Papers presented to the House of Commons
 of Ireland, on the 29th of April last. Reported the 10th of May,
 1797, by the Right. Hon. Mr. Secretary Pelham. To which is added,
 A Charge to the Grand Jury of the County of Dublin. By Robert
 Day, Esq. 8vo. 70 pp. 1s. 6d. Stockdale. 1797.*

This publication contains particulars which throw great light upon
 the commotions of Ireland. Many of the papers disclose the most re-
 gular arrangements for the accomplishment of treason and insurrec-
 tion. The Charge which is annexed, in compliance with the request
 of the Grand Jury, is spirited and eloquent; and the whole pamphlet
 will be found important to those who are desirous of acquiring a just
 knowledge of the internal state of the sister-country.

ART. 39. *A Letter to the Seceders. 8vo. 23 pp. 6d. Rivingtons,
 1797.*

A brief and candid expostulation with those members of each house,
 who, upon grounds variously assigned, have judged it expedient to re-
 tire from the business of Opposition. The writer reminds them of
 the claim which their constituents have upon them, as their *particular*,
 and the country as *national* representatives. He meets them upon their
 own ground, admitting, for argument sake, the incapacity and cor-
 ruption of those whom they oppose; and shows that, even on this
 principle, they cannot forsake their posts without deserting that duty,
 to which as Peers they are by inheritance, and as Commoners by ac-
 ceptance, pledged.

ART. 40. *Three Letters to a Lover of Truth; or an Answer to Sacred
 Politics. By Melvill Horne, Vicar of Olney. 8vo. 62 pp. 1s. 6d.
 Button, &c. 1797.*

This is a vigorous and successful attack upon a very mischievous
 and flagitious book, noticed in our Review, vol. viii, p. 556. The
 purpose

purpose of "Sacred Politics" was, to excite amongst "the praying people of this country," as Mr. Horne styles them, a hatred of the *kingly* office in general, and of the monarchy of England in particular; and, consequently, to gain them over as partizans of a revolution and a civil war. This was attempted, by an effort to prove that, if *Scripture* did not *prescribe*, yet it strongly *inclined in favour* of a well-ordered democracy.

Mr. Horne exposes and counteracts this daring attempt, by many cogent and irrefragable arguments. We recommend the perusal of these letters, in particular, to those respectable dissenters from the Church of England, whose motives of dissent are really conscientious; and who prefer the ample portion of civil and religious freedom which they now possess, to French anarchy and impiety, under all the disguises it can put on. But the completest answer to such suggestions may be seen in *Vindictæ Regiæ*. See Brit. Crit. vol. x. p. 687.

ART. 41. *An Appeal to the Head and Heart of every Man and Woman in Great Britain, respecting the threatened French Invasion, and the Importance of coming forward with Voluntary Contributions.*
Svo. 1s. Wright. 1798.

This is a very well-timed, sensible, and temperate production. There can be little doubt that, if the French should succeed in their designs upon this country, whether by cunning or by violence, the loss of all that we have been accustomed to venerate must be the inevitable consequence. This therefore is the moment when we should rouse ourselves, as with one common spirit, and not be hesitating about the means of our *preservation*, whilst an implacable enemy is menacing our destruction. Such are the subjects which this pamphlet dispassionately but forcibly discusses; and, at the moment of writing this article, it appears that the admonitions of this, and other writers on the same subject, have not been in vain. We quote, with a strong impression of its truth, the following paragraph:

"It is impossible for any question to be more simple than that which presses for our instant determination. It does not involve any point of domestic politics. It is not connected with any feeling of political attachment or antipathy. It does not relate to any difference between Whig and Tory. Nay, it does not even concern our form of government, as an independent people. The question is merely between England and France. It is neither more nor less than whether we shall continue to exist as a free, great, and respectable nation, or permit our Gallic foes to take possession of our country, seize our ships, annihilate our commerce, pillage our property, and dispose of our persons, according to the dictates of their implacable hatred and unbounded revenge.

Britons, take your choice!!!"

FINANCE.

ART. 42. *The History of the Bank of England, from the Establishment of that Institution to the present Day, &c. &c. &c.* 170 pp. 2s. 6d. Allen. No Date.

We borrow the following observation of the *impartial* Mrs. Macaulay, from the publication now under consideration. "There sometimes reigns an epidemic madness, which, from being first partial, becomes general, and then universal; and there is, perhaps, no country where these instances are so often to be met with as in England." The truth of this must be admitted; but it is to be added, that, at this juncture, there is a partial madness existing here of a peculiar kind, which a multitude of the *illuminated* are labouring to render general. The cessation of payments in cash at the Bank, gave them a subject which they would be sure not to overlook; of this, the writer before us thought a good use might be made, and he has endeavoured to avail himself of it.

It is impossible for any one not to suspect his motive, for giving eleven pages to the history of the distress into which this nation was plunged by the iniquity of the South-Sea scheme; one of which only relates to the Bank. He even more expressly intimates, that the history of the fall of this bubble was a parallel to what might be expected of the Bank, by copying Dean Swift's ballad on the run upon the bankers occasioned by it; in which the fall of paper credit is described, as ludicrously as wit and quibbling could dress it out. To this he has premised, "that perhaps the art and mystery of banking, and its effects, were never better pourtrayed." Nothing can be more inflammatory to the ignorant, for to such only it can be addressed, than the following passage, which stands in the 107th page in this work: "It is said that the Bank of England receives four or five millions annually, for transacting public accounts." To which the author adds; "Surely this ought to be inquired into!"

In the conclusion, this writer enforces the arguments of Opposition against the order of Council to the Bank to stop payment. The main strength of which was a gratuitous assertion, that no necessity existed for the order; as an Act of Parliament was a remedy which might have been applied in sufficient time. This assertion was refuted by the deposition of the Governor and Deputy-Governor of the Bank, which on oath, before the Lords' Committee*: an authority which it did not suit this writer's purpose to produce.

ART. 43. *Mr. Crawford's Opinion respecting the financial Situation of Great Britain, collected in several Conversations. By a Traveller through Holland.* 8vo. 24 pp. 6d. Debrett. 1797.

There is something singular in the mode used in this tract, to give weight to Mr. C.'s opinions with the public. His disciple and *im-*

* Report, pp. 13, 14.

Public admirer has given us his sentiments upon several great topics: the stoppage of payment in cash at the Bank; the disproportion of corn and paper; and the present defalcation of the revenue, amounting, as here asserted, to five millions. He has added a mode, proposed by Mr. C. to render old taxes more productive; and to stop the increase of the national debt. The *originality* of his ideas is chiefly distinguishable under the two last heads; and these can only be here animadverted on. Mr. C. holds that, by the repeal of taxes, to the annual amount of one million, the product of the remainder will be augmented 550,000l. yearly; and, if the measure were to be repeated five times in so many years, the augment of the taxes which remained unrepealed, would be $2\frac{1}{2}$ millions. Therefore, as it appears in his statement that the measure loses nothing of its force by repetition, it seems to follow, that the total annihilation of the taxes of a state, would reduce its revenue only $\frac{5}{11}$, or eleven twentieths.

Mr. C. is here likewise represented as inveighing against the "sinking fund phrensy;" and, instead of a sinking fund, which he says can never redeem the debt, he proposes that the state should grant long annuities for all loans. Thus it would never have any debt outstanding, of a longer date than the term of the annuity. If he had consulted the very clear comparison of the nature of sinking funds and long annuities, given by Baron Maseres, he would have avoided the arithmetical contradiction with which these two passages are pregnant: the supposition that the effect of one mode of providing for the debt, differs arithmetically from that of the other. That learned mathematician has shown, that if the interest of money be taken for a term of years, at four per cent. and the interest due on the public debt be 9,520,000l. if that interest be converted into annuities, by the addition of one million to the annual payment of the creditors the debt will be extinguished in sixty years. And if the same surplus be applied to the same debt, as a sinking fund, the rate of interest being the same, the whole will be discharged in the same term precisely; and in all possible cases, where the rate of interest is the same, and the total annual payment on account of debt is the same, whether it be formed of a decreasing interest and increasing fund, or a fixed annuity, that payment shall become extinguished in the same term of time by either mode.

ART. 44. *The Impolicy of partial Taxation demonstrated; particularly as it respects the Exemption of the Highlands of Scotland from a great Part of the Licence Duty chargeable on the Distillation of Corn Spirits.* 8vo. 47 pp. 1s. Mundell, Edinburgh; Debrét, London. 1797.

This is a very able and well-written tract; and, on the supposition that all the circumstances affecting the distillery in the Lowlands and Highlands of Scotland are here correctly stated, we think the consequence which the author draws from them undeniable: that the interest of the revenue, the general good of the community, as well as the advantage of the people themselves in the Highland districts, require that the licence duty on corn-spirits should be made the same in each division of Scotland.

ART.

ART. 45. *A Second Letter to the Right Honourable W. Pitt, Chancellor of the Exchequer, on a National Bank.* By Edward Tatbam, D. D. Rector of Lincoln College. 8vo. 31 pp. 1s. Fletcher, Oxford; Rivingtons, &c. London. 1797.

There are some profitable undertakings concerning which it has been found by experience, that those who administer the government of a nation, can carry them on with advantage upon the public account. Such is the carriage of letters. In every state of Europe, we believe, the sovereign derives a revenue from the posts; and it has long been an opinion, that the ministers of a state might conduct the business of a bank of circulation to its benefit. Dr. T. insists on the expedience of the attempt being now made in this country; he also recommends a national office of insurance, as a source from which a considerable income might be derived. But, perhaps, private interest is the only principle keen enough to counteract the frauds, which are always attempted against insurers.

Dr. T. has laid down a third scheme, which he thinks would considerably assist us in the present want of coin, and particularly of the species of silver. That all the plate in the kingdom, above a certain weight, should be called into the mint. On this measure we are not prepared to give any opinion; nor is it fully discussed here. But the proposition of the author, to make the guinea pass in payment at 25 shillings, would certainly, if carried into execution, be a great injury to all the creditors in the kingdom; as every debtor in the possession of 80 guineas, would be able therewith to discharge a debt of 100l. and the quantity of commodities which a guinea, so paid to a creditor, would procure, would remain fixed.

ART. 46. *Observations on the Assessment of Tolls, as a public Revenue; to which are added, Calculations on the probable Amount of some other Articles of Taxation, less liable to Exception.* By a Landholder. 8vo. 28 pp. 1s. Mudie and Son, Edinburgh. 1797.

This tract sufficiently proves, how much easier it is to make strong objections against a proposed tax, than to devise one more eligible in the room of it. The objections here offered, to the intended assessment of tolls, are, most of them, very weighty; and for these, among other reasons, it is probable that the tax was abandoned. But what can be said concerning the policy and productiveness of most of the following taxes; the amount of which is thus stated?

“ On superfluities of the table	£483,000
On confectioners, perfumers, &c.	50,000
On public amusements	200,000
On the privilege of using china	315,000
On watches	450,000
On silk stockings	500,000
On hot-houses, hot-walls, and deer-parks	50,000

£2,048,000”

That Watches have since been made taxable is well known.

MEDICINE.

MEDICINE.

- ART. 47. *Enchiridion Syphiliticum; or, Directions for the Conduct of Venereal Patients.* By A. P. Buchan, M. D. 8vo. 64 pp. 1s. 6d. Johnson. 1797.

This compendium, similar to one published about two years ago by Dr. William Buchan, the author's father, is intended "to qualify persons who have unfortunately contracted the disease in question, to distinguish whether they are treated in an honest and skilful manner; and especially," the author adds, "to serve as a guide to his own patients, with a view of superseding the perpetual repetition of verbal directions, and of contributing to expedite the period of a cure." For this purpose it seems very well calculated; as well perhaps as to give more clear notions of the disease, and of the proper mode of treating it, to young persons of the profession, who may not have had opportunities of seeing much practice, or of reading many of the writers on the subject, whom this author appears to have consulted.

Dr. B. seems to join in opinion with those who attribute the efficacy of mercury, in this disease, to the oxygen it acquires in triturating or calcining it. "This opinion is," he thinks, "strongly corroborated by the recently discovered mode of curing the venereal disease by nitrous acid, by the oxygenated muriate of kali, and other substances containing a large portion of oxygen, attached to a base from which it is easily separated." But he does not appear to have made trial of these medicines. The author does not think that the disease was originally imported from America, as was formerly believed. This opinion, we should observe, has of late pretty generally prevailed; and we learn that one or two surgeons of America are investigating the subject. From their labours it is probable that something nearer to certainty, than we at present possess, may be produced.

- ART. 48. *An Inquiry into the Nature and Cause of Fever, more especially the Intermitting, containing an Investigation into the Nature of Miasma, and the Manner of its Action on the human Body.* 8vo. 72 pp. 1s. 6d. Schaw and Pillans, Edinburgh. 1797.

This, the anonymous author says, is only to be considered as a sketch, to be filled up at some other time, and dilated on in some future publication, which he appears to be meditating; and certainly what is here produced is not very clear or intelligible; we must, therefore, be content to wait for his further elucidation of the subject. As a specimen of his mode of reasoning, we shall present our readers with the following luminous passage, which occurs in the 14th page of the pamphlet. "According to my judgment, Miasmata and contagion (according to the light in which they are generally understood) must be substances of an acrid penetrating nature, something resembling the matter of small pox, otherwise they could not be capable of inducing fever, by their quality of bringing on putrefactive fermentation, or what not, in the blood," &c. &c.

BOTANY.

ART. 49. *The Botanist's Calendar, and Pocket Flora: arranged according to the Linnæan System. To which are added, References to the best Figures of British Plants. In Two Volumes.* 12mo. 10s. 6d. White, Fleet-Street. 1797.

The plan on which this little work is executed, is one which cannot fail to be acceptable to the young students in botany, who naturally wish to know what flowers they may expect to find at each particular season of the year. The indigenous plants of our own country are here arranged in the most usual order of their flowering, and the whole is made systematically useful, by a copious index of names. The size is convenient, and the typography very neat. The author, in a short preface, apologizes for a partial notice of the grasses and rushes, and a total omission of the class Cryptogamia; the chief objection to which is, that it confines his work to those persons who can content themselves with a very superficial and imperfect knowledge of botany. We could wish that he had not concluded his short preface with a very nonsensical sentence. The author supposes his reader to know the Linnæan classes and orders, which therefore he designates only by abbreviations.

ART. 50. *Botanical Dialogues, between Hortensia and her Four Children; Charles, Harriet, Juliette, and Henry. Designed for the Use of Schools, by a Lady.* 8vo. 335 pp. 7s. 6d. Johnson. 1797.

They who think that there is a particular advantage in the form of dialogue for conveying instruction, will be pleased with this book; which is recommended to their notice by the testimony of Dr. Darwin and Sir Brook Boothby. The matter which it contains may be found, for the most part, in other elementary books; but this is judiciously enlivened by interesting accounts, occasionally introduced, of the bread-fruit, the banana, and other remarkable exotics. In p. 140, the author has fallen into an error, in quoting Gerard's Herbal instead of Parkinson's, for a description of the *Lycoperdon fornicatum*, or *Turret Puff-ball*. The description of Parkinson also, which she has quoted, refers to a very different fungus, the *Clathrus cancellatus* of Linnæus, or the great reticulated *Clathrus*; which is not a native of England.

MISCELLANIES.

ART. 51. *Literary Memoirs of living Authors of Great Britain, arranged according to an Alphabetical Catalogue of their Names; and including a List of their Works; with occasional Opinions upon their Literary Characters. Two Volumes.* 8vo. 12s. Faulder. 1798.

We have always been of opinion, that a careful and accurate account of the most distinguished living authors, might be rendered both

useful and entertaining. This is the third attempt of the kind; but it is so exceedingly defective in correctness, that although the editor seems very candid, and must have been very diligent, our commendation of his labours must be much qualified. Many authors are mentioned as living, who have long been dead; others are omitted, who have well-founded pretensions to be named in such a Catalogue; and numerous, indeed, are the inaccuracies which every where occur. At p. 12, vol. i, Æneas Anderson is mentioned as a medical gentleman, whereas, he was a servant in the train of Lord Macartney, and has since been promoted in the military profession; at p. 25, there is an omission about the Bishop of St. Asaph; at p. 66, the Messrs. Boydell's are termed "illustrious artists;" at p. 67, James Brand, Esq. should be the Rev. John Brand; and, in the same page, the Reverend Secretary of the Antiquarian Society, is named John Brand, Esq.; at p. 73, J. Bruckner, Esq. should be the Rev. J. Bruckner; at p. 354, vol. ii, Miss Priscilla Wakefield happens to be the mother of the Daniel Wakefield, Esq. mentioned above; Rudworth, should be Budworth; and the errors about Fordyce, Glasse, Porson, Parr, &c. &c. are remarkably absurd. If the author will attend to these remarks, and others which will doubtless be offered, a second edition may be rendered much more valuable.

A former attempt of this kind, termed the Lives of 500 celebrated Authors, probably led to this. There is also a volume printed at Berlin and Stettin, called an Alphabetical Register of all the Authors actually living in Great Britain, Ireland, and in the United Provinces of America, by Jerem. Dav. Reufs, which is the best of the three.

ART. 52. *Historical Account of the most celebrated Voyages, Travels, and Discoveries, from the Time of Columbus to the present Period.* By William Mavor, LL.D. *Twenty Vols.* 12mo. 2l. 10s. Newbery. 1796.

This is a very laborious, and, at the same time, very useful undertaking. The substance, and, indeed, the most interesting parts of the more popular books of travels, are here presented to the reader in an agreeable style, and convenient form. It commences with the voyages of the earlier adventurers, from the time of Columbus, and is continued to the present period; so that a compendium may here be found, of all that adults would examine from curiosity; or that is necessary for students, for the purpose either of information or amusement. Nothing seems omitted that, on a general view, we expected to find; and the whole forms a succinct, but satisfactory compilation, which, having examined with care and deliberation, we are able to recommend without scruple or reserve. Ten volumes are given to the Voyages, and ten to the Travels by land.

- ART. 53. *Ancient and Modern History of Lewes and Brightelmstone; in which are compressed the most interesting Events of the County at large, under the Regnian, Roman, and Norman Settlements.* 8vo. 6s. Rivingtons. 1795.

Our notice of this publication has accidentally been deferred far longer than we wished or intended. The author's name does not appear in the title-page; but, in the dedication to his Royal Highness the Prince of Wales, he subscribes himself William Lee. We may, without scruple, generally commend the author's good sense, judgment, and industry. We are happy to see that topographical investigations continue to meet with their proper share of encouragement; and the curious in such pursuits will not fail to find, in this publication, an adequate share of information and entertainment.

- ART. 54. *A View of the United States of America, in a Series of Papers, written at various Times, between the Years 1787 and 1794. By Tench Coxe, of Philadelphia, Commissioner of the Revenue; interspersed with authentic Documents: the whole tending to exhibit the Progress and present State of civil and religious Liberty, Population, Agriculture, Exports, Imports, Fisheries, Navigation, Ship-building, Manufactures, and general Improvement.* 8vo. 7s. Philadelphia printed; reprinted for Johnson. 1795.

We are by no means friends to title-pages of too large promise; and, properly to discuss the different subjects above-mentioned, would occupy a much larger space than an octavo volume. Every information relative to the present state of America must be eagerly received; but so various, and so contradictory are the statements of individuals with respect to that country, as they are differently influenced by political prejudices, that truth seems to elude the search. The present work contains much and important matter, and is a valuable addition to the communications which have been received with credit in Europe.

- ART. 55. *Anecdotes, Historical and Literary; or, a Miscellaneous Selection of curious and striking Passages, from eminent Modern Authors.* 8vo. 6s. Vernor and Hood. 1796.

There can be but little merit, and notwithstanding what the author says in his preface, less labour in such a compilation as this. It requires no reading of greater extent than the French *Anas*, nor greater powers of mind than are possessed by "the mob of gentlemen who write with ease." Such a book will hardly be asked for a few years hence, or if it should, it will not be to be found.

ART. 56. *The ancient Bee-Master's Farewell; or full and plain Directions for the Management of Bees to the greatest Advantage; disclosing further Improvements of the Hives, Boxes, &c. interspersed with new but important Observations; with an appropriate Method for the Curious. Also, Brief Remarks on Schirach, and other distinguished Apiators on the Continent. Deduced from a Series of Experiments during thirty Years. Illustrated with Plates. By John Keys, of Bee-Hall, near Pembroke. 8vo. 273 pp. 5s. Robinsons. 1796.*

Though we are not fortunate enough to reckon any *professed* Apiators in our number, yet we may venture to pronounce, that this is a valuable treatise on a subject not less useful than curious. The purpose of it is, to suggest such improvements in the management of bees, as are accommodated to the circumstances of *farmers and cottagers*; and are, therefore, “not very operose nor expensive.” On this account, it well merits the notice of the patrons of *agriculture*; of which art, or science, *bee-keeping* is a more important branch than is commonly supposed. “Apiators,” the author says, “may be assured that, to the best of my knowledge, every information or hint that has been found of any real service, in any writer of note, foreign or domestic, is comprised in this volume.” P. vii. To our readers in general, the following specimen is the most important we can set before them: “The honey generally brought to the London and other markets, is mostly foul, and of a coarse quality, from the causes above-stated, as well as from the careless and uncleanly manner by which it is *extracted*. The common method is, by taking the combs out of the hives by piece-meal, *indiscriminately*, and mashing them, dead bees, brood, farina, and dross altogether; which must needs render it an heterogeneous mass, of a disagreeable, and often nauseous taste, and unwholesome in quality.”—“With submission, I would recommend to the nobility and gentry, to purchase none but *combs* of honey, to be drained at home. Sophistications and impurities would then be avoided, and such combs might be selected as are fine, or according to their own fancy. Were this condition *insisted* upon, the markets would soon abound with *combs* of honey, instead of *pots*.” pp. 194-5.

ART. 57. *An Account of the Life of Muley Liezit, late Emperor of Morocco. Written by a Spanish Agent at the Moorish Court, who witnessed the Events of Liezit's Reign, and who, by his Intrigues, accomplished that Emperor's Fall: translated from the original French. To which is prefixed, A short Review of the Moorish History, from the earliest Times to the Accession of Muley Liezit; with a Philosophical Enquiry into the Causes which have hitherto retarded the Civilization of the Moors. By Robert Heron. 12mo. 3s. Ogilvy. 1797.*

A monstrously great bargain! Life of an Emperor, History of the Moors, Philosophical Enquiry, &c. &c. &c. all, gentle reader, for the low price of three shillings!

ART. 58. *A new Classical Dictionary for the Use of Schools; containing, under its different Heads, every Thing illustrative and explanatory of the Mythology, History, Geography, Manners, Customs, &c. occurring in the Greek and Roman Authors generally read in all public Seminaries, and intended as a Medium between the scanty and defective Description of proper Names subjoined to Latin Dictionaries, and a more voluminous Work of the same Kind.* By Thomas Brown, A. B. 12mo. 5s. Robinsons. 1797.

Mr. Lempriere's book, on the same subject with this, was so correct, satisfactory, and convenient, that we wished him to receive the reward of his industry, by its universal adoption. This publication containing, as it professes, more limited matter, may, for some purposes, be more eligible. It seems also equally correct in the quantities of proper names; a recommendation which is by no means unimportant. More than this we are not able to say.

ART. 59. *Expostulatory Letter to George Washington, of Mount Vernon in Virginia, on his continuing to be a Proprietor of Slaves.* By Edmund Rushton. 12mo. 24 pp. Liverpool printed. No Printer's Name. 1797.

The author of this letter remarks an inconsistency in the liberator of America being a slave-holder, and does not perceive the justice of his with-holding that freedom from these dependants, which he once thought due to the human race. On this principle the Expostulatory Letter was written, and transmitted to Washington. Those who peruse its contents, though they should not deny the justice of the expostulation, will certainly not be surpris'd (from the rudeness and asperity of its terms) that "it was returned under cover, without a syllable in reply." The writer looks forward in eager expectation, that "another half century may behold the present *besotted* Europe," as he terms it, "without a peer, without a hierarchy, and without a *despot*." If we did not know that, with such writers, *despot* means even the most limited King, we should heartily unite with Mr. Rushton in the third article of his wish; but, as it is, we hope that he will be no more a prophet, than he is a genuine Englishman.

ART. 60. *A full and circumstantial Account of the Victory obtained over the Dutch Fleet, by Admiral Duncan, on Wednesday, October 11, 1797, including several important Circumstances relative to that glorious Event.* By G. Bridgeman, Mariner, of Rethelbithe. 8vo. 24 pp. 6d. Parsons.

This narrative appears to have been written immediately upon the reports of the victory it records. It was therefore more interesting at that period, than, from the subsequent knowledge of many facts, it has now become. The account is, however, written in the true spirit of patriotism, and with as much information as was at first required to satisfy the public mind, upon an event of so great national importance.

ART. 61. *Rudiments of English Grammar, for the Use of Schools.* By the Rev. Henry St. John Buller, B. A. of Trin. Coll. Cambridge, and First Assistant-Master at the Grammar-School, Bury St. Edmunds. 12mo. 140 pp. 1s. 6d. Robinsons. 1797.

There is much neatness and precision in this brief analysis of English Grammar. The author has some peculiarities in his arrangement (such as *ten* parts of speech, &c.) which, from the interpretation he gives of their intention, do not constitute material objections to his plan. A Dedication, in blank verse, to his pupils, is prefixed; and a short Address, upon the History of the English language, is annexed at the close of the tract. We agree with the author in the compliments which he pays to the strength and variety of our language; but we should not have expected to find *Heaven-kissing bill*, spirited as it is, and respected on the authority of Shakspeare, among examples selected to demonstrate its most essential beauties.

ART. 62. *An Historical Account of the Embassy to the Emperor of China, undertaken by Order of the King of Great Britain, including the Manners and Customs of the Inhabitants, and preceded by an Account of the Causes of the Embassy and Voyage to China; abridged principally from the Papers of Earl Macartney, as compiled by Sir George Staunton, Bart. Secretary of Embassy to the Emperor of China, and Minister Plenipotentiary in the Absence of the Ambassador. Embellished with 33 Plates.* 8vo. 1cs. 6d. Stockdale. 1797.

A full and satisfactory account of the original from which this publication is taken, will be found in a preceding volume of the British Critic. After due examination of the arguments and assertions of Mr. Nicol and Mr. Stockdale (which a wag was facetiously pleased to denominate a specimen of *Chinese railing*) we are by no means satisfied that such abridgments, though they may be within the strict letter of the law, are compatible with the fair and equitable claims of trade. We cannot refuse our praise to the general merits of this work, considered as an Abridgment, for nothing of importance seems to be omitted; and the narrative is written in a style sufficiently easy and correct. The plates are of very unequal execution; and the Frontispiece in particular is exceedingly bad. On the contrary, some of those from the vignettes have great spirit and beauty. The plates, which we understand may be had separately, form an agreeable and convenient accompaniment to the edition of the original in three octavo volumes, which is printed without plates.

ART. 63. *The Trial of Richard Parker complete, President of the Delegates, &c. for Mutiny, &c. &c. on board the Sandwich, and others of his Majesty's Ships at the Nore, in May 1797; before a Court Martial held on board the Neptune of 98 Guns, laying off Greenhithe, near Gravesend, on Thursday, June 22, 1797; and following Days. Taken in Short-hand, on board the Neptune, by Job Sibly, illustrated with a whole length Portrait of Parker.* 8vo. 61 pp. 1s. Fairburn.

This publication appears to give a faithful account of the trial it reports: and we sincerely hope that it may operate as a warning against

against mutinous conduct; as it will remain a monument of that impartial justice, which in this country is shown to the meanest individual and grossest offender.

FOREIGN CATALOGUE.

GERMANY.

ART. 65. Caroli, a Linné equitis *Systema Vegetabilium secundum classes Ordines Genera, Species cum Characteribus et Differentiis. Editio decima quinta, quæ ipsa est recognitionis a b. Jo. Andrea Murray institutæ tertia. Procurata a C. H. Persoon, plurimum Societatum socio.* 8vo. 1026 pp. Gottingæ, 1797.

This useful work of *Linnæus's* having gone through so many editions, is too well known to make it necessary for us to give any account of it. We shall, therefore, only remark, that it contains the same species that were enumerated by *Murray*, in the fourteenth edition, and no more. The generic and specific characters are corrected in some places, particularly the former from the accurate *Gærtner*. A few references are added here and there; together with some observations, both under some of the articles, and at the foot of the page. Mr. *Persoon* might have done more; but, however, a new and accurate edition of the *Systema Vegetabilium* must be acceptable to botanists; the former edition being out of print. It contains upwards of forty pages more than *Chevalier Murray's* edition.

ART. 66. Caroli a Linné *Species Plantarum exhibentes Plantas rite cognitæ ad Genera relatas, cum differentiis specificis, nominibus trivialibus, synonymis selectis, locis natalibus. Secundum Systema sexuale digestas. Editio 4, post Reichardianam, 5. Adjectis Vegetabilibus hucusque cognitis, curante Carolo Ludovico Willdenow. Tomus I, Pars I.* 8vo. 495 pp. Berolini, 1797.

This is the commencement of a work still more interesting to the botanist than the preceding. The two editions of the *Species Plantarum* published by *Linnæus* himself, have long been rarely to be met with in England. Even *Reichard's* edition is out of print: and, besides, does not contain the plants of the *Supplementum Plantarum* of the younger *Linnæus*, and of many other valuable works, published since his death. The learned author of this new edition purposes, in the course of it, to give all new plants that have been sufficiently ascertained.

certained. He corrects the characters, adds many useful synonyms, and short observations or descriptions, to many of the species. In short, it is a most useful work, very well executed; and we heartily wish the author leisure and health to finish it. *Reichard's* edition was in four volumes; but the number of plants which this work will contain being double, the author purposes to divide each volume into two parts. All that is now published, is the first part of the first volume, containing the three first classes of the sexual system complete, to the end of Triandria.

ART. 67. *Olavi Swartz, M. D. Prof. Justit. Berg. Acad. Cæsar. Nat. Cur. Reg. Holm. Sc. Sodalis, Flora Indiæ Occidentalis aucta atque illustrata, sive Descriptiones Plantarum in Prodromo recensitarum. Tomus I. Erlangæ, et apud White, Londini. 8vo. 640 pp. and Tab. 15. 1797.*

Professor *Swartz* is well known to the botanical world, by his Catalogue of new Plants, mostly discovered by him in the West Indies, between the years 1783 and 1787, entitled by him *Prodromus*, and published in 1788. Also, by his *Observationes Botanicae*, published in 1791, and containing many corrections of errors in the fourteenth edition of *Systema Vegetabilium*, and accurate descriptions of many plants, chiefly natives of the West-Indies.

The present work, containing descriptions of all those plants, of which we had only the names and characters in the *Prodromus*, must be very acceptable to every general and exotic botanist; who will admire the diligence of *Swartz*, in collecting so many new plants, on ground that had been trod by *Plumier, Sloane, Browne, and Jacquin*.

The first volume reaches no further than to the end of the class Hexandria.

ART. 68. *Eclogæ Americanae seu Descriptiones Plantarum præsertim Americae Meridionalis, nondum cognitarum. Auctore Martino Vahl, Profefs. Regio et plurium Academiæ Sodal. Fasciculus primus. Cum tabulis æneis 10. Havniæ. Folio. 52 pp. 1796.*

This first part of a great work contains the characters and descriptions of seventy-three American plants, mostly new ones. They were collected chiefly by *Julius von Rohr*, and *Dr. John Ryan*, who presented them to the celebrated *Vahl*: and he has described them from the dried specimens. The author's preface is dated from Copenhagen, in March, 1797. We hope that so useful a work will be speedily continued. *Dr. Ryan*, to whom it is dedicated, is now in London, in his way from the West Indies to Copenhagen.

ART. 69. *Euripidis Iphigenia in Aulide, græce, recensuit, commentariis illustravit, indicemque vocabulorum adjecit Jo. Georg. Höpfner. Halle, LXXX, and 348 pp. 8vo.*

The objections which had been made in some literary journals, to the manner in which *Mr. H.* had before edited the *Cyclops*, and the *Trachiniæ*, have induced him to accommodate his critics, by publishing

ing this tragedy on a different plan. In this edition, therefore, besides corrections of the text, are found not only copious introductions, an account of the contents of the whole, &c., but, likewise, in the Commentary, instead of a mere collection of grammatical and critical observations, a continued exposition rather of the general sense, than of individual words, a paraphrase, and arguments to each section. The editor has, with laudable industry, availed himself of whatever had before been written on this tragedy, as is evident both from the notes, and from the double *addenda*; though we cannot altogether approve of the selection which he has made from the materials with which he was provided. We conceive, likewise, that it was unnecessary, in such an edition, to point out all the conjectural alterations of the text, of whatever description they might be, since, to those who would wish to understand the poet, they may often be considered to be, at least, useless; while they will only tend to obstruct the progress of such readers as have yet made no great proficiency in the language. In the Commentary it appears likewise to us, that Mr. H. has not followed his own edition, but that of *Barnes*. Upon the whole, we are of opinion that he has depended too much on the judgment of others, where he might often, with great propriety, have decided himself. This can only have led him to observe, for example, p. 336, that *Barnesius misere ait hoc carmen esse luxatum, quinto enim in loco Jambum esse: cui in trochaico nullum locum esse*; whereas, on such an occasion, there could be no reason to appeal to his authority; and, in p. 142, instead of combating *Markland's* ill-founded notion, in regard to *ἄντρον*, to show rather *verba nonnulla apud Græcos male ominata esse*. In the Dissertations prefixed, Mr. H. treats, with considerable ability, of the *Iphigenia*, its contents, of other tragedies bearing the same title, and of their differences; of the persons of the drama, its moral tendency, and, lastly, of human sacrifices. Jena ALZ.

ART. 70. C. Plinii Secundi *Panegyricus Trajano dictus, recensuit notisque illustravit* Gottlieb Erdmann Gierig, *Gymnasiarchus et Prof. Theol. in Archig. Tremon.* Leipzig, 1796. XLIV, and 311 pp. 8vo.

A very valuable edition, which evinces at once the author's accurate and extensive philological knowledge, and his ingenuity in conjectural emendation. *Ibid.*

ART. 71. Xenophon's *Gastmahl und Oeconomicus. Aus dem Griechischen übersetzt und mit erläuternden Anmerkungen begleitet von A. G. Becker.*—Xenophon's *Symposiacs and Oeconomicus. Translated from the Greek, and accompanied with explanatory Notes, by A. G. Becker.* Halle; 216 pp. in 1. 8vo. (14 gr.)

To this translation of the *Symposiacs* of *Xenophon*, a well-written introduction is prefixed, nearly in the manner of that by *Wolfe* to the *Symposiacs* of *Plato*. Mr. B. is persuaded that it was *Xenophon's* intention, in this piece, to obviate the too prevalent notion, that *Socrates* was a voluptuary, a seducer of youth, and a pederast; and to show, from his own mouth and conversation, with what abhorrence he spoke of

of such impure and unnatural indulgences, and, on the contrary, what an high opinion he entertained of lawful and more refined passions. This conversation is referred by Mr. B. to the third or fourth year of the eighty-ninth olympiad. That it was held, at least, subsequently to the *first* year of the eighty-ninth olympiad, appears from the allusions made to it by a buffoon in the *Clouds* of *Aristophanes*, which were represented for the first time in that year. This author expresses himself as if *Aristophanes* only had made *Socrates* the subject of his raillery; though it is generally known, that others in Athens entertained themselves at his expence, as he himself acknowledges, *Symp.* 6, 6. seqq. *Oecon.* 11, 3; and, indeed, besides *Aristophanes*, other comic writers, particularly *Eupolis* and *Amipias*, exposed him to ridicule on the stage; compare *Seneca de vita beata*, c. 27. And it must be owned that *Socrates* gave frequent occasion for the liberties which were thus taken with him, as *Tychsen* has clearly proved, in his *Essay on the Charges brought against Socrates*, in the *Bibl. d. alt. Literat.* Part 1, p. 41 seqq. Among the historical notices concerning the persons who appear in the *Symposiasts*, those respecting *Callios*, by whom the entertainment was given, are particularly curious. Of *Lycon*, who is, by *Socrates*, said to be a distinguished personage, Mr. B. observes, that nothing further is known. But may he not possibly have been the demagogue of that name, who was afterwards one of his accusers? We regret that the author has not presented his readers with a general view of the contents of this piece, as also with some hints respecting its spirit and nature, compared with that of *Plato*. The translation is accompanied with observations, printed under the text; and, in a supplemental essay, the question, *Whether Virtue is to be taught?* which had been proposed by *Socrates*, *Symp.* 2, 7, is answered from *Plato* and *Xenophon*. This is followed by a German version of the excellent tract on *Economy*, but without any introduction.

Ibid.

ART. 72. *Homeri Odyssæ Rhapsodia A. cum integris Scholiis minoribus excerptisque ex Eustathii Commentariis, addita selecta lectionis varietate.* 8vo. Thorn.

The edition of the *Iliad*, by *Müller*, with extracts from *Eustathius*, suggested to the author the idea of publishing singly the books of the *Odyssæ*, which appeared to him to contain matter better calculated for the instruction of youth, in a similar way. To this *first Book*, are prefixed the contents of the *Odyssæ*, taken from the *Scholia* on *Lycophron*. The text is, with a few exceptions, that of *Wolf*, and the impression correct.

Ibid.

BOHEMIA.

ART. 73. *Abhandlungen der kön. böhmischen Gesellschaft der Wissenschaften; 2r Band m. k. u. f. Transactions of the Royal Bohemian Society of Sciences. Vol. II. with Plates, large 4to. Prague. (4 Rixd.)*

This collection consists partly of physical, and partly of diplomatico-historico-literary articles. Of the former kind, the more important

are.

are, 1. *A Dissertation, by Mr. A. Gruber, on the Advantages to be derived from Hydrographic Charts.* 3. *Observations on the Degree of Heat required in Furnaces, and on the Influence of the Atmosphere, on metallurgic Operations, by the Bar. & v. Sternberg.* 5. *Description of an Anemometograph, which will, in the absence of the Observer, mark the Direction of the Wind, by the Chev. Landriani.* 9. *Solution of some Problems relating to the Ellipsis, by Count v. Pakaffi.* 12. *On a new elastic Bitumen from Madagascar, by Prof. Meyer.* 13. *Description of the Ramphastos viridis, and of the Momota Linn. by Dr. Spalowski; and, lastly, 15. Results of Meteorological Observations, made at Prague, and in other parts of Bohemia, for 1790—3, by Prof. Strnad.*

Among the diplomatico-historico-literary pieces, we shall point out the following dissertations; 1. Joseph Bened. Heyrenbach's *Sclavonians in Austria.* The occasion was given to this dissertation by an ancient tradition, which makes Illyria the original seat of the Slavonians. The account in *Nestor*, that the Slavonians were, in ancient times, called Norici, and the important passage in *Constantin. de administrand. imp.* c. 30, together with the explanation of it in *Gelas. ad Hajek.* T. II, p. 11, bring the Dalmatic Slavonians from Noricum. They might possibly come with the Huns and Avari, as their slaves, into Austria, and the author shews, with considerable diplomatico-historical ability, that there were formerly more Slavonians than Germans in Austria; even in the middle of the 12th century they inhabited a particular district on the river Aist, as appears from a document belonging to the year 1142. Their seat, in the most remote times, was on the banks of the Danube. 5. *Literary Accounts of a Journey, undertaken in the year 1792, at the Instance of the Society of Sciences at Prague, to Sweden, by the Abbé Dobrowsky;* an essay, which evinces alike the indefatigable industry, and extensive literary information of the author. Among the literary curiosities described in this essay, the following are, perhaps, the most important: 1. A beautifully written and gigantic MS. on parchment, belonging to the thirteenth century, consisting of 312 pages, of upwards of $1\frac{1}{2}$ ell long, and 2 feet in breadth, in which are found, besides other articles of less value, *a*, the Old Testament, according to the Vulgate translation; *b*, *Josephus*; *c*, *Isidori Orig.* *d*, a medical work, by *Johannicius*; *e*, the New Testament, according to the Vulgate, in which, 1 John v, 7, concerning the heavenly witnesses, is wanting; *g*, *Cosmas Bohemian Chronicle*, from which the text, published, in 1607, by *Freher*, in his *Script. rer. Bohem.* is taken. It appears, that this MS. was written at Podlatic, from whence it was transferred to Braunau, and afterwards to Prague, on the 4th of March, 1594; 6. *The Scholast. hist. Petri Manducatoris*, translated into Bohemian, in the year 1481; 11. A Bohemian *Hodinar*, or *Horatius*, &c. In Moscow, the author was employed in collating ancient Sclavonian MSS, for the second edition of *Griessbach's N. T.*

RUSSIA.

ART. 74. *Journal von Rusland, herausgegeben von J. H. Buffe. Erster bis 3er Band, 1794-6.*—*Journal for Russia, published by J. H. Buffe. Vol. I.—III. each of 450-70 pp. in 8vo. Petersburg.*

The articles of which this journal consists, are so diversified, that it would be difficult for us to give our readers an adequate idea of them, by any selection which we can make. That many of them are of a generally interesting nature, will be evident from the titles which they bear; such, for instance, may be reckoned the following, viz. *Schelechow's* Voyage from Ochozk to the American coast, with which the first volume commences, and in which an account is given of the traffic of the Russians in that country, abounding with furs, and of the dangers incurred by the persons concerned in it, from savages and wild beasts, notwithstanding the fires by which they were guarded. Of the island Kadjac (Kodiak), situate before the bay on Cook's River, the Russian's have not yet been able to take possession, owing to the opposition made to them by the natives. The persons employed in hunting for furs, do, however, sometimes pass the winter here. The savages took a reverberating lamp for the sun, which they charged the Russians with having stolen, assigning this circumstance as the cause of the darkness of the days. Commissary *Pesterev's* description of the people living upon the frontiers of China, contains, likewise, many curious observations on those countries, which have hitherto been so imperfectly explored, on the barrenness of their deserts, the extreme poverty of the inhabitants, and on the jealousy and impositions of the Chinese. From *Krestinin's* accounts of the Samoièdes, there are, indeed, already some extracts inserted in the third volume of *Zimmermann's* Annals; but as they are but little known, and as the present excerpts are more full and circumstantial, we are glad to find these last and most authentic observations on this Nomad tribe, thus brought together under one view. *Köbler's* description of the Imperial Museum of Antiquities in Sarkoe-Selo, has also appeared before, under a separate title.

In the second volume, the principal articles are, 1. The interesting life of *Lomonossov*, more particularly in his early years. He was born among fishermen, on the frozen-sea, and employed chiefly in the whale fishery, till his seventeenth year, when he was induced, by his fondness for books, to elope from his parents to Moscow, where he was placed by one of his countrymen in the school of a monastery; 2. Description, by the Archimandrite *Platon*, of the Wogulitsch tribe, in the circle of Tychardün, and in the province of Perm. This is followed by accounts of some other pastoral tribes, already noticed by *Georgi*, but which have been since visited by other travellers; 3. A list of different works in the Chinese, Manchou, Mogol, and Japan languages, preserved in the Academical Library at Petersburg.

The

The *third volume* contains, among other pieces, 1. A description of Astrachan, particularly of the fisheries there, with some slight account of the trade on the Caspian-sea; 2. A very full and detailed account of the Russian exports, for the year 1793, amounting, in the whole, to 37,328,192 rubels; of which, 27,757,000 belong to Peterburgh; 8,985,000 to Riga; and 1,189,000 to the different ports of the Black-sea. Of these, Toganrog and Otschakof have the most considerable trade, whilst the exports of the ancient Kassa (the present Feodosia) do not much exceed 50,000 rubels. Some account of Spitzbergen, concludes this volume.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We do not recollect having received the book mentioned by a *Constant Reader*.

If Mr. *Sea* amuses himself by his hypercriticisms upon our criticisms, we do not wish to check his ardour.

LITERARY INTELLIGENCE.

We understand that a History of Liverpool and its Environs, is projected by Mr. *Stockdale*, on a plan similar to that of his History of Manchester.

Mr. *Playfair* proposes to continue his History of Jacobinism, to the present period.

A volume of Letters written by the late *Reverend Sir James Storchouse, Bart.* is said to be in preparation for the press.

The *General Biographical Dictionary*, in fifteen volumes 8vo. is quite completed.

ERRATUM.

In our table of contents of vol. x, for "Beaver's Remarks on Gardiner's Fast Sermon," read, "Beaver's Fast Sermon of 1795, remarks on;" and in "Gardiner's Fast Sermon, Beaver's remarks on," dele "Beaver's."

THE
BRITISH CRITIC,

For MARCH, 1798.

Multi ad sapientiam pervenire potuissent, nisi se jam pervenisse putassent."

QUINTIL.

How many people there are who might really become wise, if they did not imagine themselves to be so already.

ART. I. *Remarks on the Antiquities of Rome, and its Environs: being a Classical and Topographical Survey of the Ruins of that celebrated City. Illustrated with Engravings. By Andrew Lumisden, Esq. Member of the Royal and Antiquary (Antiquarian) Societies of Edinburgh.* 4to. 478 pp. 1l. 11s. 6d. G. Nicol. 1797.

THE author of these remarks professes, in an advertisement prefixed to the work, to have drawn them up for his private amusement, during a long residence at Rome, officially connected, as we understand, with a late eminent but unfortunate personage; and that, yielding to the persuasions of some friends, in whose taste and learning he places great confidence, he has at length ventured to present them to the public. Accuracy of observation, he there asserts, is the chief merit to which he lays claim; and adds that, having carefully cited his authorities, and had occasion to correct many mistakes into which various authors had fallen, he flatters himself that his remarks may prove useful to those who shall hereafter visit Rome, as well as to every lover of the fine arts, and of classical

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BRIT. CRIT. VOL. XI, MARCH, 1798.

cal learning; and that they will not be unacceptable even to those who have already examined the antiquities of that renowned city.

With pleasure we subscribe to these modest pretensions, and declare our opinion, that many who shall visit what still remains of Roman splendour, or will be spared by modern barbarians, will acknowledge themselves much indebted to this ingenious author, for his candid and perspicuous account of the principal objects which ought to arrest their attention: freeing them thereby from much hesitation and superfluous, if not fruitless researches; and enabling them to adopt the most eligible plan for their course of observations*. Nor have we any doubt that those who, after a lapse of years, shall, in the perusal of these pages, range in imagination over the favoured spots they have once trod with enthusiasm, will be equally gratified by this recapitulation, and lay down the book with at least the moderate acknowledgment, *et hoc meminisse juvabit*.

The syllabus of the work is as follows. The Introduction, which is chiefly historical, treats briefly of the foundation of Rome, its situation, and the principal epochs of Roman history, so far as they concern the state of the metropolis, especially as to the arts. Rome it appears was first ornamented by Tuscan artists; but Greek elegance soon superseded the massy, though not trivial style, of those early architects; of whose works nothing now remains in Rome but the foundations of the Capitol, and what is left of the Cloaca Maxima. The regulations for buildings, the forms, materials, and different parts of the houses; the limits of the ancient pomerium; the extension of the walls by Aurelian; and the former and subsequent number of gates, are subjects distinctly handled: and we here incidentally meet with the author's reasons for asserting that, though it does not appear from the rudera, that chimneys were common in the Roman houses, yet they must occasionally have admitted them, since several passages in authors manifestly allude to them; that glass-windows also were probably very unfrequent, the *lapis specularis*, a species of talc,

* Our readers, especially those who prepare for travel, may not be sorry to find here the titles of some of the popular works that used to be recommended by the Roman Cicero; they are, *R. Venuti* descrizione topografica delle Antichità di Roma; *F. Nardini* Roma Antica, & *A. Donati* Roma Vetus et recens. Noll's plan of Rome is a matter-piece of the kind: and the bird's-eye view of the city, together with the views of most of the conspicuous objects in it, by J. Vasi, the master of the splendid Visionary, Piranesi, have nothing equal, certainly not superior, to them.

or thin laminæ of alabaſter being generally uſed inſtead of plate-glaſs ; but that they certainly were not wholly unknown, the fragments of one having been lately diſcovered in the ruins of Pompeia. Laſtly, that Rome, in its greateſt ſplendor, could never have contained ſo many as one million of inhabitants.

In order to methodize his ſurvey of Rome, the author firſt delivers his obſervations on the gates, and the moſt remarkable antiquities to be ſeen on the roads which lead from them. Then, entering the city, he conducts his reader to every ſpot on which there are ſtill ſome remains, or of which there are well-authenticated accounts, that they were once the ſites of ancient edifices : firſt viſiting the ſeven hills ; then the Campus Martius, and the valleys between the hills ; and, laſtly, the Tranſteverine Region, the Janiculum, and the Vatican-Hill. By way of Appendix, he adds ſome letters and remarks, concerning ſome of the more renowned places and antiquities in the vicinity of Rome.

The gates, which, by Pliny's account, muſt formerly have been much more numerous, are now ſixteen in number, including the four on the Vatican-Hill, which lead to no extenſive roads. Theſe are, the Porta del Popolo, Pinciana, Salara, Pia, San Lorenzo, Maggiore, San Giovanni, Latina, S. Sebaſtiano, S. Paolo, Portefe, S. Pancrazio, Cavallegiere, Fabrica, Angelica, and Di Caſtello. After deſcribing the gates themſelves, Mr. L. carries us about twenty miles along the roads that lead from them, and points out every ſpot remarkable for a building or ruin, or for ſome memorable event recorded in the Roman hiſtory. The Pons Milvius, and the plain near it on which Conſtantine gained his deciſive victory over Maxentius ; the ſpot near Ponte Salara, where Manlius Torquatus is ſaid to have ſlain the gigantic Gaul, whoſe chain conferred on the victor the ſurname of Torquatus ; the field not far off where Hannibal once encamped his formidable hoſt ; the Mons Sacer on the Anio, on which the plebeians took refuge when the Patricians, perhaps too rigorouſly, urged the reimbursement of their debts ; the Regillian Lake, near which Caſtor and Pollux are ſabled to have triumphed in the cauſe of Rome ; the ſepulchre on the Frascati road, either of Alexander Severus, or, more probably, of his father Genefius Marcianus, which affords an opportunity for a few obſervations, concerning the famous Barberini Vaſe, found in that monument ; the beauties of Frascati and Tuſculum ; the enthuſiaſm which every one muſt experience on walking over the ſpot where Cicero once mediated, wrote, and delighted his friends, in his favourite Tuſculan Villa ; the Cornelian ſepulchre on the Via

Appia, singularly instructive by its many historical inscriptions, and which no one surely will enter without the veneration due to the valour and heroic virtues of the Scipios; the Circus near this same road supposed to have been built by Caracalla, though perhaps of a later date, which leads the author to a short discussion on the construction and uses of these buildings, which, as he formerly communicated them to some friends, have already appeared in several publications: the *Campus Sacer*, where the Horatii and Curiatii are said to have decided the fate of two nations; Pliny's Villa Laurentina; the Farm of Cincinnatus. All these are topics on which the author descants with much erudition, warmth, and yet tempered criticism, though not in the style of systematic dissertation. Speaking of the *Ustrina* near Capo de Bove, where the bodies of the dead were burnt, the author gives us a satisfactory account of the Cloth Amiantus, which, with a few other passages of more than common curiosity, we shall transcribe, both as specimens of the author's manner and spirit, and to relieve our readers in the dry enumeration of names, to which we are in a manner compelled in reviewing this book.

“ To prevent the ashes from being scattered by the wind, or mixing with the wood or earth, the bodies were wrapped up in a cloth, made from a stone called *amiantus*, or *linum vivum*, and on which the fire had no influence. This stone is likewise named *asbestos**. One of these funeral cloths is preserved in the Vatican library. It is nine palms, Roman measure, long, and seven palms broad. Pliny, enumerating the various kinds of lint known in his time, mentions the *linum vivum*. He says that it grew in the deserts, inhabited by serpents, and in those parts of India where it never rains; and that the burning heat of the sun accustomed it to resist the fire. Though the celebrated naturalist gives us this fabulous account of the *amiantus*, yet he has preserved to us facts of which he could not be ignorant. He informs us, that he had seen table-cloths made of it, which, after having been soiled, were thrown into the fire, and taken out unconsumed, and cleaner than if washed with water. He tells us, that they made cloths of it for the funerals of kings, to prevent their ashes from mixing with the materials with which their bodies were burnt; and that it was so rare, that its value was equal to that of the finest pearls. Hence we may justly conclude, that its use in funerals was not then general, but confined to the rich only. And, indeed, among the numerous sepulchral monuments opened in and about Rome, this

* “ Although these stones are of the same kind, yet my learned and sagacious friend, M. D'Aubenton, distinguishes them thus: in filaments soft and flexible, he calls them *amiantus*; and in filaments hard and not flexible, he calls them *asbestos*. The stones called *mountain cork* and *mountain leather*, seem to be of the same nature. See *Tableau Méthodique des Minéraux*, p. 10.”

cloth preserved in the Vatican library, seems to be the only entire one hitherto found. I saw the experiment made on it, viz. after having rubbed the cloth over with wax, they held a lighted torch under it, and when the inflammable matter was entirely consumed, the cloth was clean and unhurt. It is certain that the *amiantus*, of which there are different kinds, though very refractory, will vitrify by the heat of a violent chemical furnace, or in the focus of a good burning-glass, without any additional matter. But it resists the heat of a funeral pile; nor does [do] the ashes of the wood serve for a dissolvent to it. At present we know that the *amiantus* is a stone or mineral, consisting of threads or filaments, which may be separated from each other, and by art spun and wove into cloth. Ciampini and Mahudel have published methods by which it may be done. The *amiantus*, rare, and only found in the East when Pliny wrote, is now got in many parts of Europe. It is commonly found on the sides, or at the foot of hills, composed of vitrifiable stones. In the Pyrenees they make garters, belts, purses, and other small works of it: though coarse they are soft and silky. It is of different colours, white, grey, greenish, and reddish. Its filaments have almost the lustre of silk: some of them are fourteen inches long, and so small, that M. D'Aubenton found some, whose diameters were the 2000th part of a line. The naturalists differ about the nature of this stone. It has been ascribed, in whole or in part, to calcareous earth, to gypsum, or to clay. Some have made it a sort of iron decomposed by fire, a mixture of iron and quartz. Others have advanced that it is of a vegetable nature. It has likewise been considered as a decomposition of steatite, or of those stones called magnesiene. But my late illustrious friend, M. le Comte de Buffon, that sublime and eloquent philosopher, to whom Nature seems to have revealed all her secrets*, was pleased to assure me, that the *amiantus* is a stalaçite, or decomposition of mica and talc. Talc is a decomposition of mica, and as the former is softer and more attenuated than the latter, we may conclude that more talc enters into the composition of the *amiantus*, than into that of the *asbestos*. They are both composed of filaments, either longitudinal, as in the *amiantus*, or oblique and converging, as in the *asbestos*.

“The singularity of this stone, I hope, will apologize for the length of this article.” P. 107.

Of the seven hills, the first to which we are carried, is the Capitoline, on which the sites of the once famous temples of Jupiter Feretrius, Capitolinus, and Tonans, and the place of the Tarpeian Rock, are all that can be determined with any degree of probability.

2. The Palatine, on which Augustus reared his imperial palace; the remains of which are now so disjointed and defaced, as to elude the skill of the best architects, who attempt to delineate its plan or elevation.

3. The Aventine, distinguished chiefly for a number of temples, of which, likewise, few remains are now extant; but be-

* This is the partiality of a friend, rather than opinion of a philosopher. Rev.

hind which, the Mons Testaceus, or Doliolum, evidently made up of broken pots, bricks, and all sorts of earthen ware, probably the accumulated remains of a potter's field, affords the curious phænomenon of caves in which an uncommon degree of cold is felt. Concerning these, the author, after giving some thermometrical observations made in different parts of one of them, reasons as follows:

“ From these several observations it appears, first, that the greatest degree of cold in the cellar is nearest the ground. And,

“ 2dly, That the cold diminishes the nearer you approach to the entrance.

“ From hence it seems natural to conclude,

“ First, that the cold in the cellar does not proceed from any cold air being introduced, or filtered through innumerable crevices, as has been imagined; because in that case the cold would certainly be more sensible at the first discharge from them, that is at the top of the vault, whereas it is indeed there in a less degree than below.

“ Secondly, that the cold, proceeding only from an exclusion of the warmer air, is greater at the farther distance from the door, because some warmer air must enter there, and loses its degree of warmth as it advances into the cellar.

“ Thirdly, that the sensible stream of cold, which is so remarkable at the entrance of the cellar, and even at some distance from it, does not proceed from any current of air passing *through the cellar*, from the interstices abovementioned, but is really no more than the volume of cold air, which was in the cellar, forcing its way from thence by the bottom of the opening of the door, and driving before it the warmer exterior air, which being lighter, must yield to its effort: whilst on the contrary this latter, to replace the vacuum, which would otherwise remain in the cellar, flows into it, by the upper part of the opening.

“ That these two currents are real, [it] seems natural to imagine, both from the difference of the temperature of the air, in the several heights, as mentioned in the observations made at the door; and even from the sensation of an observer, standing there, who will feel the cold far more sharp on his legs than upwards.

“ And that two such currents of the same fluid, in the same opening, may subsist, is demonstrable to any one who will make the experiment, by placing a lighted candle in the door-way between the two rooms, where the air is warmed in different degrees. The flame will be seen to incline towards the warmer room, when placed at the bottom of the door-way; and, on the contrary, will tend to the cooler, when placed towards the top; which can proceed from nothing else but the force of the stream of air, which carries the flame with it: that from the colder room, being heavier, takes the lower part, whilst the lighter floats at the top, and passes into the room which the other has abandoned. And this effect will continue to be observable till the temperature of the two rooms become equal, which it will in some little time do; the warm and cold air mixing, in the nature of all fluids, and forming a degree of temperature equal to half the sum of the two when separate. Thus supposing the warmer room to be heated to forty

degrees, and the colder to twenty only; the two being laid together, the temperature will appear, after some reasonable time, to be thirty degrees." P. 172.

The author here descends from the Aventine hill, and in the plain between it and the Celian hill, he finds some ruins of the baths of Caracalla, reckoned amongst the most magnificent of these buildings in, and perhaps out of Rome. As the remains of the baths of Dioclesian, on the Viminal hill, are the most considerable of any, and the best calculated to convey a distinct idea of these structures, he postpones the full description he proposes to give of a Roman bath, till he shall arrive at that part of his survey. Meanwhile, however, he introduces the following general observations on the bathing of the ancients.

"Bathing was long practised by all the eastern nations. They considered it as an act of religion, as well as tending to the preservation of health. They reckoned it a profanation to sacrifice to their gods till they had purified themselves by bathing. The introduction of the Christian religion seems to have discouraged the use of public bathing: because it did not admit the ablution of the body as a means to purify the soul. Besides, continency having become a virtue, Christianity proscribed every thing offensive to it. Nor do I find that any public baths were built at Rome, from the time that Christianity became the established religion of the empire. Such was the light in which the primitive Christians considered promiscuous bathing.

"Before Asiatic luxury was known at Rome, the Romans had no other baths than the Tiber, which served to wash off the dust and sweat they contracted in their manly exercises, in the *Campus Martius*. Baths were long confined to the rich. It was only in the time of the Emperors that these magnificent buildings, called *thermæ*, were erected for public use. Vitruvius, who wrote under Augustus, did not live to see these *thermæ*, and has therefore only described to us the Grecian *palæstræ*, or *gymnasia*: whereas the former seem to have been an improvement on the latter, and were calculated as well for pleasure as use, and for the exercises of the mind as well as of the body.

"The *thermæ*, besides the different baths properly so called, contained not only places necessary for the pentathlic games, viz. leaping, running, throwing the disk, darting, wrestling, and boxing; but likewise for the more gentle exercises of the ball, and walking, whether in the sun or shade. Here too the learned found books and convenient buildings, in which they assembled, to read their compositions, harangue, dispute, and instruct the youth. Horace, indeed, who never recited his works but to his friends, and that even with reluctance, condemns the vanity of those poets, who used to repeat theirs in the public forum and baths.—

"Non recito cuiquam, nisi amicis, idque coactus;
Non ubivis, coramve quibuslibet; in medio qui
Scripta foro recitent, sunt multi; quique lavantes:
Suave locus voci resonat conclusus."

"Although

“ Although bathing was prescribed by physicians for medicinal purposes, yet the principal use of the baths was to clean the body, after exercise and before supper; which was the more necessary, as the old Romans made little use of linen next their skin. Besides, bathing removed lassitude from the body, and disposed the mind to enjoy the pleasures of their convivial entertainments.

“ The common expence of bathing seems to have been a *quadrans*, the fourth of an *as*, which is about our halfpenny. Hence the lowest of the people could easily afford this expence. In the time of mourning only, whether private or public, they abstained from the pleasure of bathing: the words *squalor* and *sordes* were therefore used for mourning. Boys, till the age of puberty, seem to have been bathed gratis.

“ *Nec pueri credunt, nisi qui nondum ære lavantur*.*”

“ The rich, indeed, had their baths tinged with saffron and odoriferous herbs; and after bathing, had their bodies rubbed with oils and ointments of an incredible value. These oils no doubt softened the skin, and made it firmer, as well as more pliable.

“ When the baths were sufficiently heated, which was done at a particular hour in the evening, a bell was rung to advertise those who intended to use them; otherwise they could have cold water only.

“ *Redde pilam: sonat æs thermarum. Ludere pergis?
Virgine vis sola lotus abire domum†.*”

“ The baths were under the inspection of officers, authorized by the magistrates to regulate their police. They had servants under them, called *balnearii servi*, to whom various offices were assigned. Some had the care of the furnaces, others of the dressing room, the bathing rooms, &c. If bathers employed any of these public servants, to rub them down in the bath with the instrument, named *strigilis*, to anoint them with oil, or to give them any other assistance, they rewarded them for it; because those who paid the *quadrans* only were entitled to no service.

“ Modesty did not permit the two sexes to bathe together. Hence one side of the baths was allotted to the men, and the other to the women. However, we find that Agrippina, the mother of Nero, caused baths to be built solely for the use of women. And such was the regard the Romans, during the republic, paid to modesty, that a father did not bathe with his son, when he came to the age of puberty, nor a father-in-law with his son-in-law. Indeed in the licentious times of the empire, men and women seem to have bathed promiscuously together. But this indecency was always *forbid* by the good emperors, particularly by Marcus Aurelius Antoninus, under the penalty of divorce, and confiscation of their portions.” P. 174.

Speaking of the celebrated statue of Hercules, found in the baths of Caracalla, and till lately preserved in the Farnese palace; the author delivers the following curious, and, we think, very judicious observation, concerning the destination of that important monument of the arts.

* *Juven.* ii, 152.

† *Mart.* xiv, ep. 163.

“ This statue was not intended to have been placed, as it now is, on the ground, and consequently level with the eye. It should have been placed in an open gallery, perhaps thirty or thirty-five feet high, and seen from the street, or from a court. This is evident from the muscles of the breast and belly being so much swelled; but which would appear in their just proportion were they thus viewed: whereas the muscles of the back part of the statue, which were to be seen near, by those who passed along the gallery, are in their natural state, and not exaggerated like those in front. The position of the head, bending forward; adds weight to this observation. Had a modern but inaccurate traveller adverted to this circumstance, he might, without blaming the great artist, have easily accounted for the disproportion of the muscles, of the back and fore parts, of this noble statue.” P. 179.

The author proceeds next to (4) the Cælian hill, more famed for its modern Lateran church, proudly inscribed “ *Omnium in urbe atque in orbe Ecclesiarum Mater atque Caput,*” than for any conspicuous remains of ancient splendor. And then to (5) the Esquiline hill, on which the ruins of Titus’s baths and palace, are the principal objects worth notice. On (6) the Viminal hill are the ample remains of the baths of Dioclesian, of which the author gives a very full description, illustrated by a plan which agrees singularly with Nolli’s Ichnographical delineation of it*, assigning to every part, the use for which, according to the best authorities, it appears to have been originally intended. The subject is introduced by the following historical remarks.

“ DIOCLESIAN’S BATHS.

“ On the east end of the ground, from whence the Quirinal and Viminal hills seem to take their rise, Dioclesian built his baths. Although greatly defaced, there remains as much of them as to enable artists to make out a plan, but not an elevation, of this magnificent building. Indeed from these ruins we find that taste in architecture had not, at this period, declined so much as taste in sculpture had done.

“ To give a general idea of the extent of these baths, I shall only observe, that on their ruins now stand the elegant church, convent, and garden, of the monks of St. Bernard; the magnificent church, convent, and garden of the Carthusians; the extensive public granaries; and a large space called *Piazza di Termini*, which is a corruption of the word *thermae*.

“ Dioclesian’s baths were not finished when he abdicated the empire the 1st of May, 305. They seem to have been afterwards extended, and rendered more complete, probably by Valerius Severus, and consecrated by the different emperors and Cæsars, whom Diocle-

* Not having seen what Lord Burlington and Cameron have published on this subject, we are justified in saying, that we know of no description so full and satisfactory.

sian had associated with him in the empire, to their generous benefactor, and dedicated by them to the use of the Romans. This appears from the following inscription, published by Gruter.—

D. D. N. N. DIOCLETIANVS . ET
 MAXIMIANVS . INVICTI . SENIORES
 AVGVSTI . PATRES . IMPERATORVM . ET
 CAESARVM . CONSTANTIVS . ET . MAXIMIA
 NVS . INVICTI . AVGG . ET . SEVERVS . ET . MAXI
 MIANVS . NOBILISS . CAESARES . THERMAS
 FELICES . DIOCLETIANI . AVG . FRATRIS . SVI
 NOMINE . CONSECRAV . COEPTIS . AEDI
 FICHS . PRO . TANTI . OPERIS . MAGNITV
 DINE . OMNI . CVLTV . PERFECTAS
 ROMANIS . SVIS . DEDICAV .

But whether this inscription is genuine, or exactly copied, I do not pretend to decide; as I know not where the original is now to be found.

“ Ecclesiastical historians tell us, that these baths were erected during the tenth general persecution of the Christians. The soldiers who had embraced that religion were condemned to work here; and, after having supported that fatigue for the space of seven years, many of them were cruelly put to death. Little did these poor martyrs dream that they were then preparing buildings for two splendid Christian churches.

“ The names and uses of the different parts of the baths are often mentioned by Cornelius Celsus, Galenus, Vitruvius, and other ancient authors. But as their descriptions are general, and not accompanied with plans of any of the baths, it is not surprising that Baccius, and other modern writers, who have given plans of Dioclesian’s baths, should differ in the uses they assign to the various parts still remaining of this wonderful building. Indeed every one who examines them; will naturally apply the ancient names, according as his own fancy, or sagacity suggests to him.” P. 204.

We would gladly have gratified our readers with the whole of this valuable part of the work, were it not, without the plan, altogether unintelligible.

The account of the Prætorian camp is here introduced as an appendage to this district. In the way from the Viminal hill, we are led along the *Forum Trajani*, where that emperor’s famous historical column has long attracted the notice and admiration of artists, antiquaries, and men of learning of every class. The minute detail here given of this magnificent structure, and the author’s critical observations on some former writers on the subject, will, we are confident, be perused with much pleasure and advantage. Of the importance of the object, the following passage will give ample evidence.

“ Besides the elegance of the sculpture, executed at the period when that art was in high perfection at Rome, we may consider this wonder-

the monument as a system of antiquities. For here we remark the manners, dress, discipline, arms, marches, forages, and encampments of the soldiers of that age; the Roman standards, as well as those of the enemy; bridges, passing of rivers, and the form of their ships; sieges, battles, victories, congresses, and peace; allocutions of the emperor, triumphs, sacrifices, libations, victims, altars, the dresses of the priests, and various religious rites." P. 221.

The account here subjoined of the Roman order of battle, which General Melville deduced from this monument, and other military antiquities, is at least a literary curiosity, especially as it deviates from what has hitherto been adopted under the name of the *Lipsian System*.

In his account of (7) the Quirinal hill, among other remains of less importance, the author presents to our notice the baths of Constantine, not for any considerable fragments of the building, but chiefly on account of the two Colossal horses, now in the front of the Papal palace on this hill, which has since derived its name from those admired pieces of sculpture. Of the gardens of Sallust and Pompey some foundations may still be traced on the Pincian hill, contiguous to the Quirinal, but which was never included within the Pomœrium.

One of the first objects we meet with in the Campus Martius, on entering it from the Porta del Popolo, is Augustus's mausoleum, which was first endeared to the people of Rome, by the ashes of Marcellus. The Egyptian obelisk set up by Augustus, as a Gnomon from the meridian line which he caused to be delineated across this plain, leads to an enquiry concerning the Roman computation of time, particularly the mode of counting the hours from sun set, which still prevails in many parts of Italy, and which, being liable to constant fluctuation, is certainly far less rational and convenient, than that adopted in the rest of Europe. The perspicuous and animated account of the Pantheon, "the pride of Rome, and the admiration of every person of taste," we reluctantly forbear to transcribe, having already given considerable extent to this article. For this reason also we must forbear entering into particulars, concerning the many important objects that offer, in the perambulation of the ancient Velabrum, the Via Sacra, and the plain that surrounds the Palatine hill; where the ample descriptions of the Circus Maximus, the theatres of Pompey and Marcellus, and the amphitheatre of Vespasian, have particularly attracted our attention. Nor could we read without emotion, the impressive account here given of the forum Romanum.

"That celebrated spot, where the conquerors of the world assembled, to transact the business not only of Rome but of every country, reduced to a few scattered columns, fragments of temples, and half-buried

buried arches! Instead of the orators haranguing the people from the *rostrum*, to engage them to enact the laws they proposed, or to concur in their political measures, to see this field converted into a cow-market, and reduced almost to the same state in which, according to the poet, Æneas saw it, when he came to solicit the assistance of Evander against Turnus!" P. 355.

We are now brought to the Tiber; and after having surveyed the bridges and the island, with its temple of Esculapius, we pass to the Transteverine region, and thence to the Vatican hill, where Nero's circus, and the temple of Apollo, close the survey of this once imperious mistress of the world.

The Appendix consists of six articles. I. The Nasonian sepulchre, on the Flaminian road, where we find some remarks well worth reading, concerning the manner in which the ancients disposed of their dead. The obscure individuals of the Nasonian family, and even their freedmen and domestics, appear to have been long entombed in this decorated vault; whilst Ovid, the brightest ornament of that race, is scarce known to have had any funereal honours. II. An account of an excursion to Tivoli; a pleasing narrative, enlivened by various passages of ancient poets, who have, in glowing colours, celebrated the beauties of this favoured spot. The villas of Zenobia and of Hadrian, fill the mind with affecting and splendid recollections. III. A short dissertation on the Sarcophagus, in the church of St. Laurence, on the Tivoli road, representing the hymeneal ceremonies of the Romans, published by Ficoroni, Montfaucon, and others. IV. An excursion to Præneste. V. Another to Albano, with an account of the curious lake of that name. And, lastly, VI. A letter concerning the discovery of Herculaneum, and the injudicious manner of carrying on the excavations in it, dated so long ago as the year 1750, and more than once, though imperfectly, published in some periodical works, closes the volume.

After this revision, much more cursory than we could have wished of this entertaining work, and the ample commendation that appeared to us due to its merit, we must not dissimble that the style, though in general perspicuous and not inelegant, might have received some improvement from the criticism of a judicious friend. *In place* often occurs, where he would probably have recommended *instead*; and the article *these*, is continually used instead of *those*; for *alternatively* and *Colossal*, we doubt there are no authorities; "notwithstanding of Augustus's political knowledge," is not an anglicism, nor in our opinion, "the roads to Marino and Albano, are by the gates of St. John and St. Sebastian;" "long prior to the time of Augustus," *prior* is an adjective, and not a preposition.

sition. All the typographical errors have not been noticed in the table of errata, *Volci*; p. 8. *Normands*, p. 10; *præficulum*, p. 151; *Vomitorii* occurs too often to be an error of the press. Most of these defects, however, appear to be mere inadvertencies. Some few oversights we have noticed also in the parts extracted.

The work is embellished with twelve plates, of which the plan of the environs of Rome, and that of Rome itself, have been delineated from original drawings in the author's collection. The others, seemingly taken from former publications, are Caracalla's Circus; Dioclesian's Baths; the Pantheon, two plates; Pompey's Theatre; Vespasian's Amphitheatre, two plates; Inscriptions in the Temple of Æsculapius; and the Sarcophagus in the church of St. Laurence. They appear all to be executed with equal neatness and accuracy.

ART. II. *Two Letters on the Conduct of our Domestic Parties, with regard to French Politics; including " Observations on the Conduct of the Minority, in the Session of 1793. By the late Right Hon. Edmund Burke. 8vo. 199 pp. 3s. Rivingtons, and Hatchard, Piccadilly. 1797.*

TO these letters, their editor has prefixed a preface, containing some sketches of the life of Mr. Burke; and the heads of his defence on certain charges which have been brought against him.

Brief as these notices of his history are, they will be of considerable use as criteria to detect the attempts of fraud, and posthumous enmity, to impose upon the world spurious accounts of this great man, before an authentic history of his life can be drawn up; and their writers (for, we understand, that more than one attempt of this kind is meditated) will probably find themselves compelled to unravel much of their web, and weave these particulars in, at such places as their invention shall suggest; and will be thus forced, in order to connect them, to a multiplication of fictions; whereby the points in which they will lie open to detection, will become multiplied and obvious. They will find themselves under a necessity likewise, to make the refutation of many an old calumny the basis of some new one; as, for example, they must blot out what they may have written on the obscurity of his family; and, to supply the vacancy with an equivalent censure, they must charge his defence of the higher ranks in society, on the effect produced in a feeble brain, by the retrospect to many noble ancestors. In like

like manner they will be obliged to substitute, instead of the reflections which they may have prepared, on his original poverty, an accusation of profusion, for having dissipated a fortune of more than 20,000*l.* accruing to him on the death of his brother, in his gratuitous support of the Marquis of Rockingham.

His declining to receive any salary as Secretary of the Treasury; his refusing to be at the head of a Commission to be sent to the East-Indies, for which his own terms were offered to him; and a great voluntary sacrifice he is here shown to have made to the state, when Paymaster-General, are further proofs of his exemplary disinterestedness. With respect to power, of which strong minds are naturally avaricious, he showed himself, on some occasions, equally disinterested. After the death of Mr. Dowdeswell, he refused to be placed at the head of the Rockingham party; a situation which he prevailed on the members of that party to entrust to Mr. Fox. The secession from the Whig Club, in 1793, gave birth, for a time, to a third party in the House of Commons; by taking the lead in which, it appeared that he might have obtained a high rank in administration. Of this he made no attempt to avail himself; and his last will presents a proof almost unequalled of his mild placability of nature. Referring to what had passed in some late critical debates in the Commons, in which he had been attacked with the most unqualified acrimony, and by men who had been his friends, he there writes with the full benevolence of humanity; "if any thing of general infirmity, or his own particular infirmity," were mingled in his replies, "he asked their forgiveness."

The writer of the preface, copiously considers also the charge brought against Mr. Burke, of having deserted his former principles, in his censures of the French revolution; and it is seldom that a charge of this nature has been repelled by so victorious a reply. We can but briefly notice the heads of it. Mr. Burke's first acknowledged production, was "the Vindication of Natural Society;" an ironical refutation of Lord Bolingbroke's Infidel Philosophy; demonstrating its absurdity, by showing that it may be applied in the defence of those principles, hostile to civil society, which this charge supposes him originally to have held. In 1770, he published a tract, entitled "Thoughts on the present Discontents." This was, in effect, an authentic declaration in form, of his own principles, and those of the Rockingham party, contrasted with the description of them, given by the republicans of that day, for there was a party of them so early at work. From these opponents, the editor deduces another evidence of Mr. B.'s consistency. One

of them describes this publication, as designed "to guard against the possible consequences of an effectual reformation in the vitiated parts of our constitution and government:" and a late censurer of Mr. Burke, calls it "a creed of aristocracy." His principles at both periods were equally misrepresented, and in the same manner, by the fanatics of liberty, and by the politicians who choose to put on the mask of that fanaticism; a proof that they continued unvaried. But the last argument against this alledged desertion of principle, affords a most curious instance of political foresight. Mr. B. when he was at Paris, just before the accession of Louis XVI, had penetrated into the secrets of the cabals of Atheists then existing; which impressed him with so much alarm, that immediately on his return, in the House of Commons, he pointed out *these conspirators against religion and civil order*, to the jealousy of every state: and already affirmed, "under the systematic attacks of these men, I see many of the props of good government beginning to fail."

This series of evidence terminates nearly at the commencement of the American war; but as much has been erroneously said of the principles then maintained by Mr. B. we shall add to it a particular testimony, relating to what he advanced with the greatest form and publicity, at that period, which is of indisputable authority on this matter, at least with those who are the most clamorous in this charge against him. The evidence to be produced is that of Dr. Price, who numbers Mr. Burke among the censurers of *his* principles of civil liberty, and accuses him of "*scouting* all discussions of its nature, the foundations of civil rights, and the principles of free government." Nor did the following declaration, contained in his celebrated Letter to the Sheriffs of Bristol, published at that period, escape the Doctor's condemnation: "if there is one man in the world, more zealous than another for the supremacy of parliament, *and the rights of this imperial crown*, it is myself*." Dr. Price, we presume, was not among the number of those, who originally advanced the charge of dereliction of principles against Mr. Burke.

This preface, on account of the interesting history of our domestic parties, and much other original information of high authority, which it contains, is in itself intitled to the attention of a separate publication. It is throughout well-written, and we might cite from it many passages of great force and

* Letter, p. 46; and see Price's Introduction to his two tracts on Civil Liberty, 1778, p. 6, note.

elegance; we can give place, however, only to the two following, taken from the same part of the book. The first is on political consistency in general, Mr. B.'s particular claim to which is there so well-established.

“ It may be our duty to remodel our very principles; new and unforeseen circumstances may teach us the error of conclusions, which were formed with sufficient accuracy for general application to ordinary times. Consistency, however, is the first and strongest presumption, both of integrity and wisdom. Sudden and great changes in the system of thinking and acting, shake the character of the man to the foundation.”

Every actor on the political stage will acknowledge the justice of the following remark:

“ In free states, the union of public men in a common cause, cannot be too much respected and cherished; for without the combined efforts of many, who think alike of the commonwealth, the purest and best public principles can seldom, if ever, prevail. We should endeavour to strengthen public connexion, by private friendship; for without the cohesion of that attraction, without the charm of that endearment, which winds itself round the heart, the bond of party would be found, sometimes a loose and weak, sometimes a fretting and galling tie.”

The first of the original pieces by Mr. Burke, contained in this publication, is a correct copy of his *Memorial to the Duke of Portland*, written in the autumn of 1793; and formerly published surreptitiously. It states the reasons for his separation from Mr. Fox; and is here preceded by a letter to his Grace, in which he describes it as his “ most deliberate, solemn, and even testamentary protest,” against the alarming doctrines and *proceedings* of that time; and concluding with the following impressive address:

“ I even wish, that at present you may not read the paper which I transmit; lock it up in the drawer of your library table, and when a day of compulsory reflection comes, then be pleased to turn to it. Then remember that your Grace had a true friend, who had, comparatively with men of your description, a very small interest in opposing the modern system of morality and policy; but who, under every discouragement, was faithful to public duty, and to private friendship. I shall then probably be dead. I am sure I do not wish to live to see such things. But whilst I do live, I shall pursue the same course; although my merits shall be taken for unpardonable faults, and as such avenged, not only on myself, but on my posterity.”

Such a paper as that which accompanies this letter, must call, with the most imperative voice, for the attention of the heads of any party. It charges a member of a party, in the
high

high confidential situation of its leader in the House of Commons, among other extraordinary steps, with turning round upon them to attack their principles. Thus Mr. Fox is here stated to have acted in various instances; as when he declared the serious apprehensions which induced the Duke of P. to strengthen government, when the proclamation against tumultuous meetings and seditious writings came out, to be "the invention of knaves, and the creed of well-meaning dupes;" and even proceeded so far, as to endeavour to turn the passions of the people, on the side of those who were conspiring against the constitution, by attempting to raise a jealousy of some pretended augmentation of the power of the crown. He is here accused, likewise, of having neglected, at an important juncture, the constant practice of the leaders of parties in either house, that of calling together a general meeting of its members before a session, that they might agree on the measures, which they were to pursue by their united strength. This he neglected, it is alledged, because he knew the spirit of his intended measures to be adverse to their principles in general.

Such is the picture here given of this famous orator, as a member of a party high in trust. Charges of a more public nature are also here brought against him. Among these, are his denials of the ambition of France, and his alternate admissions of it; when, by his new lights, he had discovered her conquests to be only "a sort of defensive policy," and was become an advocate for her retaining some of those of the most dangerous importance, particularly Savoy; necessary we imagine to her new policy, defensive or ambitious, as leading to the conquest of Switzerland and Italy.

The constant patronage given by the same statesman to the seditious clubs; the countenance he afforded to others, under insidious and seductive names, by means of which the former might extend themselves, and which might serve as links to form a real though latent connection between them and that club at the head of which he stood; an uniform defence of seditious writings, in the House, which he even carried so far, as to admit hardly any to be objects of prosecution: all these points are brought as further accusations against him. To which it is here added, that, after the severest invectives against associations formed to counteract those efforts, in a debate in the Commons, he the very next morning attended a public meeting, and signed one of them. In ordinary cases undoubtedly it would be reputed, that, if a man came forward voluntarily and publicly to destroy the faith of his own signature, by subscribing to what he had no less publicly reprobated, on

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avowed

avowed principles, there could be little faith attached to any verbal declaration which he might afterwards make.

Many other articles of accusation are here brought forward; but we shall notice only the celebrated mission of an agent to the court of St. Petersburg, to counteract the public ambassador. "He succeeded in this design," says Mr. Burke, "and did actually frustrate the King's minister, in some of the objects of his negotiation*." This the veteran statesman solemnly pronounces to be "a high, treasonable misdemeanor." The memorial concludes thus:

"At present, the former (Mr. Pitt) is in the interest of his country, and of the order of things long established in Europe: Mr. Fox is not. I have, for one, been born in this order of things, and would fain die in it. I am sure it is sufficient to make men as virtuous, as happy, and as knowing, as any thing which Mr. Fox, and his friends abroad or at home, would substitute in its place; and I should be sorry that any set of politicians should obtain power in England, whose principles or schemes should lead them to countenance persons or factions, whose object is to introduce some new-devised order of things into England, or to support that order where it is already introduced in France; a place in which, if it can be fixed, in my mind it must have a certain and decided influence in and upon this kingdom. This is my private account of my conduct to my private friends. I have already said all I wish to say, or nearly so, to the public. I write this with pain, and with a heart full of grief!"

Russia resumed her ascendancy in Poland, by the assistance of a discontented party; and the King of Prussia, reduced to his single force and resources, irritated and "humbled" by our desertion, retired from the support of Poland, the total burthen of which must have fallen upon him, and to which he was perhaps alone unequal. He now preferred to receive his part of the spoils of that country, rather than Russia should enjoy an effective sovereignty over the whole, by means of her

* Some future historians may mark this transaction as laying the foundation of an epoch in the history of the northern kingdoms, and even in that of Europe in general. Under the protection of England and Prussia, and encouraged by assurances of their support, Poland had shaken off the virtual dominion which Russia had imposed upon her; and, with a new and improved constitution, would probably have formed an important barrier in the north of Europe, against that truly formidable empire. This intrigue with the Russian court, diligently seconded by some machinations at home, forced administration to relinquish their engagements for this purpose.—"Great Britain and Prussia had been humbled." (Mr. Grey's speech, Feb. 27, 1792.)

faction there; which she would probably soon have converted into a direct dominion, menacing perhaps the future independence of his own states. Thus the partition of Poland is probably to be traced up to this famous mission. This step also, if it had remained entirely concealed, might have led to fatal consequences here. Catherine had acquired much influence in the northern kingdoms by bribing their senators; but an application from a man of the first account in our House of Commons, must ultimately have opened to her ambition a new prospect, that of getting under her direction a latent faction, acting more or less openly, in the British Parliament; which has not been disturbed with foreign intrigues, since the disgraceful reign of Charles the Second. The principal agents in this criminal transaction had put themselves into her power; and she could always employ them in gaining and conducting a body of partizans, by simply menacing them with the publication of their papers, relating to this clandestine negotiation.

It is remarkable that there is little or no variation between the Memorial, as it now stands, and the surreptitious copy, except the removal of one trifling repetition; so that all the force which was attributed to it then, it now has, with new confirmation, on the authority of Mr. Burke himself.

*Letter to ***** Esquire, occasioned by the Account given in the Newspapers, of the Speech made in the House of Lords, by the **** of ***** in the Debate concerning Lord Fitzwilliam, 1795.*—This letter was addressed to a gentleman who now occupies an important situation in Ireland. The beginning of it is distinguished by a fine vein of irony and keen satire; but, towards the conclusion, it changes its character, and becomes sententious, elegant, and grand. The occasion of it was an invective delivered by a noble Duke, in the upper House, against the writer, of which we can give but a short account.

It had been a custom at the seditious clubs, "to drink the health of Mr. Burke, and thanks to him for the discussion he had provoked." This epigrammatic *morceau* was deemed, by the party, too curious to be lost. Pope, perhaps, in describing its further progress, would have said, that it was an exact picture of his *Westphalian transmission*. For Mr. Erskine having picked it up at some club, deposited it at the Old Bailey; where the Duke, having seized it,

"His Grace right fairly gave it to the House." POPE.

Mr. Burke, however, modestly disclaiming a merit falsely ascribed to him, here shows that the democratic party have too highly rated his services in their cause; and we think that stronger topics were never brought to disprove any point, than those which he has adduced on this occasion. He shows, with abundant force, that Paine's first work was not in fact caused by his publications; that the noble **** had never been excited by him to assist their efforts to disgrace nobility, by his sordid electioneering debauches; nor the late King of Prussia to turn propagandist and Jacobinize his dominions, and even his body-guards.

He thus modestly waves the merit which might be erroneously attributed to him, from the conduct of the second of these three illustrious persons, who has what he will undoubtedly call *the honour* of having given occasion to this letter. Mr. Burke, admitting that he had said, "something sounding like approbation of that body, which has the honour to reckon his Grace at the head of it," thus goes on:

"Those who dislike this partiality, or, if his Grace please, this flattery of mine, have a comfort at hand. I may be refuted and brought to shame by the most convincing of all refutations, a practical refutation. Every individual peer for himself, may show that I was ridiculously wrong; the whole body of those noble persons may refute me for the whole corps. If they please, they are more powerful advocates against themselves, than a thousand scribblers like me can be in their favour. If I were even possessed of those powers which his Grace, in order to heighten my offence, is pleased to attribute to me, there would be little difference. The eloquence of Mr. Erskine might save Mr. ***** from the gallows, but no eloquence could save Mr. Jackson from the effects of his own potion."

Mr. Burke then proceeds to show also, of all the powers of Germany, that, without any instigation from him, "if they have a mind to destroy themselves, they may put their advocates to silence, and their advisers to shame." This leads him to a severe reprobation of a decree of the Aulic Council, and a prediction of its fall; and here his style changes from the ironical to the serious.

To the original constitution of this Council, and its former utility to the empire, he gives great praise: and on the fate of well-constructed constitutions in general, we have the following just, and now peculiarly interesting, remark.

"As the wisdom of men makes such institutions, the folly of men destroys them. Whatever we may pretend, there is always more in the soundness of the materials than in the fashion of the work."

A principle which he thus beautifully illustrates.

“ The fine form of a vessel is a matter of use and of delight ; it is pleasant to see her decorated with cost and art. But what signifies even the mathematical truth of her form ; what signify all the art and cost with which she can be carved, and painted, and gilded, and covered with decorations from stem to stern ; what signify all her rigging, and sails, her flags, her pendants, and her streamers ; what signify even her cannon, her stores, and her provisions, if all her planks and timbers be unsound and rotten ?

Quamvis Pontica pinus
Silvæ filix nobilis
Jactes et genus et nomen inutile.”

The beautiful description here given of the state of Europe before the French Revolution, and all that follows, is calculated to raise, in every one who peruses it, a spirit equal to the difficulties of the time. Here are painted, the mischiefs of the multiplication of political Sciolists, and the progress of political Sciolism ; the decay of profound knowledge, the perversion of what we retain, and the decline of religion. Mr. B. laments also the little support civil government receives, from a general apathy and indifference to its interest ; and how far a heavy discontented acquiescence is distant from that zeal in its defence, which civil order may now be said to implore ; and which it can receive only from the energetic union of independent wisdom and virtue, which should “ resist both the corruption and reformation which prevails ;” “ the imbecillity of courts, and the madness of the crowd ;” “ assuming that sort of magistracy, which does not depend on the nomination of kings, or the election of the people, but has an inherent self-existent power, that both would recognise.” “ If men are not to be found who feel within them such an impulse,” he finally declares, “ I see nothing in the world to hope.”

The moral dignity and elevation of mind displayed in these sentiments, every man will feel. As principles on which particular measures may be now founded, we shall give no comment upon them. To pronounce upon a measure which its great author admits to be of a daring kind, which is to fix the fate of one of the most illustrious empires the world has ever seen, in the most critical period it has ever experienced, is not within our competency.

ART. III. *The System of Nature, or the Laws of the Moral and Physical World.* Translated from the French of M. Mirabaud, One of the Forty Members of, and Perpetual Secretary to, the French Academy. In Four Vols. 12mo. Vol. I and II, 630 pp. Vol. III and IV, 696 pp. 1l. 1s. Kearley. 1797.

IN the preface of the original editor of this book, it is pretended that the manuscript was found in the library of a man of learning, who collected such productions; and that a note, containing several anecdotes relative to the author, was affixed to the copy. This reputed author was M. Mirabaud, Perpetual Secretary to the French Academy, who died June 24, 1760. Nevertheless, the judgment of the French literati is decisive, that this celebrated academician is wholly guiltless of it; and that it is one of those productions which the conspirators, associated with Voltaire, circulated under the credit of a false name, for the sake of giving more weight to their attacks against religion. The authors of the *Dictionnaire Historique* say expressly, in the life of Mirabaud, "After the death of this author, a course of Atheism was published in his name, under the title of *Système de la Nature*. It is superfluous to remark, that this insolent Philippic against God (which has been also attributed, but perhaps rashly, to an academician of Berlin) is not the work of Mirabaud." The character of it, among the Antichristian conspirators themselves, may be collected from the manner in which they compare another of their fabrications with it. "This production," says D'Alembert, writing to Voltaire, "is a book much more terrible than the *System of Nature**." It is so in fact, adds the Abbé Barruel, because, with more art and more coolness, it equally preaches the completest Atheism. Thus pernicious, though not the most so of any, is the book which, with much regret, we find ourselves called upon to notice in an English translation.

It is divided into two parts, each of which forms the contents of two volumes. The first part, which is subdivided into seventeen chapters, is entitled, "Of Nature and her Laws—of Man—of the Soul, and its Faculties—of the Doctrine of Immortality—of Happiness." The second part is subdivided into fourteen chapters, and treats "Of the Divinity—of the Proofs of his Existence—of his Attributes—of the

* Barruel, t. i, p. 156.

Manner in which it has an Influence over the Happiness of Man."

The unknown author (for so in fact he is) in his preface, gives a general view of the work, his object, his sentiments, and his professions. His object is to grasp, with a presumptuous hand, at the whole extent of moral, natural, and intellectual knowledge. His professions are, as usual, those of benevolence towards mankind, and of attempting to deserve the approbation of the virtuous.

"The sole object," says he, "of this work, is to bring man back to nature, to render his reason dear to him, to make him adore virtue, to dispel those mists of prejudice that hide from him the only road that can really conduct him to that felicity he desires. These are the real views of the author; satisfied with the sincerity of his intention, he presents to the reader nothing but those ideas, which a long and serious reflection has convinced him to be absolutely necessary to the repose and happiness of man, and favourable to the progress of the human understanding. He invites the reader to an examination of his principles; and, far from having a wish to wound the sacred ties of morality, he maintains he shall strengthen them, and place VIRTUE on those altars from which she has hitherto been driven, by imposture, enthusiasm, and religious terror, for the introduction of the most dangerous phantoms." Vol. i, p. xiv.

With respect to the merits, or rather demerits, of the performance, we shall not be particular or prolix. Many foreign writers have long since taken notice of its most remarkable contents, and have given a sufficient account of the original. Among English authors who have combated it, we may mention Dr. Priestley, in his *Letters to a Philosophical Unbeliever*.

With a rather concise and pleasing style; with occasional acuteness of reasoning, though sometimes confused, contradictory, or inconsistent; and in a manner altogether unreserved, this writer endeavours to subvert the most important notions of the human mind, and such as are entertained by the learned as well as by the vulgar. He has certainly refuted some acknowledged vulgar errors: but he labours also to remove the assistance of those tenets, which have long preserved the bulk of civilized men within the limits of moral order and social benevolence: and his book has attained the greatest part of its inauspicious celebrity, by an avowed, and in some degree specious, defence of Atheism.

Like other writers of this class, he represents men as being fettered, and involved in a labyrinth of prejudice, of enthusiasm, of imaginary terrors, and of tyrannical oppression. Like them also, he attributes that state to their having forgotten nature, and her ways; to their having disdained experience; to their

their having neglected reason ; to their having desired the marvellous and supernatural ; to their having relied on authority, &c. &c. He calls aloud on the human species for vigorous exertions, in order to extricate themselves from that state of supposed bondage and oppression.

“ Let us then,” says he, “ raise ourselves above these clouds of prejudice. Let us leave this heavy atmosphere that envelopes us, to consider the opinions of men, and their various systems. Let us distrust a disordered imagination, and take experience for our guide. Let us consult nature. Let us draw our ideas from nature herself, of those objects that she contains. Let us recur to our senses, which we have been made erroneously to suspect. Let us interrogate that reason, which has been shamefully calumniated and disgraced. Let us contemplate attentively the visible world, and let us see if it will not suffice, and enable us to judge of the unknown territory of the intellectual world ; perhaps we shall find there has been no reason for distinguishing them, and that it was without motive, that two empires have been separated, which are equally the inheritance of nature.” Vol. i, p. 30.

The declamatory tenor of those paragraphs, cannot fail of affording as much satisfaction as the speech of a mountebank, who promises to cure his hearers of all their disorders. The transient satisfaction vanishes, as soon as the least reflection shows the impracticability, or the inefficacy of the application.

If we view, with a philosophical eye, the multitudes of human beings in their different stations of life ; if we examine them in their various occupations of husbandmen, sailors, soldiers, mechanics, &c. we may easily perceive, that hardly the ten-thousandth part of the human species has leisure, opportunity, or ability, to comprehend, and much less to reason upon, the various subjects, which this author would have every man derive from his own experience and reason. It is, therefore, absolutely necessary, that they should often rely upon authority ; that is, on the assertion and experience of other persons, as to all those subjects which cannot possibly come within the sphere of their particular knowledge. If the author means, that the professor of any particular branch of knowledge, should follow his own reason and experience in the examination of that subject, the assertion is not only true, but so universally acknowledged, that the classical adage of *nullius in verba*, is in the mouth of almost every school-boy. Yet, this proposition itself is by no means unlimited, since the life of a single person is too short to admit a full examination of even a single subject.

Similar observations might be applied to many other chapters of this pretended System of Nature. In the description of
natural

natural bodies, and of their properties, this system-maker is neither particularly accurate nor satisfactory. His knowledge, indeed, seems to be general, but not profound; and, instead of particular information, he frequently substitutes a sort of declamation on popular and obvious topics.

The defence of Atheism occupies a considerable, and by far the most laboured part of the book. This defence contains most of those old arguments, that have been repeatedly adduced and answered; yet it must be acknowledged, that the subject is treated with skill and subtilty. The endeavour to prove that justice, morality, benevolence, and other good qualities, may exist, independently of any idea of the Divinity, is equally inconclusive and defective.

“An Atheist,” says he, “is a man who knoweth nature and its laws, who knoweth his own nature, who knoweth what it imposes upon him: An atheist hath experience, and this experience proveth to him, every moment, that vice can injure him, that his most concealed faults, that his most secret dispositions may be detected, and display him in open day: this experience proveth to him that society is useful to his happiness; that his interest demands that he should attach himself to the country which protects him, and which enables him to enjoy in security the benefits of nature; every thing shews him, that, in order to be happy, he must make himself beloved; that his father is for him the most certain of friends; that ingratitude would remove from him his benefactor; that justice is necessary for the maintenance of every association; and that no man, whatever may be his power, can be content with himself, when he knoweth he is an object of public hatred.” Vol. iv, p. 566.

With ties no stronger than these, to resist all the most violent passions of human nature, can it fail to happen, that the Atheist will frequently exert that dangerous freedom which he has gained, at the expence of the most essential interests of society?

With respect to the translation of this work, we might perhaps commend the execution of it, did we not most strongly reprobate the whole undertaking. Sincerely and deeply do we regret that views of gain, or designs of a still darker nature, should suggest such an attempt to circulate in this country those poisons, the operation of which has been so truly fatal in the place where they originated. There is but too much reason to apprehend, that these are all but parts of one great plan, to attack, by all possible means, the principles of truth, and of religion.

ART. IV. Asiatic Researches. Vol. IV.

(Continued from our last, p. 127.)

ARTICLE VI.

On the *Dhanefa*, or Indian *Buceros*: by Lieutenant Charles White. Communicated by Lieutenant Fraser. P. 119.

IT affords us great pleasure to observe the gentlemen of the army in India contributing so large a proportion of the contents to these volumes of Asiatic Researches. Their local situation in various districts of that vast but little explored country, gives them the best opportunities to investigate its productions and antiquities. By this laudable conduct they render themselves doubly serviceable to their country; and they set a glorious example to their brethren in arms, wherever dispersed. In the article under consideration, Mr. White favours us with an account of a very curious bird, but not, as he conceived, a *non-descript*. There are two distinct species of this bird; one denominated the *Bagma Dhanefa*, the other *Putteal Dhanéfa**. It is remarkable for its magnitude, being two feet nine inches in length, from the forehead to the tip of the tail, with a beak eight inches and a half long, surmounted by a horn extending the same length, sometimes black and sometimes white, which gives it the appearance of a double beak. The use of the horn has not yet been discovered; but it was probably given it by nature that it might strike more forcibly against the tree, from which it gains the vegetable food by which it is supported. That food is the *nux vomica*, though it be not properly a nut, "but the seed of a fruit, like an orange, growing in the East-Indies." P. 125. These birds, when in the act of flying, form a singular appearance in the air, from the great size of their beaks, and the extreme length of their tails. They have, like the pelican, under their jaw, a *receptacle for nourishment*, but on a much smaller scale than the pelicans; and hence the President informs us, in an additional *remark*, is derived its name of *Dhanefa*, or *Lord of Wealth*. The natives use its fat, its flesh, and its bones, for various medical purposes, and, among others, to cure sterility; that much-dreaded disgrace to an Hindoo dame (p. 126).

* In the text it is spelt *Dunnase*, in the title *Dhanéfa*; we have here adhered to the latter form, as conceiving it to come from the President.

ARTICLE VII.

On the Islands Nancowry and Comarty. By Lieutenant R. H. Colebrooke. P. 129.

Another instance of the laudable diligence of the military of Bengal. These are two of the Nicobar islands, situated almost in the centre of that cluster, and principally remarkable for an excellent and most capacious harbour, formed by the space that intervenes between them, in which the largest ships may safely ride at anchor. This intelligence, from one who has in person visited the spot, may be of importance to a great naval and commercial company, who will, doubtless, applaud the patriotic zeal of their servant in exploring, and making the fact known. These islands are, at present, in possession of the Danes; but their whole establishment does not consist of more than a dozen people, soldiers and slaves, who live together in a wretched wooden hut, while the islands themselves are represented by Lieutenant Colebrooke, as abounding in the choicest vegetable productions; cocoa-nuts, plantains, limes, tamarinds, beetle-nuts, the *melori*, a species of bread-fruit, and the delicious *mangostain*. They are also well wooded; the soil is rich; and the prospects are beautiful and romantic. The natives are indolent, but robust and well-proportioned; live mostly near the sea-shore; and erect their houses in a circular form, with elliptical domes. They are greatly addicted to ebriety, which often produces terrible conflicts between neighbouring villages. The weapons, however, which are used on these occasions, are not the destroying sword, nor wide-wasting artillery; but long sticks, of a hard, knotty wood, with which they fall to, and drub one another most heartily, and then by mutual consent desist, and renew their interrupted friendship over the social bowl. The most remarkable of their civil customs is a horrid annual ceremony, in honour, or rather dishonour, of the dead; in which the nearest female relation, before the whole village, assembled at midnight on the public burying-ground, digs up the skull of the deceased father, mother, or brother, sometimes but recently interred, and not only clears it of the adhering mould, but scrapes off the festering flesh, laves it with the milk of cocoa-nuts, rubs it with an infusion of saffron, and, wrapping it in a piece of new cloth, again deposits it in the ground. This disgusting rite is performed successively at every grave during the night; and, at the approach of morn, they sit down to a banquet of hogs'-flesh, sometimes eaten raw (p. 132).

ARTICLE VIII.

On the Loris, or Slow-paced Lemur. By the President. P. 135.

The Loris is a very remarkable animal, little known, till lately, among naturalists. It is not properly a *quadruped*, but a *quadrumane*, as Sir William terms it, and its four hands are five-fingered, like those of the human race. Sir William mentions, that the description of Linnæus is very correct; but that of Buffon very short and imperfect. It should, however, be remarked, that the Loris described by Buffon, and which he conjectured, from its form, not to be slow in its motions, is a different species from that here described, which has all the slowness attributed to it. The countenance is remarkable for the size and roundness of the eyes, as may be partly seen in the etching of it annexed; though their magnitude is not even there sufficiently expressed. It is clothed in thick fur, which, being a circumstance very unusual to the animals in tropical regions, inclined the writer to think it originally a native of a colder climate than India. It was cherished in the house, and daily fed by the hands, of the President, whom he plainly distinguished from others, and to whom he manifested symptoms of gratitude and affection. Though naturally gentle, yet, in the cold season, which he seemed to feel very sensibly, he was fierce and impatient; and expressed his resentment on being disturbed from the slumber to which he then, for the most part, devoted himself, by a peevish cry, like the irritated squirrel. He was most alert and lively after sun-set; and his eyes glowed with uncommon fire when about to seize a grasshopper, which he fought with great avidity, or any other insect that came within his reach. The Hindu naturalists denominate it *Lájjábanar*, or the bashful ape. Sir William speaks with sensible regret of the sudden decease of this favourite little animal; but, as he was found dead "in the same posture in which he would naturally have slept, he consoled himself with believing, that he had *died* without pain, and *lived* with as much pleasure as he could have enjoyed in a state of captivity." P. 139.

ARTICLE IX.

Astronomical Observations, made in the upper Part of Hindustan, and a Journey thence to Oujein. By William Hunter, Esq. P. 141.

These are tables of *observations* relative to the bearing, in point of longitude and latitude, of many of the most celebrated

brated cities and temples, whose names occur in Sanscrit writings, and will be found of great use, as well to the ancient as to the modern geographer; but they admit not of abridgment or extract. To the observations themselves is added, an useful diary of the weather, during the author's journey to a place little known, or frequented by Europeans.

ARTICLE X.

Questions and Remarks on the Astronomy of the Hindus. By John Playfair, A. M. Professor of Mathematics at Edinburgh. Written the 10th of October, 1792. P. 159.

In a former volume of Asiatic Researches, an invitation was given to the literati of Europe, publicly to propose questions relative to Asiatic science and history, which the President promised should be attentively considered, and duly answered by the Society instituted in Bengal, for the express purpose of investigating those sciences, and unfolding that history. The first question proposed, in consequence, by Professor Playfair, is, "Whether any books are to be found among the Hindus which treat professedly of *geometry*?" This question is proposed by Mr. Playfair, as the result of an observation that the system of Indian astronomy is composed with great *geometrical* skill, and refers to rules and theorems not known even to the astronomers of Europe, till within a century or two. To find, therefore, these rules known to the Brahmins, at so remote a period as that in which the *Surya Siddhanta* is professed to have been composed, is a circumstance extremely interesting and curious, and indicates a retrograde order in the progress of human science very surprising and unaccountable. The second question proposed is; "Are any books of Hindu *arithmetic* to be procured?" This is proposed in consequence of our learned Professor's having traced, in the Hindu astronomical books, certain intricate arithmetical investigations, of which no traces are to be found even in the writings of the Greek mathematicians. The only remaining questions of importance have reference to a promise of Sir William Jones, that he would, at his leisure, examine the heavens, in company with an Hindu astronomer of eminence, and note down the Sanscrit names and places of the constellations, as referred to in Hindu treatises; and the age and fabrication of those astronomical buildings and instruments, which are indisputably Hindu. Satisfactory answers are given to these queries, by the President, in the next article; who subjoins, to the present, a *remark*, that he was unable to procure an astronomer in Bengal, sufficiently learned and intelligent for the accomplishment

ment of his promise; but that an invaluable Sanscrit work had been procured by Mr. Wilford, at Benares, in which all the constellations in both hemispheres were noted down, with their *positions*; which work he (Sir William) had attentively translated, and consigned to Mr. Davis, their associate.

ARTICLE XI.

On the Philosophy of the Asiatics. Delivered the 20th of February; 1794. By the President. P. 163.

This is the *last*, and by no means the least important of the discourses of this illustrious scholar. In it he professes to give an account of the *sciences* of Asia, leaving the consideration of the *fine arts*, which have immemorially been cultivated there, till his next discourse; an essay which we have heard is in existence, but which was never delivered, as his lamented death took place on the April following. He commences by defining *Science* to be “an assemblage of transcendental propositions discoverable by human reason, and reducible to first principles, axioms, or maxims; from which they may all be derived in a regular succession.” The sciences concerning which he means principally to discourse, as the most important, are *physiology* and *medicine*, *metaphysics* and *logic*, *ethics* and *jurisprudence*, *natural philosophy* and *mathematics*. On medicine, considered *theoretically*, the old Indians have left to their posterity no direct treatises; but, in regard to the *practice* of it, they have composed abundance of works, which are now in being. These constitute, for the most part, he informs us, a mere empirical *history of diseases* and *remedies*; varying very little from the present practice in vogue among them. The primitive simplicity, however, of this practice, is an argument of its great antiquity among them. A very remarkable fact is related under this head, by the President, for, notwithstanding it has been concluded, from their reluctance in shedding blood, and their horror of that pollution, which the touch of a dead body is supposed to impart, that the ancient Hindoos knew nothing of *anatomy*; yet, it is evident, from the fact here recorded, that they must have been intimately acquainted with the internal structure of the human body, since he declares, that in the Veda itself (the Ayurveda) he found, with astonishment, an entire chapter on the internal organization of the human frame, “with an enumeration of nerves, veins, and arteries, a description of the heart, spleen, and liver, as well as various disquisitions on the formation and growth of the *fœtus in utero*” (p. 167). The

Metaphysics

Metaphysics of India afford an ample field for research, and a field very little explored. They are principally comprised in six philosophical *sastra*, with numerous comments, in every period of the Indian empire. These are as yet untranslated; and the President himself found leisure in India, only to give an attentive perusal to one small tract of Vyasa, the great founder of the Vedanti school, and the Plato of India. It is the extreme obscurity, brevity, and antiquity of the style, joined to the nature of the subject, that renders these works so difficult to be read and understood by Europeans; and we are very apprehensive that, since Sir William did not effect it, few Oriental scholars remain who are capable, or have courage, to undertake the arduous task. The proper studies of the *Vedanti* school, were the noblest pursuits of philosophy, as connected with theological concerns, and the soul's immortality. Capila, the founder of the school next in order and celebrity, was the inventor of the *Sanc'hya*, or *numeral philosophy* of India, and may be compared with Pythagoras. The third, in order, was Gotama, author of a system of *logic*, concerning which there is an old tradition, in the Panjab of India, that Calisthenes transmitted to his uncle the substance of it, communicated by the Brahmins, to the inquisitive Greek, when in the train of Alexander, he visited that region; and hence, the later Aristotelian school is supposed to have derived its principles from these doctrines of India. Buddha (not the *Avatar* of that name) was the institutor of the latest sect of India, who are generally thought to have been *Materialists*; but this notion Sir William combats, and, in fact, disproves, which we are happy to observe; since, in our opinion, *Materialism* (according to the common usage and acceptation of the word) is the most absurd, as well as pernicious of systems. Concerning their system of *Ethics* and *Jurisprudence*, he discourses in less detail, because the code of Hindu laws, translated by himself, and containing both, is now pretty generally known, even in Europe, and having been reprinted in London, is in the libraries of most scholars. On their *Natural Philosophy* and *Mathematics*, he descants at large, and plainly demonstrates, that the sublime theological principles of the Newtonian school, and the doctrines of universal gravitation of attraction, of repulsion, of the reflection and refraction of light, of electricity, &c. were all, in some degree, known and inculcated in the schools of India, in the most remote periods. This is, indeed, very important information for our western philosophers, whom we shall gratify with an extract, containing the proof of this novel assertion; an assertion which we are convinced, was not made

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without the fullest conviction, of a mind thoroughly capable of deciding the question.

“ I have already had occasion to touch on the Indian metaphysics of *natural bodies*, according to the most celebrated of the Asiatic schools, from which, the Pythagoreans are supposed to have borrowed many of their opinions; and, as we learn from Cicero, that the old sages of Europe had an idea of *centripetal force*, and a principle of *universal gravitation* (which they never, indeed, attempted to demonstrate) so I can venture to affirm, without meaning to pluck a leaf from the never fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the *Vedas*, and even in the works of the *Sufis*: that *most subtile spirit*, which he suspected to pervade natural bodies, and, lying concealed in them, to cause attraction and repulsion, the emission, reflection, and refraction of light, electricity, calcification, sensation, and muscular motion, is described by the Hindus, as a *fifth element*, endued with those very powers; and the *Vedas* abound with allusions to a force universally attractive, which they chiefly ascribe to the Sun, thence called *Aditya*, or the Attractor; a name designed by Mythologists, to mean the child of the Goddess *ADITI*; but the most wonderful passage on the theory of attraction, occurs in the charming allegorical poem of *Shirin and Ferhad*, or the *Divine Spirit*, and a *human soul disinterestedly pious*; a work which, from the first verse to the last, is a blaze of religious and poetical fire. The whole passage appears to me so curious, that I make no apology for giving you a faithful translation of it: ‘ There is a strong propensity, which dances through every atom, and attracts the minutest particle to some peculiar object, search this universe, from its base to its summit, from fire to air, from water to earth, from all below the moon to all above the celestial spheres, and thou wilt not find a corpuscule destitute of that natural attractibility; the very point of the first thread, in this apparently tangled skein, is no other than such a principle of attraction; and all principles beside, are void of a real basis; from such a propensity arises every motion perceived in heavenly or in terrestrial bodies; it is a disposition to be attracted, which taught hard steel to rush from its place, and rivet itself on the magnet; it is the same disposition, which impels the light straw to attach itself firmly on amber; it is this quality which gives every substance in nature, a tendency toward another, and an inclination forcibly directed to a determinate point.’ These notions are vague, indeed, and unsatisfactory; but permit me to ask, whether the last paragraph of Newton’s incomparable work goes much further; and whether any subsequent experiments, have thrown light on a subject, so abstruse and obscure. That the sublime astronomy, and exquisitely beautiful geometry, with which that work is illumined, should in any degree be approached by the mathematicians in Asia, while of all Europeans who ever lived, Archimedes alone was capable of emulating them, would be a vain expectation; but we must suspend our opinion of Indian astronomical knowledge, till the *Surya Siddhanta* shall appear in our own language, and even then (to adopt a phrase of Cicero) our *greedy and capacious ears* will by no means be satisfied; for, in order to complete an historical account

of genuine Hindu astronomy, we require verbal translations of, at least, three other Sanscrit books; of the treatise by PARASARA, for the first age of Indian science; of that by VARAHA, with the copious comment of his very learned son, for the middle age; and of those written by BHASCARA, for times comparatively modern." P. 178.

As the articles in the volume now before us are uncommonly numerous and interesting, we shall extend this analysis of them to another month, and shall close our review of it, for the present, by inserting the following sublime passage, with which the President winds up the whole of his observations; a passage, which cannot fail deeply to affect the minds of all our readers, when they reflect that they are the *last words*, as it were, of the expiring champion of Christianity, who, though ignorant of his rapidly approaching end, thus solemnly fixes the seal of inviolable truth, to doctrines which he had strenuously laboured to inculcate for some years, amidst the pressure of professional engagements, numerous and wearisome; and amidst the interruptions of ill health, brought on by intense application to the duties of his situation.

“ From all the properties of man and of nature, from all the various branches of science, from all the deductions of human reason, the general corollary admitted by Hindus, Arabs, and Tartars, by Persians and by Chinese, is the supremacy of an all-creating and all-preserving spirit, infinitely wise, good and powerful, but infinitely removed from the comprehension of his most exalted creatures; nor are there, in any language (the ancient Hebrew always excepted) more pious and sublime addresses to the Being of Beings, more splendid enumerations of his attributes, or more beautiful descriptions of his visible works, than in Arabic, Persian, and Sanscrit, especially in the Koran, the introductions to the poems of Sadi, Nizami, and Firdausi, the four Vedas, and many parts of the numerous Puranas; but supplication and praise would not satisfy the boundless imagination of the Vedanti and Sufi theologians, who, blending uncertain metaphysics with undoubted principles of religion, have presumed to reason confidently on the very nature and essence of the divine spirit, and asserted, in a very remote age, what multitudes of Hindus and Muselmans assert, at this hour, that all spirit is homogeneous; that the spirit of God is in *kind*, the same with that of man, though differing from it infinitely in *degree*; and that, as material substance is mere allusion, there exists in this universe only one generic spiritual substance, the sole primary cause, efficient, substantial, and formal of all secondary causes, and of all appearances whatever, but endued, in its highest degree, with a sublime providential wisdom, and proceeding by ways incomprehensible to the spirits which emanate from it; an opinion, which Gotama never taught, and which we have no authority to believe, but which, as it is grounded on the doctrine of an immaterial creator, supremely wise, and a constant preserver, supremely benevolent; differs as widely from

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the *panteism* of Spinoza and Toland, as the affirmation of a proposition differs from the negation of it; though the last named professor of that *insane philosophy*, had the baseness to conceal his meaning, under the very words of St. Paul, which are cited by Newton, for a purpose totally different, and has even used a phrase, which occurs, indeed, in the *Veda*, but in a sense diametrically opposite to that which he would have given it. The passage, to which I allude, is in a speech of VARUNNA to his son, where he says, ‘ That spirit, from which these created beings proceed; through which, having proceeded from it, they live; toward which they tend, and in which they are ultimately absorbed; that spirit study to know; that spirit is the GREAT ONE.’ P. 180.

To the general disquisitions, submitted to the Asiatic society, in this discourse, it was the President’s declared intention to have added, in a final dissertation, more particular and minute investigations on every subject, summarily discussed above; we have heard it was his purpose afterwards, to have returned to England, by the way of Upper Hindostan and Persia, for which journey he made preparations; but it pleased the sovereign ruler of events, that he should suddenly be called to perform another journey, for which also he was not unprepared.

(To be concluded in our next.)

ART. V. *An Account of the Campaign in the West Indies, in the Year 1794, under the Command of their Excellencies, Lieutenant-General Sir Charles Grey, K. B. and Vice-Admiral Sir John Jervis, K. B. Commanders in Chief in the West Indies; with the Reduction of the Islands of Martinique, St. Lucia, Guadaloupe, Marigalante, Desjada, &c. and the Events that followed those unparalleled Successes, and caused the Loss of Guadaloupe. By the Rev. Cooper Willyams, A. M. Vicar of Exning, Suffolk, and late Chaplain of his Majesty’s Ship Boyne.* 4to. 212 pp. With Six large Plates, Vignettes, and other Illustrations. 1l. 5s. G. Nicol, Pall-Mall. 1796.

A MIDST the business and hurry of a military campaign, an intelligent Chaplain, attendant on the service, is a very proper person to become an historian of the events. His intercourse with officers will enable him at once to gain correct information, and to comprehend the nature of the movements, sufficiently to make his narrative clear and just: while his exemption from the toils of active duty, will give him leisure to collect and arrange his materials. The Chaplain of the Boyne had

had the additional advantage of being a good draughtsman ; and the plates by which this work is illustrated, do great credit to his talents for design, and considerably enhance the value of the publication. The modest manner in which this author speaks both of his book and of his designs, is so honourable to him, that we esteem it an act of justice to cite his words on these subjects.

“ When an author lays his book before the public, unless it be a work of genius, some account of his motives for so doing is generally expected. As this is a work that pretends to nothing but authenticity, and to be a plain relation of facts, I shall only premise, that, placed in a situation which gave me an opportunity of being witness to most of the principal transactions of the expedition under Sir Charles Grey and Sir John Jervis in the West Indies, and having leisure and inclination to minute down the occurrences as they presented themselves, I venture to appear before the public with such humble pretensions alone, as the result of that opportunity and leisure can give me.

“ My original intention reached no further than to publish a few views of some interesting subjects, which abound in the Carabean Islands ; but I selected those only which were rendered most so by particular events. Though I pretend not to the powers of an artist (being self-taught) yet I beg leave to urge, in excuse for that want of spirit and picturesque effect which, I fear, is but too apparent in my drawings, that they are scrupulously exact, and accurately delineate the subjects they profess to represent.

“ When I at first communicated my design of publishing a few drawings, taken during the West-India expedition, many of my friends, and some of the officers who served with me, knowing that I had kept a journal of the transactions, desired me to add a short account of them to accompany the engravings.” P. i.

The narrative is plain, as the writer himself states, but it is also perspicuous and sensible. This the reader will easily perceive from the specimens which we propose to lay before him. The first of these will be the narrative of the capture of Fort Fleur d'Epée ; in which are some circumstances both remarkable and interesting.

“ Some more of the troops having arrived on the 11th, the General, perceiving the enemy to be in considerable force at the strong post of Fort Fleur d'Epée, determined to attack them without loss of time, and accordingly arranged his plans in the following order : the first division, under command of his Royal Highness Prince Edward, consisting of the first and second battalions of grenadiers, and one hundred of the naval battalion, was to attack the post on Morne Mascor, an height within musket-shot of the fort ; the second division, commanded by Major General Dundas, consisting of the first and second battalions of light infantry, and one hundred of the naval battalion, to attack the fort of Fleur d'Epée in the rear, and to cut off its communication

munication with Fort Louis and Point à Pitre; and the third division, commanded by Colonel Symes, consisting of the third battalion of grenadiers and the third battalion of light infantry, and the remainder of the naval battalions, to proceed by the road on the sea-side to cooperate with Major General Dundas. The soldiers were particularly directed not to fire, but trust solely to the bayonet; and the seamen, who were commanded by Captain Nugent and Captain Faulknor, to use their pikes and swords; all which was most scrupulously obeyed; the several divisions having marched earlier, according to the distance they had to go, that they might commence the attack at the same instant. The signal for the attack, which was a gun from the Boyne, was given by the Admiral at five o'clock in the morning of the 12th. The troops moved forward with the most determined intrepidity. As they advanced to the first picquet the alarm was given; the outposts were driven in, or put to death; and in an instant the sides of the hill on which the fort was situated were covered by our people, who scrambled up, under a most tremendous discharge of grape shot and musketry: some sailors jumped into the embrasures, driving the enemy before: the soldiers, who had reached the gates, at length succeeded in forcing them open, and a scene of dreadful conflict took place: the enemy still continuing to make a stout resistance, were put to the sword in great numbers; at length, as many as could escape through the gates and embrasures, or by leaping over the walls, fled with the utmost precipitation towards the town of Point à Pitre. Our victorious troops soon followed, driving them across the Carénage to Basse Terre, whither they and several of the inhabitants made their escape in boats, before the Ceres and two gun-boats could get into the Carénage to cut off their retreat, though this service was performed by Captain Inledon with the greatest alertness. With Fleur d'Épée fell Hog Island, and Fort Louis, an old fortification commanding the entrance into the harbour of Point à Pitre, which town also was taken possession of at the same time by Sir Charge Grey. Our loss in this action was considerable, in proportion to the smallness of our numbers, being fifty-four killed and wounded; the enemy lost in all two hundred and fifty. Fort Fleur d'Épée is strongly situated on the summit of a hill, two sides of which are towards the sea, from whence it has a very formidable appearance; but being commanded by Morne Mascot, when that falls into the power of an enemy it is of little consequence. On the brow of the hill, a little below the fort, is an half-moon battery, which commands a great distance along the coast. Among the many accidents worth notice, I beg leave to mention the following, which I hope will be a striking instance (among many of the same kind which have happened this war) that it behoves all our people serving on shore, whether military or naval, to be distinguished by red dresses. The French, as well as several other continental troops, are dressed in blue; of course, in the confusion of an assault, especially if it happens before day-break, a seaman's blue jacket may, and I am convinced often has, been the cause of his death by the hands of his own countrymen. A seaman of the Boyne, belonging to the first company, expressing a wish that he might have an opportunity of lowering the French flag, and hoisting our own; and being a remarkably

markably fine fellow, was pitched upon to carry the union flag on this attack for that purpose, in case the fort should be taken; and accordingly it was wrapped in many folds round him, and he was to defend it as well as he could. When he approached the fort, the first object that attracted his notice was the flag-staff, and, regardless of every danger, he rushed forward, pike in hand; and having once got into the fort, away he ran to the desired spot, and had already struck the tri-coloured flag, and was endeavouring to disengage himself from his wrapper, in order to hoist that in its stead, when some soldiers coming suddenly round the corner of a building, and taking him for one of the enemy, in an instant attacked him, and he fell severely wounded before they discovered their mistake. I am happy, however, to add, that the poor fellow, by the care and skill of Mr. Weir, the surgeon-general of the navy, recovered sufficiently to shew, before the end of the campaign, that his courage was undiminished by the accident.—Captain Faulknor, who had so eminently distinguished himself at the capture of Fort Louis in Martinique, had a narrow escape in this business: having led his men on to the assault with his usual gallantry, he was encountered by a French officer, whom he instantly struck at with his sword, which falling on the epaulette on his shoulder, did not penetrate: the Frenchman closed with him, and being the strongest man, threw him to the ground; and, wresting the sword from his hand, was in the act of plunging it into his body, when fortunately a seaman belonging to the Boyne, seeing the danger his gallant leader was in, with his pike pinned his adversary to the earth.—As at this time I was the only chaplain on the expedition (Mr. Ruxton, chaplain of the fifty-sixth regiment, having died soon after his landing in Martinique) and several of our men having fallen in this gallant attack, I went on shore up to Fort Fleur d'Épée to pay the last honours to our unfortunate countrymen, eighteen of whom were killed on the spot. The scene I beheld surpassed my powers of description. It was early in the morning, soon after the action was over. At the foot of the hill lay several of our seamen badly wounded, waiting to be carried on board their respective ships: a little further, under the tall trees that grew within a few yards of the sea, several naval officers reposing after the fatigues of the morning, and their men not far from them. As we went up the hill we met some of the wounded prisoners brought in by our people; and at the gates of the fort was an heap of the slain, who had all died by the sword or bayonet. Within the fort the destruction appeared more dreadful, being more confined; a multitude of miserable wretches expiring of their wounds, and many of our own people in the same situation: in the midst of this was his Excellency writing his dispatches on a table, on which, fatigued with the action, an artilleryman was sleeping, whom the General would by no means have disturbed; one proof among thousands that the truest heroism may be, and often is, united to the greatest humanity." P. 87.

The other passage which we shall insert, is one which we willingly select for the sake of doing justice to the two gallant officers who were the chief in this expedition by sea and land. Mr. Willyams thus ably defends them from the the charges which

which we have often been grieved to hear, though we then knew not how to refute.

“ After having given an account of the glorious success which had crowned the exertions of our gallant commanders and their forces, I now enter upon a less pleasant task, the loss of Guadaloupe, since followed by the capture of some other islands: but I do it the more willingly, because in the simple facts it will be my duty to detail, the real cause of those misfortunes will appear, and a clear refutation ensue of those gross calumnies, originally propagated by avarice, fraud, and falsehood, and repeated by ignorance and malice, which have endeavoured to fix a stigma on two commanders, whose integrity of heart and openness of conduct are as demonstrable, as their bravery is acknowledged.

“ The accusation of plunder, confiscation, and *extorted contribution*, is founded on a tale, of which half only has been told, and that half with intentional inaccuracy.

“ It has always been understood that property found in any place taken by storm or assault, became the legal prize or booty of the captors; consequently the Commanders in Chief found no hesitation or difficulty in considering the produce, merchandize, &c. afloat and on shore at St. Pierre and Fort Royal (both which were literally so taken) as justly liable to forfeit and confiscation. The estates of the emigrant royalists had been sequestered, and the produce of them sold by the agents of the republic; consequently all manufactured or collected produce on them became in like manner, by his majesty's gracious bounty, the right of the captors.

“ If what is found in places or vessels taken by assault be not considered as legal prize, what is? Is no booty, no prize money, to be the reward of successful heroism, after the dreadful fatigues, diseases, and dangers of war? Where then will be the spur to noble actions? Where the spirit that impels the soldier and the sailor to brave the horrors of arms and elements, of raging sickness, of excruciating death?

“ All the produce and merchandize found in the town of Fort Royal and on board the vessels in the Carénage, and the same in the town and bay of St. Pierre and in Trinité in the island of Martinique, and at Bassé Terre and Point à Pitre in Guadaloupe, were disposed of by public auction for the benefit of the captors: but those on the estates, manufactured and packed ready to be brought down to the ports for embarkation, were not sold at this time, because persons came forward on the part of the inhabitants themselves, and proposed a contribution, in lieu of that part of the property, as falling more easy on them, and consequently being preferable to confiscation; though they did not at that time pretend to dispute the legality of the forfeiture. The Commanders in Chief acceded to this *their own proposal*, through a pure wish of accommodation. The exorbitant and unprecedented contribution, therefore, levied on an unwilling people, turns out to be an *offered compromise for an undisputed prize, received by a merciful and tender conqueror out of kindness to the conquered.*

“ How well bestowed this kindness was, how deserved the confidence placed in the honour of these people, will appear by the sequel! They received back the forfeitures, and then endeavoured to get rid of paying the

the compromise (themselves had offered) by infamous misrepresentations of the conduct of those Commanders, of whose generosity they made use, to defame, and then to rob them! For no sooner had they shipped off the property, and got it safe away from the power of the Commanders, than they began to demur at paying the stipulated sum, particularly at St. Lucia, which island had agreed to pay one hundred and fifty thousand pounds.

“ Situated as I was, and having an opportunity of drawing my conclusions on the spot, I venture, with a very strong confidence of its truth, to relate the following as the secret history of this business. An agent for the prizes at St. Lucia, joining one of the agents who had already been employed in the sale of the vendible property at Martinique (possibly piqued by some diminution of confidence which the Commanders in Chief from good reason had betrayed towards them) no sooner met the inhabitants of St. Lucia, whom he had convened on the subject of raising the stipulated compromise for the plunder, than he offered, with an unparalleled duplicity, while confessing himself sent on the part of the captors, to suggest a mode by which the payment of this debt of honour might be evaded. ‘Send,’ said he, ‘an immediate deputation to the English government, anticipate the story of the Commanders, and a prohibition will instantly issue.’ The deputation was sent without loss of time: they relied on securing a large body of English merchants, particularly those in the West Indies, on their side; and their reliance was well placed, for they relied on that which they could easily prove to be their interest. The truth is, that many of these West India traders had carried on an illicit traffic to the French islands before they were captured; and in consequence of it had at the time of the capture immense sums still due to them. Apprehending, therefore, that the payment of this contribution might retard, or even endanger, the discharge of their own debts, they joined heartily in every scheme for defeating this just and prior claim. They encouraged the French in their opposition; they misrepresented the facts to England; they attempted to blast the laurels of the Commanders; and became clamorous against the cruelty of plunder, and illegality and impolicy of confiscation, that they might enjoy the rewards of their own treason. While this plot was secretly carrying on, and a heavy storm brooding over their heads, the General and Admiral were proceeding in their expedition against Guadaloupe, little suspicious, till the dispatches from England discovered the success with which the artful stories of this party had been attended.” P. 103.

We cannot resist the desire of adding the following particulars, respecting two men, whose names are so generally known, as General Arnold, and Victor Hughes. Of the former, we find this account.

“ The celebrated Brigadier General Arnold, being on business of a mercantile nature at Point à Pitre, was captured at the time the place fell into the hands of the republicans, and, being apprehensive of ill treatment, changed his name to Anderson. He was put on board a prison-ship in the harbour, and had considerable property in cash with him, of which, it is supposed, Fremont and Victor Hughes were informed,

formed, as he received an intimation from one of the French sentries, that he was known, and would soon be guillotined. On this alarming intelligence, he determined to attempt an escape, which he effected in the following masterly manner. At night he lowered into the sea a cask containing clothes and valuables, with a direction on it, that if it floated to the shore of our camp at Berville, it might be known, and restored to him; he then lowered down his cloak bag to a small raft which he had prepared, on which also he got himself, and proceeded to a small canoe, in which he pushed for the British fleet, directed by the Admiral's lights. On his making towards the mouth of the harbour, he was challenged by the French row guard, but by the darkness of the night escaped from them, and arrived on board the *Boyne*, by four o'clock on Monday morning, the 30th of June." P. 127.

Of Victor Hughes, Mr. Willyams relates the following circumstances :

“ So much having been said of this man, it may be agreeable to the reader to be informed of his origin, and pursuits in the former part of his life.—Victor Hughes was originally a petty inn-keeper at *Basse Terre*, *Guadaloupe*; from whence he was driven for some misdemeanor, and became master of a small trading vessel as *St. Domingo*; then a lieutenant in the French navy; and afterwards a deputy in the national assembly: from whence he came out to the *West Indies* as commissioner, with controlling powers over the commanders of the army and navy. His abilities were certainly good, his courage and perseverance undoubted; but, from the ferocity of his character, he was both feared and hated. Colonel *Drummond*, who with his small party was taken at *Point Bacchus*, relates that the republicans put to death all the sick they found in the hospital at *Petit Bourg*, many of the women, and some children, cutting off heads, and otherwise mutilating the bodies; that, as the men who surrendered with him at *Point Bacchus*, fainted in their march, they were instantly bayoneted; the Colonel himself was, by particular directions from Victor Hughes, ordered to clean the prison-ship in turn with the others; but from this disgrace he was relieved by the dutiful attachment of his men, who would not permit it: his food and lodging were the same as the rest, no attention being paid to his rank; but from the respect and good behaviour of his men, not one of whom would desert from him. A great number of people of all ages, sexes, and conditions, were condemned to the guillotine by this inexorable tyrant, all of whom were conducted in boats round the prison-ship, in order to distress and intimidate the British prisoners.” P. 148.

It any thing can alleviate the regret which an Englishman naturally feels, at the subsequent recapture of *Guadaloupe* (the causes of which are properly explained by Mr. Willyams) and the horrid barbarities practised by the French, on regaining the island, it is the contemplation of the gallant defence of *Fort Matilda**, by General *Pescott*, and his masterly and successful retreat from it.

* Called by the French, *Fort St. Charles*.

ART. VI. *A Sermon, preached before the Association for discountenancing Vice; and promoting the Practice of Religion and Virtue, in St. Ann's Church, Dublin, on Thursday, the 5th of May, 1796. By the Rev. William Magee, B. D. Junior Fellow of Trinity College, Dublin, Member of the Royal Irish Academy, and Cor. Member of the Literary and Philosophical Society of Manchester.* 8vo. 82 pp. 1s. Dublin printed; reprinted for Cadell and Davies, London.

AFTER an exordium somewhat too rhetorical, the preacher states the general object of his discourse (on Joshua xxiv, 15) namely, to animate the efforts of his hearers in the great cause they had undertaken; the discountenancing of vice, and the promoting of the practice of religion and virtue. In order to accomplish this object, he, 1st, displays the *excellence* of that for which they contend; 2dly, the *necessity* which the present time furnishes for such exertions; and, lastly, the *means* most likely to crown those exertions with success.

These topics are insisted upon by the preacher with such a sound, vigorous, and impressive eloquence, as justly obtained for him the unanimous thanks of the association, moved by the Lord Primate, and seconded by the Archbishop of Dublin; the Lord Lieutenant being in the chair, and promoting the request for the printing of the discourse. We shall gratify our readers by a few extracts.

“ It is urged, that the advantages of Christianity, with regard to individual virtue, have been much overrated—and that in the Christian world, vice and immorality are still found to prevail.—Now I will only ask, whether where this immorality is found to prevail, there does not prevail *irreligion* also—and whether the man, who indulges in habitual vice, has not, in the first instance, released his conscience from a sense of Christian obligation?—What *denomination* he may wear, is of little moment—the man who violates the precepts of Christianity, is *not* a Christian—and to object *his* vices to the religion which he rejects, is a species of reasoning well suited to those, who resist the cause of virtue, and of truth—the *value* of the religion is to be judged of by its natural tendency, and by an actual effect upon those, who are governed by its influence—that even in countries where Christianity is professed, there are many, to whom that influence has not extended, can furnish no argument against a system, which works not by physical compulsion.

“ But let not the infidel triumph in the inefficacy of the Gospel—let him consider, that the multitudes which it *silently* leads to piety and goodness, are unobtrusive, and unknown—and that many, even of those who disgrace the Christian name, may possibly have been kept
back

back from greater enormities, by the restraints which Christianity may have wrought into their early habits, or which it may indirectly impose through the medium of society." P. 29.

"Let me then implore *even* those who can estimate religion only by its temporal effects, to awake *at length* to the consequences of its dereliction, and to unite with the friends of virtue in stemming the torrent of public immorality—if they can *yet* remain so blind as not to see that the destruction of social order is the natural product of national irreligion, let me entreat them to turn their eyes to the professed opponents of government and subordination, and observe in what manner they execute their schemes of *subversion*—whether it be not their plan to sow the seed of insurrection by scattering the principles of infidelity—and whether they do not make regular preparation for overturning allegiance to the *magistrate*, by stripping men of allegiance to *their God*?

"For what has been the fact? Have we not seen for some time past a *regular systematic* diffusion of Atheism through the land—societies deliberately formed for the purpose—their united talents and treasures *charitably* employed to reduce the abstruseness, and the bulk of ancient blasphemies within the apprehension and the purchase of the multitude—and thus, a system of diabolical *retail* (as it were) established, by which even a pennyworth of Atheism is ready prepared for the poor—the very infant furnished with his primer of infidelity—and the mendicant enabled to pick up the poisoned morsel on the highway*. And by whom has been conducted this process of *modern illumination*? Is it not by the very persons who have been labouring to disturb the public peace, and to overturn the constitution? They knew too well that religion is the only basis of social order—they had seen the *same* methods successful in a late unhappy instance—and they naturally looked for the same consequences—that the same consequences have *not* followed, demands our fervent gratitude to the gracious Disposer of events; who, by bringing to light their wicked counsels, and prospering the salutary endeavours of our political projectors, has reserved us yet for further trial—and enabled us, if we will, to return to his righteousness and be saved." P. 39.

We trust, that the following warning is not rendered necessary by the conduct of *many* among our country-women. But in these times warnings of every kind are salutary.

* "It is a fact, unhappily too notorious in this country to need any additional testimony, that short and popular Atheistical tracts have for some time back been circulated through every part of the kingdom, but especially the north, with a degree of system and zeal which have scarcely ever been exceeded; and that they have not only been sent abroad at prices so reduced as to make them accessible to all, but have been distributed amongst the peasants, and *literally scattered along the highways*, by persons specially employed to travel through the country for this very purpose."

“ If ever the women of any country shall become so far vicious, as to have thrown off all restraints of religion and decorum, and shall be able to turn the scale of fashion in their favour, so as to glory in their shame, and triumph in their dishonour—the fate of that country is decided—the descent to vice is no longer gradual—the fences of virtue are every where borne down by a sweeping and resistless torrent—and the land is deluged with abominations.” P. 43.

“ Alas! my brethren, it is alarming to reflect upon those vicious practices that disgrace every rank and description of the community; it is alarming to reflect upon that dissoluteness and dissipation which have nearly extinguished every moral and religious feeling; and in which we fearlessly indulge whilst we hang over the verge of a frightful precipice, which foreign and domestic enemies have prepared for our destruction. Dreadful insatiation!—when the judgments of the Lord are abroad upon the earth; when the visitations of an insulted God are seen levelling the lofty mockers of his might; when the finger of desolation is beheld tracing in characters of vengeance the doom of nations—shall we disport ourselves in the revels of guilty pleasure, and slumber securely on the couch of sin, whilst the crash of Almighty vengeance thunders all around?—If such be our insensibility, then are you, who have stationed yourselves as the sentinels of religion, called on to exert a tenfold vigilance, to sound in our ears the ruin that awaits us, to rouse us from the deadly trance, and to gird us with the armour of salvation.

“ Upon the whole, my fellow Christians, if ever there was a time when your exertions, and the exertions of all good men were indispensable, it is the present;—in an age, which, infected with the vanities of reason, and intoxicated with the pride of philosophy, affects to deride the great truths of Christ's holy religion, and mock at the sublime mysteries of our redemption;—at a day, when a spirit of wild licentiousness, claiming the name of *liberality*, sweeps away all distinctions, and mixes all extremes; when religious sentiment is stigmatized as prejudice, and the simplicity of God's sacred word is branded with the name of folly; when the refinements of what is called *civilization* have frittered away the boundaries of right and wrong; and the speculative corruptions of the understanding, communicating their depravity to the heart, have spread their pollutions through every channel of the community; when we see the sanctions of the highest names confirming examples of irreligion, and creating a fashion that rapidly circulates their vices through every class, and shoots the poison of their crimes through every member of the public body, until at last the fatal lesson has returned upon themselves; and those whom they had taught to disrespect their God, have learned to despise their *governors*; when the support of the laws has become a mark for popular revenge; when assassination has been reduced to *system*; when the furious spirit of innovation has gone abroad, and treason has not feared to rear its head in our very streets; when interest, and ambition, and voluptuousness, have every where set up their idols; and the *only* temple, in which the boasted wisdom of the present day refuses to bend the knee, is THE TEMPLE OF THE LIVING GOD;

GOD;—when these things are so, surely we are called on, as if a voice from heaven had warned us, to arm ourselves against these abominations; these are evidently the provocations and preparatives to those last heavy judgments, which the wrath of God visits upon abandoned and reprobate nations; and these are the very characters whereby those countries, that have been swept with the besom of desolation, have been ruinously distinguished in the period immediately preceding their extinction.” P. 44.

In the peroration of this animated discourse, the necessity of adding *good example*, to the other means of procuring success to the association, is thus vigorously and justly insisted upon.

“ Upon the whole, my brethren, great have been your efforts in the glorious cause you have undertaken—and not inconsiderable has been your success—but to crown these efforts, and to complete the success, there is one thing indispensable—I mean *EXAMPLE*—this is, I may say, the very *soul* of your institution; this alone it is, that can give life and efficacy to your resolves—without this, all your regulations become dead letter; and your Association, sunk into merited contempt, and put aside as an impertinent intruder, will only serve to furnish matter of derision and triumph to the enemies of our religion; whilst to the friends of virtue, it must raise insuperable obstructions to any future attempt of a similar nature. Much then does it behove you, my brethren, to beware that your practice war not with your professions. Remember that you are as a city that is set upon a hill, and “cannot be hid”—remember, that you have *voluntarily* placed yourselves on that eminence—that you have *challenged* public observation, and taught the world to look to *your* lives and conduct for a proof of the excellence of that religion, by which you profess to be influenced—remember then, that *every* instance of your personal misconduct is a wound to Christianity—and that, by evincing the inefficacy of the gospel, upon the morals of its most ostensible advocates, you turn traitor to its Divine Author—and, like the perfidious disciple, deliver up the Lord of Life into the hands of his murderers.” P. 64.

May the pulpits of Great Britain and of Ireland frequently resound with such exhortations!

ART. VII. *A Short Account of the late Mr. Reuben Burrow's Measurement of a Degree of Longitude, and another of Latitude, near the Tropic in Bengal, in the Years 1790, 1791.*
By Isaac Dalby. 4to. 21 pp. 1s. Elmsly. 1796.

THE East-India Company, in consequence of the trigonometrical survey which was begun in England, under the direction of the late General Roy, in 1787, being induced to make a similar

a similar survey of the Coromandel coast, or of some other tract of land in Bengal, ordered the necessary instruments in London; such as a theodolite, chains, &c. But the late Mr. Burrow, then mathematical master of the Company's corps of engineers, being animated with zeal for the service, and finding that the instruments were not likely to be transmitted speedily, began, by way of preliminary operation, to measure a degree of longitude, and another degree of latitude, with such instruments as he could procure in that part of the world, which were a theodolite, a sextant, a brass scale by Ramsden, a fifty feet steel chain of Ramsden's new construction, an astronomical quadrant of one foot radius, with two sets of divisions on the limb, by Ramsden, several glass rods ground to a particular length, long rods made of bamboos, some ten and twenty feet rods, and some stands for the rods.

This measurement was made in the years 1790, 1791; and soon after, namely, in May, 1792, Mr. Burrow died at Caragola, without leaving any finished account of his operations. His papers fell into the hands of Mr. Dalby, who collected from them the particulars which form the present imperfect account.

Mr. Dalby, after a careful examination of the above-mentioned papers, and after a due allowance, which he judged necessary to make for the expansion of the measuring rods, &c. finds reason to conclude, that the length of a degree of longitude in lat. $23^{\circ} 28'$ is equal to 335937 feet, or 55989 fathoms; and that the length of a degree of latitude between Abadanga and Poal, whose middle is in lat. $23^{\circ} 18'$ is equal to 362742 feet, or 60457 fathoms.

To this Mr. D. subjoins some judicious remarks, principally relative to the figure of the earth. He compares the measurements made by different persons on the meridian in various latitudes, with the length of the degrees which have been computed on the supposition of the earth's figure being a spheroid; and, likewise, with the lengths of the degrees calculated on the supposition of the earth being an ellipsoid; from which comparison he is led

“to think it extremely probable, that the meridians are not elliptical in low latitudes; but that the earth (as M. Bouguer supposed) is flatter in a north and south direction, or more of a globular form in those parts, than an *ellipsoid*. And, were we certain how far M. de la Caille's degree at the Cape of Good Hope (lat. $33^{\circ} 18'$ S. Mem. Acad. 1751) is erroneous (it being longer than the measured degree in lat. 45° N.) it might serve to shew if the variation from an ellipsoid is greater, or extends farther on the south side of the equator, than on the north.”

In the last part of this work, Mr. D. gives the solutions of two problems, useful in the investigation of the figure of the earth, viz.

“ Prob. I. Having the degree of longitude, and also that on the meridian in a given latitude, to find the earth's diameters, supposing it an ellipsoid ;” and,

“ Prob. II. Having the degrees of longitude in two given latitudes, to find the earth's axes, supposing it an ellipsoid.”

ART. VIII. *A Letter to his Grace the Duke of Portland, being a Defence of the Conduct of his Majesty's Ministers, in sending an Ambassador to treat with the French Directory, against the Attack made upon that Measure, by the Right Hon. Edmund Burke; and an Endeavour to prove, that the permanent Establishment of the French Republic, is compatible with the Safety of the Religious and Political Systems of Europe. By James Workman, Esq. of the Middle Temple. 8vo. 116 pp. 2s. 6d. Owen. 1797.*

IN order to defend his Majesty's Ministers, for their attempts to negotiate a peace with the French Republic, against the attacks of Mr. Burke, contained in his justly celebrated letters on a regicide peace, Mr. Workman should have confined his arguments to the mere question of prudence and expediency, instead of devoting so many pages to the establishment of a fact, which no man, in his sober senses, ever thought of denying, namely, that if one nation wants to make peace with another, must carry on its negotiations for that purpose, with the persons occupying the country; for to suppose that any one could contend that, for the purpose of concluding a peace, we ought to negotiate with individuals, who, however lawful their right, have no power over the country, and with whom, moreover, we have never been at war, is absurd. How far it was wise and politic, in the British government to open a negotiation with the republic of France, in the relative situation and circumstances of the two countries, at the time when such negotiations were entered upon, is the true point for discussion. Mr. Burke expressly says (p. 126) “ there are many things which men do not approve, that they must do to avoid a greater evil. To argue from thence, that they are to act in the same manner in all cases, is turning necessity into a law. Matters of prudence are under the dominion of circumstances, and not of logical analogies.” Hence it behoved Mr. W. to show that circumstances

circumstances were such as to justify ministers in soliciting peace from our enemies. This, indeed, at length he attempts to do; though it appears to us, that his efforts are neither marked by consistency, nor attended with success.

Mr. Burke having contended, that the premature and gratuitous recognition of a contested title, is both impolitic and unwise; Mr. W. boldly affirms, that "it is not the recognition, but the refusal to *make* recognition of a state that can be attended with danger." This, surely, is a most untenable position. If a rebellion take place in a neighbouring state, and the rebels obtain, for a time, possession of the government, and declare war against us, while their opposers, a powerful party, profess a most friendly disposition towards us, and struggle to restore the lawful constitution of the country, will no danger accrue to us from an immediate acknowledgment of the usurpers? Putting the dishonour and disgrace of such a proceeding entirely out of the question (and, be it observed, that dishonour and disgrace are always productive of danger to a state) will no ground for apprehension arise from giving a sanction to rebellion and all its horrid consequences? For our part, we confess, that we can descry dangers the most alarming and serious of any, to which a nation can be exposed, in a conduct so rash and imprudent. But Mr. Burke's position, it must be remarked, was confined to France and England, in the very peculiar situations in which they were respectively placed; whereas, that of his opponent is advanced as a general principle, and of course is applicable to all countries, and at all periods. It necessarily follows, therefore, that our ministers could have incurred no danger, if they had made a peace with the regicides, when weltering in the blood of their murdered monarch, at the commencement of the year 1793; at a time, when our legislature had adopted none of those salutary precautions, which have since been taken for the protection of our invaluable constitution. Yet Mr. W. himself allows, and he certainly does not risk much by the admission, that "to have negotiated with such infernal monsters, as Hebert, Marat, Chaumette, and Robespierre, might, possibly, have been unsafe and dishonourable to his Majesty;" and, he might have added, destructive to his kingdom.

The arguments of this author become more specious and plausible, when he proceeds to defend the conduct of the ministers, on the ground of the change which took place in the government of France, in the autumn of 1795; though, even here, when he stands upon firm ground, he proves himself a feeble advocate. He appears to argue upon a false principle, as if the object of the war had really been the restoration of
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monarchy in France, whereas the fact is, that was the *means* proposed (at one time) for obtaining the object, and not the object itself: a fundamental difference, which, in the consideration of this important question, should never, for a moment, be put out of sight. From a similar misapprehension, he represents Mr. Burke as having maintained, that the war should be continued, "in order to punish the government of France, for oppressing her people." Here he evidently mistakes the *effect* for the *cause*. Mr. Burke certainly thought, with many others, that the restoration of monarchy in France, was not only essential to the preservation of the established systems of polity, of the harmony, and tranquillity of Europe, but that it would also be the means of rescuing the people of France from a state of misery and oppression, unexampled in the annals of mankind. But, however his feelings might interest him for the fate of the French nation itself, it was only on the former account that he wished for a continuance of the war. If his project had been accomplished, the punishment of the oppressors might, indeed, have followed, as one of the effects of the measure; and they certainly would have been punished, by losing the object of their ambition, and the source of their plunder; but such punishment was assuredly never admitted, by the comprehensive mind of Mr. Burke, as an adequate motive for persevering in the contest.

We forbear to comment on the flattering picture which Mr. W. has drawn of the regenerated government of France; it is evidently the offspring of a youthful imagination, and has completely been annihilated by the extraordinary events which have occurred at Paris, since the publication of the work before us. Those events were certainly expected by us, to whom they appeared as the necessary result of the defects in the new constitution, which is wholly destitute of the vigour necessary to restrain the desperate efforts of the Jacobin faction; the only faction which has hitherto merited the name of a *party* in France. In his zeal to defend the new system, we were surprised to find Mr. W. disposed to palliate, if not to justify, one of the most abominable acts of despotism that has been exercised since the revolution; we mean, the forced re-election of two thirds of the convention, as members of the new councils. This was a direct violation of the fundamental principle of the constitution, which was stated to be a free and perfect representation; and to it may be chiefly ascribed those recent transactions, which have excited the indignation of all Europe. For, if the legislative body had been completely renovated at that time, the power of the Jacobins would have been so cramped, that they would not
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have been able to oppose those wise and salutary measures, which the new-chosen members strove gradually to introduce; nor, consequently, to have prevented the adoption of that system of moderation; which must speedily have terminated in the restoration of order to France, and of peace to Europe.

Another inconvenience results from the mode of argument adopted by this writer; for, if he admits that ministers were justified in opening a negotiation by the excellence of the new French government, by its "humanity and mercy," by its abstinence from "proscriptions, exiles, and confiscations," he must be compelled to acknowledge, that they would not be justifiable in negotiating with that government, now that it has forfeited all pretensions to the one, and multiplied the other, in an infinite degree. But the fact is, that, in undertaking a business of such immense importance, a statesman must take into his consideration a vast variety of relative and collateral circumstances; and we are far from supposing, that there did not exist sufficient circumstances of this nature, to justify the minister in his fruitless negotiations with the French republic.

An observation occurs, in p. 52, which, while it bespeaks a laudable predilection in the author for his native soil, betrays great ignorance of human nature. "The property of this country has as little to dread as her religion, from the infection of French principles, or the influence of French example." Are, then, exemption from labour, and a participation in the wealth of the rich, allurements only to the needy and the profligate of republican *France*? Does this description of persons in monarchical England, indeed, rise superior to similar temptations? Would we could find that reason to sanction the assertion! But, alas! when released from the obligations of religion, and the restraints of law, human nature, we fear, will be found nearly the same in all countries: and we are firmly convinced, in opposition to Mr. W. that Great Britain has much more to dread from French principles, than French arms.

We cannot follow this author through the arguments which he adduces, to prove that the permanent existence of the French republic, is compatible with the safety of other governments. We shall only hazard an opinion of our own, that it can only exist by the operation of terror; and we have already seen what effect a government of that description is calculated to produce on the political systems of the neighbouring states.

Whatever Mr. W.'s sentiments on the subject may be, we can assure him, that Mr. Burke was perfectly correct in his assertion, that the French legislators had endeavoured to promote "the total corruption of all morals, the total disconnection of social life;" and we are concerned to add, that they

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have succeeded in a very great degree. All the reasons urged by the former on this point, therefore, are arguments opposed to facts.

Mr. W. has fallen into an unaccountable error, in supposing that the republican government is supported by the unanimous wishes of the people of France. If any faith is to be reposed in the writings of Frenchmen, who ought to be most conversant with the subject, or in the assertions of foreigners who have resided in the country, and had the fairest opportunity for ascertaining the fact, a very large portion of the people are inimical to the present form of government, though indisposed to submit to the horrors of a new revolution, in order to effect its destruction. Mr. Burke's assertion, that there are 80,000 Jacobins in this country, excites the indignation of our author, who professes his belief, that there is not *one*. We should think, that the late meetings at the Crown and Anchor, and elsewhere, must, ere this, have convinced him of his error.

There are many other points which we had selected for animadversion, but we have already extended this article so far beyond the length which its intrinsic importance demanded, that we must be very brief in our concluding remarks.

In p. 89, a supposed error of Mr. Burke's, relating to the *laws of divorce* in France, is corrected by Mr. Workman. But we conceive that Mr. W. by consulting the regulations on that subject, subsequent to the autumn of 1792, will find that Mr. B. was perfectly accurate in his remark. Most certain it is, that, for the last five years, no such time as that specified in the law of September, 1792, has been suffered to elapse between the period of application for a divorce, and the final separation of the parties. Not even *the month's notice*, mentioned by Mr. Burke, has been deemed requisite. Marriage has been literally converted into a trade, and a lucrative trade it has proved to numbers of the *virtuous republicans* of France; who have married young women for the sake of their property, and procured a divorce ere the expiration of a month. In short, such a scene of systematized profligacy, such a general depravity of manners, as has resulted from this licentious and abominable law, had not been before exhibited in any age or country. If Mr. W. should wish for further satisfaction on this head, we refer him to the eloquent speech of *Portalis*, in the Council of Elders, in the month of August last.

Mr. W. has incautiously justified the French, for having abolished all the existing "laws, usages, and manners," of their country, on the ground, that their abolition was necessary for the support of their new system. But is he not aware, that this is a subversion of the natural order of things? The

usages and manners of a people, where they have remained long enough in a social state to have usages and manners of their own, ought to form, and indeed ever have formed, the ground-work of their constitution; and to reverse this rule, is to offer violence to nature. The French revolutionists, however, deemed it necessary (to use their own "gipsy jargon") *decatboliser* et *demoralizer* the whole nation, in other words, to eradicate all religious and moral principles from the minds of the people, *because* they had previously determined to *legalize* those very acts, which by all civilized nations are regarded as capital crimes, namely, robbery and assassination.

We have only to add, that this is evidently the production of a young writer, not destitute of ability, but engaged with an adversary, whose strength is infinitely superior to his own. In short, it is the contest of a dwarf with a giant. It is but justice, however, to observe, that the sentiments with which the tract is occasionally interspersed, are such as bespeak an honourable, upright, and feeling mind. Though, with more petulance than truth, he talks of the "effrontery" of his antagonist, he does justice to his motives, and, in general, treats him with becoming candour and respect.

ART. IX. *A Sermon, preached at the Cathedral Church of St. Paul, London, before his Majesty and both Houses of Parliament, on Tuesday, December 19, 1797; being the Day appointed for a General Thanksgiving. By George, Lord Bishop of Lincoln.* 4to. 1s. 6d. Rivingtons. 1798.

SUCH is the temper of the times, that, though our own opinion of this admirable discourse was easily formed, we have not been without expectations, that the plainest doctrines of Christianity, delivered with manly frankness, energy, and truth, might excite cavil, and provoke animadversion. During the long interval between the present day and the dark and gloomy period of the middle ages, there is no example of differences in political opinion, exciting such deadly hatred and implacable animosity, as the late revolution of France has exhibited. In the factions which have divided that unhappy country, the war declared has invariably been *bellum internecinum*, and no party has been satisfied with less than the utter and final destruction of their adversaries. Endeavours have been made in this country to excite a similar spirit, but the glorious occasion of this discourse, seems, for once, to have precluded

all cause or opportunity for dispute. A solemn acknowledgment to the Deity, for advantages obtained by the blessings of his Providence, on an element, where it is so peculiarly important to us to be successful, might, indeed, be expected to obtain the assent of every well-disposed mind; but no one could have foreseen the strikingly propitious circumstances, in all respects, which marked this memorable day of public gratitude and thanksgiving. We cannot have a cause for hesitation, in pronouncing this a sermon of uncommon excellence. It is pious, manly, and temperate, yet forcible. In point of composition, it is unexceptionable. The following extract is peculiarly animated, and the tribute of praise to Lord Duncan, with which it concludes, is remarkably well-timed and happy.

“ When we consider the activity and artifice with which the Agents of Evil have disseminated their noxious principles, and look at the present state of England, how can we avoid concluding, that there must be some inherent qualities in the Establishments of this kingdom in Church and State, which check the growing mischief, and raise the virtues and the glory of this nation above the rest of Europe? The noble fabric of our Constitution was built up, as it were, within the precincts of our Altar. The ancient foundations were gradually cleared, as the light of the Reformation increased; and this fortress of our liberties and happiness was erected by the temperate measures and skilful labours of men deeply sensible of the inestimable value of the Gospel of Righteousness, as it relates to “ this world as well as to that which is to come.” And to the general diffusion of religious knowledge which their wisdom and piety secured to us by law, are we indebted for all our present blessings. Where will be found such strict adherence to public faith; such impartial administration of justice; such fidelity in the concerns of private life; such liberal attention to the poor; such kindness to the stranger; such generosity to the prisoner? The wise and understanding people of this great nation, knowing and feeling the value of those inseparable blessings genuine liberty and true religion, disdainfully reject the insidious attempts to bewilder their reason, inflame their passions, and rob them of their happiness; and upon every emergency the bulk of all descriptions of men have displayed a zeal, a loyalty, and a patriotism, truly characteristic of the British nation. While our enemies have insulted the Majesty of Heaven, we have humbled ourselves before our God, and acknowledged our transgressions. While they have impiously denied his all-controlling power, we have prayed unto the Lord to give wisdom to our councils, success to our arms, and steadiness to our people. And he has heard us. The gracious interposition of his Providence has been apparent in saving us from open and from secret enemies—from famine—from invasion—from insurrection—from treason. Our conquests are extensive; our commerce flourishing; our land in peace; the courage, magnanimity, and discipline of our Army have been most eminently conspicuous; and our Fleets have been triumphant beyond the boast of former times. The Banners, which you have this day seen presented

at the altar of this Cathedral Church of the Metropolis, as the most public testimony of devout and humble gratitude to the Supreme Disposer of all events, are not the trophies of a single victory over one enemy, but of a series of victories, equally brilliant and important, over the three nations of Europe most distinguished for their maritime power. The commanders of our fleets have displayed an unexampled degree of zeal, promptitude, and skill; and our seamen have fought with a spirit and intrepidity which we should in vain seek even in the annals of this country. Our naval strength, raised to a height unknown at any former period, not only exceeds that of every rival neighbour, but has compelled each in its turn to submit to our superiority; and has reduced them all to the degraded state of seeing a victorious fleet of England bidding them defiance in the very mouths of their harbours. But History shall celebrate the glory of our Navy, and the splendor of these achievements; and while she transmits to the admiration of distant ages the professional merit of our commanders, I trust she will not fail to record the distinguished piety of one of our heroes, not only as adding lustre to his other virtues, but as an useful lesson to all posterity." P. 14.

Since this discourse was written, there has been reason to fear that the worthy prelate's remark, at p. 14, must be extended to another people. There is, however, a respite, and perhaps a room for hope: but should it fall by want of unanimity, it will confirm rather than invalidate the argument. It is not the "Sword of France," so much as the deadly poison of her principles, the operation of which has been so extensively calamitous.

The perusal of this discourse has given us the sincerest pleasure; and we are anxious to transcribe the fervent petition with which it solemnly concludes, as a warm and faithful representation of the sentiments with which we ourselves are animated.

"May God for ever preserve among us the true light of the Gospel, that "Vineyard which his own right hand hath planted," that original source of all our various enjoyments, that ground of all our hopes of future blessings! May He establish for ever our invaluable constitution in church and state, the tried security of civil and religious freedom! May He long preserve our exemplary King to a faithful and united people; and inspire all ranks of men with wisdom to understand, and firmness to maintain, the great cause in which we are engaged! May He continue to go forth with our fleets and our armies; and may He, in his own good time, turn the hearts of our enemies, and give us the blessing of an honourable, secure, and permanent peace!" P. 27.

We can add nothing to this but our hearty concurrence in the wish, and our earnest hope that it will be attained,

ART. X. *History of the Original Constitution of Parliaments, from the Time of the Britons to the present Day; shewing their Duration, and mode of Election, the various Innovations and Alterations which have taken Place in the State of the Representation of the People, in the Reigns of the several Kings and Queens of England; the Periods at which Cities and Boroughs respectively, first sent Members, the Times of their discontinuing to Exercise that Privilege, their Restoration, &c. To which is added, the present State of the Representation, containing an impartial Account of the several Contests which took Place at the last Election; Names of Proprietors and Patrons of Boroughs; contradictory Rights of Election; Charters and Local Privileges; Number of Voters; State of Factions in Cities and Boroughs, &c. By T. H. B. Oldfield, Author of the History of the Boroughs. 8vo. 7s. 6d. Boards. Robinsons. 1797.*

THE legislators of remote ages were selected from the mass of society, with an anxious regard to their qualifications for that arduous employment. They were eminent for great talents, and profound information, for the severe restraint of their passions, and for the sober demeanour of their lives. They showed themselves not less worthy of the awful task of regenerating a government, by a modest reluctance to obey the calls of their countrymen in undertaking, than by the firmness, vigour, and incorruptible wisdom, with which they laboured in fulfilling it. Such men were not born for a single age. Their characters were enshrined in the hearts of a grateful people; and their reputation, too solid for the crumbling hands of time to destroy, has survived the laws which they framed, and the very nations who flourished by their institutes.

But in these *enlightened* days, the business of political reformation is regarded as a task infinitely more plain and simple. It is consequently aspired to by men, whose qualifications differ widely from those which distinguished the sages abovementioned. The science of government is now looked upon as the peculiar province, as the never-failing and ultimate resource of stupidity, too callous to be taught what is useful, or of profligacy too inveterate to be reclaimed from vice. The ancient satirist has supposed, that hunger confined her lessons in the arts to poets and to pies. But the persevering goddess has lately reared up a nest of politicians, which out-numbers and out-raves them both. Every man, whose mind is sharpened and envenomed by want, malice, or disappointment; every decayed tradesman or ballad-maker, feels himself called upon to assume the

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the mission of a reformer; as it were by the afflation of some false and lying spirit. Whether he has sought his livelihood from making shoes, or from the service of subpœnas and engrossing parchments; whether he has consumed his unprofitable life in abortive attempts to learn pharmacy, or in the corrupt management of a borough, the result is precisely the same. Want of success kindles up his zeal for popular freedom, and he becomes the self-appointed advocate for endless innovations in the British constitution. The capital which is required to set up such a trade of patriotism, is extremely small. In order to compose those books by which the author hopes to gain a subsistence for himself, and piously aims to subvert the institutions of his forefathers, it is not even necessary that he should be acquainted with the common rules which govern his mother tongue. Some *Dæd into English* may be easily found, who will correct the defects in spelling and in language, and prune and trim a wild scion from the stock of "radical reform," until it wonders at the fruits which are not its own.

These several reflections are drawn from us by the painful perusal, in the course of our duty, of numberless attacks made upon the peace and happiness of this country, in the books and pamphlets of obscure, wicked, and indigent men. We do not mean to apply them, in all their force, to the person whose work is now before us, because possibly the censure might be unjust. His book, however, is the fair and legitimate subject of critical animadversion; and we do not hesitate to pronounce it one of the most ignorant, stupid, and superficial attacks upon the constitution which we have recently seen. The subject is twofold: 1st. to give an account of the original state of our parliamentary representation, and to notice its several changes and fluctuations down to the present period: 2nd. to describe (as the author says) *impartially its present condition*. Its avowed object is to prove, that, to confer the elective franchise upon householders, considered merely as such, would be to restore, and not to innovate upon, the ancient form of the constitution. It labours further to show, from the present corrupt state of the representation, that such a reform is essentially necessary to our prosperity and freedom. The history of the ancient condition of our representative system does not occupy an eighth of the book. It is so shallow and barren, that, at any other season, it would require some apology if we were to arrest the public attention by noticing its faults. But the feverish temper of the times, which has given consequence to fools, and celebrity to madmen, may render it necessary to refute the trash of scribblers, too dull to excite risibility, and too weak to provoke a regular antagonist.

The ignorance of this author is manifest in the very threshold of his work, where he attempts to describe and distinguish allodial, and beneficial, or feudal tenures. In contradiction to every feudal writer, he confounds the holders of benefices with villains, and confines the class of freemen, or *liberi homines*, to the proprietors of allodial demesnes. The nature of these last is not precisely ascertained, because they were generally converted into tenures strictly feudal, prior to the time of those authors who have left us any accurate account of that system. Their speedy and general conversion into military holdings, seems to argue that they were not at any time favoured with superior privileges. But supposing the fact to be otherwise, it would remain not less certain, that benefices, i. e. feuds held for life, are not a species of slavish tenure. The services reserved in recompence for lands so granted, were to be done by deeds of arms, which never could be esteemed dishonourable in a martial and barbarous age. It might prove an unavailing effort, to refer Mr. O. to the account of the German chiefs and their companions, as given by Tacitus, and observed upon by Montesquieu. But if he consults the translations of these authors, we may observe, that the connection was regarded as an high and mutual honour to the chieftain and to his followers. He may observe, that the situation of the feudal lord and his military vassals bears the marks and lineaments of an hereditary descent from these ancient associations. But there is one argument of which even this author cannot be ignorant. He must know, that proud and powerful peers and ecclesiastics, and sometimes sovereign princes, hold land and provinces by this very tenure of fealty, homage, and military duty. Can he suppose that the highest ranks and classes in every community would hold their possessions by a tenure, which, to use his own language, would reduce them to an "unhappy description of slaves." Mr. O. is not less mistaken when he asserts, that "the claim of military service was all the *liber homo*, or freeman, contributed, and all the state demanded: and that he was happily exempt from the "imposition of taxes, under the accumulated weight of which modern governments are cumbering to dust." The author, in his eagerness to predict the downfall of regular governments, and that of his native country among the rest, was hurried away by an ardour too powerful to suffer him to pause upon the inaccuracy of his expressions. It is not very easy to discover what is meant by *contributing a claim* of military service. Perhaps it is a new species of contribution, invented and reserved for the special use of malcontents and Jacobins. It is by no more efficient aid that they have offered to mitigate the sufferings of the wounded

wounded victors at Camperdown, or to subscribe for the deliverance of their country in her present exigencies and dangers. If Mr. O. means, that the possessor of allodial lands was not liable to taxation in common with his fellow subjects, he is completely mistaken. Even Professor Millar, who has stretched his notions of the privileges attached to allodial possessions further than any other modern writer, admits the contrary. But if he were as correct in his fact as he is erroneous, what opinion is to be formed of the virtue and capacity of a political reformer, who describes that situation as "*happy*," where the opulent and the free are discharged from the necessity of contribution, and the expences of the state are to be wrung out from the scanty earnings of the bondsman and the poor?

Mr. O. lays it down as certain, that parliaments existed previous to the Conquest, and that the right of election was at that time vested in the householders of the country. He is right in stating that a popular council, called the *Wittena Gemote*, did exist under our Saxon kings. But there are no grounds to infer, that it resembled our present parliament in its constitution. Neither the qualification of the members, nor the manner of their creation, have been handed down to us. So far is it from being certain, that the right of election was vested in householders, that it does not appear that the representative system was then either practised or known. Supposing all the quotations given in this book to be made with fidelity, they do not countenance the author's supposition. If any thing can be collected from the preambles of old Saxon laws, and other records and monuments of that æra (the authenticity of which are somewhat doubtful) it is, that the members of the *Wittena Gemote* did not represent any particular district, but were summoned in their individual capacity. If it were to be conceded, however, to this Abecedarian legislator and antiquary, that the representative system did exist at that period, and that the right of returning members to the national council was vested in householders, it would defeat the very conclusion which he labours to promote. His object is to prove, that the number of voters ought to be enlarged; and the argument which he advances, if it has any weight, shows that it ought to be lessened. Leasehold tenures were the invention of a period long subsequent to the Conquest. Tenancies at will were confined to lands in the possession of villains, who are admitted to have had no participation in the rights of government. If the elective franchise therefore was vested in householders, these householders must have been freeholders; and thus Mr. O. narrows the privilege of the people by limiting the right of voting to freeholds in houses, which may arise at present

present out of lands, and every other species of hereditament. But if this unlucky argument should fail to prove, that every person with an house over his head, had anciently a right to vote, Mr. O. is prepared with another, which is, to demonstrate that he was entitled to this franchise, whether he had one or not. He insists that the members for counties and boroughs were chosen, on the same day, by the people at large assembled in the county court. "To put that important fact beyond the possibility of cavil and doubt," says the author, "I shall transcribe two writs of Henry the Fourth and Henry the Fifth, to confirm the right that the people had to *universal suffrage*." Unfortunately for the accuracy of Mr. O. the documents which he calls writs, are only the indentures of returns to writs made by the sheriff, and other returning officers of the several boroughs within his county. That these indentures were executed in one day at the county court, is extremely true; but it concludes nothing either as to the time or manner of the election itself. There is something too absurd and solecistical for refutation, in the fancy that the representatives for particular local districts could be chosen by the inhabitants of the county at large. If Mr. O. had understood the facts stated in his own book, he must have observed, that the supposition is wild and impossible. If the right of electing representatives was particularly vested in the inhabitants of the several boroughs, it could not exist in the inhabitants of the county, because such rights are manifestly repugnant to each other. But Mr. O. himself refers to the charters and form of election in every one of the places mentioned in the indentures which he cites, and they prove that the election was local in the same manner as it now is, long prior to the reign of the 4th and 5th Henries. It is further contended by this author, that the right of suffrage was universal, because the return professes to be made *for the community*. Ex. Gr. "For the community of the county aforesaid; for the community of the city of New Sarum; for the community of the borough of Wilton," &c. Supposing the word *community* to signify, as this argument intends, all the male inhabitants of the district, of full age and sound memory, it would not necessarily ensue, that the representatives returned "*for*" them, had been chosen *by* them. But, in truth, the word never had the signification in which this author applies it. If he had consulted Dr. Brady, he would have seen, that *communitas totius Angliæ* does not mean the entire inhabitants of the kingdom, but is confined to individuals of a particular description. The very return for Wiltshire, which he quotes, might have shown him, that the word must have a different signification. In some of the boroughs

boroughs mentioned in it, the right of election is vested in the freemen; in others, in the corporation; in others again, in the occupiers of burgage tenures. The elective franchise was settled in this form long previous to the date of the recited indenture, and yet the term community is indiscriminately applied to signify them all, although their particular constitutions are so widely different.

Having thus examined a few of the material errors in this author's history of the representation, we come next to his account of its present state. Every thing that is useful in this over-swollen narrative, may be found as an usual appendix to Court Calendar. All that is the author's own, is his party rancour and misrepresentation. Patrons are set down, in defiance of truth and decency, as influencing electors in counties and boroughs, which are the most pure and independent. The goodness and propriety of any particular elective constitution, is not here estimated by intrinsic circumstances, but by considering whether the members who are returned, vote with Opposition or with Government. Where the former takes place, it is considered, in most instances, as an expiation for the frail and unpopular constitution of a venal borough. Where the latter occurs, it infects and stains the constituents, however widely the elective franchise may be disseminated. If a member who approves the measures of ministers be returned for a county, a shire is described as a district too large to allow of a free election. If for a borough, it is stated to be too confined for the purpose. Where both representatives are on that side, they are said to be returned by corruption. Where this happens to one only, it is called a species of idiotical composition. As it may appear uncandid to make these charges without supporting them by instances, we shall give samples of the partiality and accuracy of this reformer, out of different parts of his work.

The first election for the borough of Southwark was held void, as to one member, under the Treating Act; and, upon the return of the same candidate a second time, he was declared ineligible by another committee, and Mr. Tierney, who had a minority of votes, was seated in his room. Speaking of the first election, Mr. O. most injuriously says, "that the election was declared void, *proof of corruption being established* against one of the sitting members." When he mentions the subsequent return of Mr. Tierney, he dwells upon it as "a triumph of the law and the constitution." But when this impartial citizen mentions the case of Canterbury, in which the same circumstance happened, with the sole difference, that gentlemen attached to Opposition were turned out, and representatives

sentatives attached to government were seated in their place, nothing is said of this triumph of the law and the constitution, but the reader is left in utter ignorance respecting the fact. So much for Mr. O.'s candour. With respect to his accuracy, we shall remark, that he represents Lord Dundas as the patron of Orkney, although both the last and the present member for that county sat upon an interest directly opposite to his. He tells us also, that the first creation of a nobleman by patent was in the reign of Edward the First, when the very patent which he alludes to, bears date the 10th of October, 11th Rich. II. We shall conclude our account of this work (already much too long for its importance) by quoting a short passage, to evince to our readers the spirit and design with which it was written. In describing the agent or correspondent which, according to him, the Treasury keeps in every borough, he says,

“ Bankers and attornies are most commonly selected for this office. He takes care that none but ministerial newspapers are taken in at the public-houses, under the penalty of forfeiting their licence. He has one sent him gratis, which he lends to such as will read it. He never speaks of any man who is known to think for himself, without calling him a ‘ Jacobin.’ He gives, the Church! the King! and Mr. Pitt! as the three first toasts at public dinners.” P. 65.

What other term than Jacobin can be properly applied to a man, who thinks it reprehensible to manifest the most common tokens of respect for his sovereign, and the religious establishment of his country, we shall not enquire; but of this we have no doubt, that, if these people really understood the political matters which they attempt to teach, they would either change their sentiments, or at least write better books than this.

ART. XI. *Mémoires pour servir a l'Histoire du Jacobinisme.* Par Mr. l'Abbé Barruel. Troisième Partie. 8vo. 408 pp. 5s. Dulau, No. 107, Wardour-street; De Boffe, Gerrard-street; Booker, No. 56, Bond-street, &c. 1797.

ART. XII. *Memoirs illustrating the History of Jacobinism.* A Translation from the French of the Abbé Barruel. Part III. Vol. III. *The Antisocial Conspiracy.* 8vo. 422 pp. 6s. Burton, Gate-street, Lincoln's-inn Fields; Booker, &c. 1798.

WHOEVER has perused with attention the former volumes of this work, so important to the most essential interests of society, will have been impatient for the continuation of it, and

and will hardly have waited for our intelligence respecting its appearance. To those who, for any reason whatever, may have contented themselves with our description of its contents*, we can promise an article no less curious and interesting than those which they have already seen upon the same subject. We have here the complete code of *Illuminism*†, digested in a correct and regular manner, and for that reason much more satisfactory to the reader than the useful work of Professor Robison‡, which contained a great part of the same materials, in a less exact order. These two works, as we before mentioned, very materially illustrate and confirm each other. Concerning their apparent differences, and the proof that there is no real opposition between them, it will be best to state the words of M. Barruel. As we have done before, we shall make our extracts from the translation.

“ I find myself much against my will obliged to answer certain objections which my Translator has made, and which will, doubtless, be repeated by many other readers, grounded on the work of Mr. Robison, entitled *Proofs of a Conspiracy against all the Religions and Governments of Europe, &c. &c.* That work was published just as this third volume was going to the press. Its author had not then met with my two first volumes; but in a second edition he is pleased to mention them in his Appendix. I am much flattered by his approbation, heartily congratulate him on the zeal he has himself shown in combating the public enemy, and am happy to see that he has wrought on the best materials. Without knowing it, we have fought for the same cause with the same arms, and pursued the same course; but the public are on the eve of seeing our respective quotations, and will observe a remarkable difference between them. I fear lest we should be put in competition with each other, and the cause of truth suffer in the conflict. I entreat the reader to observe, that these differences arise from the different methods followed by him and myself. Mr. Robison has adopted the easiest, though the most hazardous method. He combines together in one paragraph what his memory may have compiled from many, and sometimes makes use of the expressions of the German au-

* See Brit. Crit. vol. x, p. 156 and 407. In the reference at the beginning of the latter article, intended to direct the reader to the former, we perceive an error of the press: it is printed (*concluded from page 107*) instead of 170.

† A judicious note of the translator, p. v, assigns the terms *illuminate* and *illumination* to this usage, rather than *illuminate* and *illumination*, to which terms he adds afterwards *illuminism*, for the general name of the profession. The *illuminized* adept he calls *illuminee*, but he certainly should not have put an accent over the former *e*, which confounds it with the French feminine of *illuminé*.

‡ See Brit. Crit. vol. x, p. 416.

thor when he thinks it necessary. Besides, he has seen much, and read much, and relates it altogether in the paragraphs marked by *inverted commas*. The warning he has given in his preface will not suffice to remove the objections of some readers. In some passages he has even adopted as truth certain assertions which the correspondence of the *Illuminées* evidently demonstrate to have been invented by them against their adversaries, and which, in my Historical Volume, I shall be obliged to treat in an opposite sense. Nor will I pretend to say, that *Illuminism* drew its origin from *Masonry*; for it is a fact demonstrated beyond all doubt, that the founder of *Illuminism* only became a *Mason* in 1777, and that two years later than that, he was wholly unacquainted with the mysteries of *Masonry**.

“ I know perfectly well, that this will not make *Illuminism* less disastrous; nevertheless I am obliged to differ from Mr. Robison when treating on that subject, as well as on some other articles.—So much for objections; here is my reply.

“ In the first place, Mr. Robison and I always agree as to the essential facts and the Conspiracy of the *Illuminized Lodges*; we also agree on their maxims and degrees; and this must be sufficient to convince the reader.

In the next place, in his general view of the Sect, he has observed its detestable and most dangerous principles. Like a traveller, he has seen the

Monstrum horrendum, informe, ingens...

“ But he has not described its forms, its manners, and its habits. Nor would it be very prudent to reject his narrative because some few circumstances are not perfectly authenticated, or because here and there some want of order may be observable.

“ In short, if we except one or two letters, which may be said to be translations, all the other quotations (though in the form of letters) cannot be called so, for they are not to be found in the letters of the *Illuminées*. They are extracts from different parts, all brought together under one head; Mr. Robison has given them to the public in his own style, and sometimes makes the *Illuminées* speak in clearer terms than is done in the originals. His addition in the translation of the famous letter from Spartacus to Marius, page 165-6†, has given rise to numberless questions, how the—*even d*—, was expressed in the German text. A parenthesis follows (*can this mean death?*) I was obliged to answer that the *even d*—, as well as the parenthesis, were additions; but, at the same time, that they were not additions contrary to the sense of the letter. I could willingly have attributed these deviations to a difference in the editions of the Original Writings; but a new work must be supposed, as well as new letters, to justify the quotations, and all Germany must have noticed such changes. In the first place,

* “ Original Writings, Vol. I. Let. 6. to Ajax. Ibid. Let 36, to M. C. Porcius—and the first Pages of the Critical History of the Degrees.”

† “ See page 4, of this volume.”

the Court of Bavaria would have protested against such a supposition; as the Original Writings could not have coincided with an edition so dissimilar; next, the *Illuminées* who have not spoken in such clear language, though clear enough in their letters; in fine, the authors who have combated *Illuminism*, and whose quotations all exactly agree with the edition of Munich. The pages may change in different editions, but whole letters and discourses cannot, especially when the public may, as we have seen above, have access to the originals.

“As for me, whose name cannot be expected to have such authority as Mr. Robison's, I have taken all the precautions of which I felt myself to stand in need. I never make a quotation but with the original before me; and when I translate any passage which may stagger the reader, I subjoin the original, that each may explain and verify the text. I follow the same line of conduct when I compare the different testimonies. I never mention a single law in the code without having the original before me, or the practice of it to vouch for my assertion. Hence it will be perceived, that we are not to be put in competition with each other; Mr. Robison taking a general view while I have attempted to descend into particulars: as to the substance we agree. I heartily congratulate him on his zeal in combating the monster; and though we do not agree in certain particularities, we both evince the monstrous nature of the sect, and the certainty of its horrible conspiracies.” P. xiv; and p. xvii, Fr. ed.

The original plan of M. Barruel was to complete his work in three volumes, but the vast accession of matter which has fallen into his hands respecting this latter part, has obliged him to digest it into two volumes instead of one. Of these, the present contains the whole plan of the order of *illuminati* or *illuminees*, with the full detection both of its atrocious designs, and its most insidious artifices. The remaining volume will give the history of the actual progress made by this detestable sect in Germany and elsewhere, with the application of the whole to the events of the French revolution; thus completing the memoirs of *Jacobinism* in all its connections and ramifications.

When it is said that a conspiracy has been formed, not only against kingly government, or the present establishments of European states, but against civil society itself, and every possible form of government, democratic as well as others, a person, not acquainted with the facts, finds it difficult to persuade himself that he rightly understands what is asserted; or to conceive it possible that a design of that extent should ever have had existence. When we add, that the plot extends not only to the subversion of the Christian religion, but to the utter extirpation of every religious principle, and the establishment of complete Atheism, it becomes still more difficult to imagine so wonderful a degree of depravity. As, therefore, the credibility of the whole work depends upon the establishment of these

these great facts, we shall, without regard to the order observed by the author (which for his purpose is admirable) hasten to extract such passages as immediately explain the nature of those abominable designs, and the objects proposed by the contrivers. We shall premise, that the author and inventor of the whole plan of *illuminism*, the designs of which are such as we have stated, is Adam Weishaupt, born in Bavaria about the year 1748, heretofore professor of law at Ingolstadt, and still (proh pudor!) protected by the Duke of Saxe-Gotha. His principal adepts and coadjutors were Knigge, a baron of the empire, a man named Zwack, and one or two more. These men also had their assumed names among themselves; Weishaupt was Spartacus; Knigge, Philo; and Zwack, Cato. First let us see the notions of this Weishaupt on the subject of religion. The first paragraph of the following passage contains the words of Weishaupt himself, that which is subjoined gives the reflections of M. Barruel.

“ He who wishes to labour for the happiness of mankind, to add to the content and rest of the human species, to decrease their dissatisfaction (these are literally the words of our Antitheosophical Sophister) must scrutinize and weaken *those principles* which trouble their rest, contentment, and happiness. Of this species are all those systems which are hostile to the ennobling and perfecting of human nature; which unnecessarily multiply evil in the world, or represent it as greater than it really is: all those systems which depreciate the merit and the dignity of man, which diminish his confidence in his own natural powers, and thereby render him lazy, pusillanimous, mean, and cringing: all those also which beget enthusiasm, which bring human reason into discredit, and thus open a free course for imposture: *All the Theosophical and Mystical Systems; all those which have a direct or indirect tendency to such systems; in short, all the principles derived from Theosophy, which, concealed in our hearts, often finish by leading men back to it, belong to this class.*”

“ In the course of his instructions, the reader is not to expect that Weishaupt will make any exception in favour of revealed religion; not even a hint at such an exception is to be seen.—The religion of Christ is represented as a medley of the reveries of Pythagoras, of Plato, and of Judaism. It is in vain for Israelites to believe in the Unity of God, in the coming of a Messiah; it is in vain to assert that such was the faith of their forefathers, of Abraham, Isaac, and Jacob, long before they entered Egypt or Babylon; it is in vain to prove, that the adoration of the golden Calf, or of the god Apis, was punished by the Almighty as a prevarication of their religion: nothing will serve the Sophister; he will declare in his *corrected code*, that the religion of the Jews was but a modification of the reveries of the Egyptians, of Zoroaster, or of the Babylonians. To *correct* his adepts, he teaches them to cast aside the Creation as a chimera unknown to antiquity, and to reduce all religion to two systems—the one, that of
matter

matter co-eternal with God, a part of God, proceeding from God, cast forth and separated from God, in order to become the world—The other, matter co-eternal with God, without being God, but worked by God, for the formation of the universe. On these foundations he builds a general history of all religions, and makes all appear equally absurd. The reader might be tempted to think that these lessons had been composed before the *begira**, or rather proscription of the author of Illuminism. They may have been compiled for one of those discourses which he declares to be of more importance than that of the Hierophant in the degree of Epopt.—He precisely follows the course which Knigge represents as the grand object of the last mysteries. He makes, after his fashion, a general compilation of all the schools of Philosophism and of its Systems; and hence he deduces Christianity and all Religions. The result of the whole is, that all religions are founded on imposture and chimera, all end in rendering man *cowardly, lazy, cringing, and superstitious*; all degrade him, and trouble his repose. And it is thus that this Sophister, under pretence of his justification, daringly acts that part in public which before he had only ventured to act under the cover of his mysteries. He sallies forth from his baleful abyss, but to proclaim to the world what heretofore he had only hinted to his adepts in private,—that the time was at length come for the overthrow of every Altar, and the annihilation of every Religion." P. 249, or Fr. Ed. p. 243.

On the subject of politics, this conspirator is no less explicit. The account is taken from a writer of credit, called *Biederman*.

"The second degree of the grand mysteries," he says, "called the *Man King*, teaches that every inhabitant of the country or town, every father of a family, is sovereign, as men formerly were in the times of the patriarchal life, to which mankind is once more to be carried back; that, in consequence, all authority and all magistracy must be destroyed.—I have read these two degrees, and have passed through all those of the Order."

"How well authenticated soever this testimony may be, still one is loth to think that there could have existed men at once so absurd and so wicked as to take such exquisite pains to educate their adepts merely to address them in the end to the following purpose: 'All that we have done for you hitherto was only to prepare you to co-operate with us in the annihilation of all Magistracy, all Governments, all Laws, and all Civil Society; of every Republic and even Democracy, as well as of every Aristocracy or Monarchy—It all tended to infuse into you and make you insensibly imbibe that which we plainly tell you at present—All men are equal and free, this is their imprescriptible right; but it is not only under the dominion of Kings that you are deprived of the exercise of these rights. They are annulled wherever man recognises any other law than his own will. We have frequently spoken of Despotism and of Tyranny; but they are not confined to an Aris-

* Or flight. This is not in the printed original. *Rev.*

† "See the last discourse of (Weishaupt's) Illuminism corrected."

ocracy or a Monarchy: Despotism and Tyranny as essentially reside in the Democratic sovereignty of the people, or in the legislative people, as in the legislative King. What right has that people to subject me and the minority to the decrees of its majority? Are such the rights of nature? Did the sovereign or the legislative people exist any more than Kings or Aristocratic Legislators at that period when man enjoyed his natural Liberty and Equality?—Here, then are our Mysteries—All that we have said to you of Tyrants and Despots, was only designed insensibly to lead you to what we had to impart concerning the despotism and tyranny of the people themselves. Democratic governments are not more consonant with nature than any others. If you ask, How it will be possible for men assembled in towns to live in future without laws, magistrates, or constituted authorities,—the answer is clear, Desert your towns and villages, and fire your houses. Did men build houses, villages, or towns, in the days of the Patriarchs? They were all equal and free; the earth belonged to them all, each had an equal right, and lived where he chose. Their country was the world, and they were not confined to England or Spain, to France or Germany; their country was the whole earth, and not a Monarchy or petty Republic in some corner of it. Be equal and free, and you will be cosmopolites or citizens of the world. Could you but appreciate Equality and Liberty as you ought, you would view with indifference Rome, Vienna, Paris, London, or Constantinople in flames, or any of those towns, boroughs, or villages, which you call your country.—Friend and Brother, such is the grand secret which we reserved for our Mysteries!!!

It is painful indeed to believe, that stupidity, pride, and wickedness, should have thus combined to prepare adepts, who, attending Weishaupt's Mysteries, could mistake them for the Oracles of true wisdom and transcendent Philosophy. How may Jacobins and those pretended patriots of Democracy blush, when they learn the real object of the Sect which directs their actions; when they learn that they have only been the tools of a Sect whose ultimate object is to overturn even their Democratic Constitutions!—But in attributing such language to the Hierophant of the last Mysteries, what more have I said than the Illuminating Legislator has already declared? What other can be the meaning of his *Patriarchal* or of his *Nomade* or *roaming life*, of those vagabond clans, or of man still in the savage state? What Democracy even could consist with the Patriarchal life or the vagabond clans? Where is the necessity for attending the last Mysteries, to learn from the Sect itself the extent of their conspiracies? We have seen Weishaupt cursing that day as one of the most disastrous for mankind, when, uniting themselves in civil society, they instituted Laws and Governments, and first formed *nations and people*. We have seen him depreciate *nations* and the *national spirit* as the grand source of Egoism; call down vengeance on the *laws*, on the *rights* of nations, as incompatible with the *laws and rights of nature*. What else can the Sect mean by saying, that *nations shall disappear from the face of the earth*, than the annihilation of all civil or national society? Why those blasphemies against *the love of one's country*, if not to persuade the adepts to acknowledge none?—Have we not heard the Hierophant teaching that true morality consisted in *the art of casting Princes and*

Governors

Governors aside and of governing oneself; that the real original sin in mankind was their uniting under the laws of civil society; that their redemption could be accomplished only by the abolition of this civil state? And when his frantic hatred against all government exalts his imagination, does he not enthusiastically exclaim, *Let the laughers laugh, the scoffers scoff; still the day will come, when Princes and Nations shall disappear from the face of the earth; a time when each man shall recognize no other law but that of his reason?* Nor does he hesitate to say, that *this shall be the grand work of SECRET SOCIETIES.**" P. 261; and Fr. Ed. p. 256.

With respect to the morality of this Weishaupt, who, for his base purposes, talks so frequently of virtue, he is a man, who, after having intrigued with his sister-in-law, was desirous to murder first the child unborn, and then the mother herself, in order to preserve his reputation*. Neither is he an enthusiast, or a dupe to his own imagination, but a profound and thinking villain, who exhausts every art of Machiavelism to compass his designs. Never was there a more complete proof of art, than appears in the various steps and degrees of his Illuminism, which the Abbé Barruel has most distinctly detailed. His contrivances to ascertain the characters of his proselytes; his care to lead them step by step, so as never to entrust them with a dangerous secret, till he was fully assured that their dispositions were such as he wished; these things, with his various plans to enforce their fidelity and obedience, and to arrange the internal government of his order, retaining the supreme direction to himself, present altogether such a picture of consummate art, as cannot

* This may be illustrated also by a passage in Professor Robison's book, taken from the writings of Weishaupt. "Men originally led a patriarchal life, in which every father of a family was the sole lord of his house and 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 *καὶ ἐξοχῶν*, the wicked whose hands we must tie up by means of these associations, if we cannot root them out altogether." P. 186. Thus, under the pretence of restoring the original patriarchal life, every kind of regular society is to be utterly dissolved. *Rev.*

† See this volume, p. 3, and Robison, p. 211, &c.

elsewhere be seen. The Abbé has given a distinct chapter to each step of illuminism, so that the whole is here laid before the reader in the very clearest manner, and with every decisive document. Secret societies being the great instrument employed by this artful sophist, for all his desperate purposes, it may serve as an useful warning to all well-meaning persons, to deter them from giving countenance to any such institutions, if we state his very sagacious ideas of their natural tendency.

“ Here let magistrates, the chiefs of nations, every man who still retains any regard for the support of laws and empires, and of civil society, let them, I say, read, and meditate on these other *advantages!* The lesson is of the utmost importance—Whoever you are; all honest citizens, whether *Masons, Rosycrusians, Mopses, Howers of Wood, Knights;* all you who thirst after the mysteries of the lodges, cease to accuse me of conjuring up chimerical dangers. I am not the man who speaks: it is he who of all others has been the *best acquainted* with your association, and has known what advantages could be drawn from them by able and patient conspirators.—Read; and tell us which is the most impressive on your mind, the pleasures you may find in your lodges, or the dangers of your country. Read; and if the name of citizen be still dear to you, reflect whether yours should remain inscribed on the registers of a secret society. You were ignorant of the dangers; the most monstrous of conspirators will lay them open to you, and he will call them advantages. He literally says, “ Though these mysterious Associations should not attain our object, they prepare the way for us; they give a new interest to the cause; they present it under points of view hitherto unobserved; they stimulate the inventive powers and the expectations of mankind; they render men more indifferent as to the interests of governments; they bring men of divers nations and religions within the same bond of union; they deprive the church and state of their ablest and most laborious members; they bring men together who would never otherwise have known or met each other. By this method alone they undermine the foundation of states, though they had really no such project in view. They throw them together and make them clash one against the other. They teach mankind the power and force of union; they point out to them the imperfection of their political constitutions, and that without exposing them to the suspicions of their enemies, such as magistrates and public governments. They mask our progress, and procure us the facility of incorporating in our plans and of admitting into our Order, after the proper trials, the most able men, whose patience, long abused, thirsts after the grand ultimatum. By this means they weaken the enemy; and though they should never triumph over him, they will at least diminish the numbers and the zeal of his partizans; they divide his troops to cover the attack. In proportion as these new associations or secret societies, formed in different states, shall acquire strength and prudence at the expence of the former ones (that is to say, of civil society), the latter must weaken, and insensibly fall.” P. 211.

The copious extracts which we have made, render it unnecessary for us to give any opinion respecting the style of the translation.

translation. The reader will see that it continues to be executed with sufficient ability, and we have not any where discovered a want of care or faithfulness. To the original it will perhaps be objected, that the author is in some places too diffuse in his reflexions, and extends his matter further than is necessary; but when it is considered, of how very great importance it is, that all these topics should be made quite plain, and strongly impressed on every mind, this result of a laudable anxiety to execute his task with complete effect, will be thought at least excusable, if not, in some respects, deserving of commendation.

Prefixed to the original, and subjoined to the translation, are a few notes, the first of which is of great consequence. It contains a letter from M. de Luc, strongly confirming the account given in this work, of the death of Voltaire, which the friends of Atheism or Deism in this country, as well as in others, have been very anxious to discredit. A correspondent, who signed only his initials, reproached us for believing it, and reviled M. Barruel for telling it; yet adduced no better proof that it was untrue, than that Condorcet, and others interested to deny it, had denied it. We are not equally ready to believe Condorcet on his *ipse dixit*; and we do believe M. Barruel and M. de Luc; the former of whom appears from his writings, and the latter has evinced himself in every circumstance of life, to be a man of the strictest honour and probity. We are in hopes that the remaining volume of this work is in such forwardness, that we shall not very long be kept in suspense for it. Certain we are, that no book has appeared since the commencement of our labours, which was more necessary to be read, and weighed attentively, by every person of any property, whether hereditary or commercial; every person holding any kind of rank in society; and every person who has within him a spark of zeal, either for the honour of God, or the welfare of mankind.

ART. XIII. *Sanscreeet Fragments, or interesting Extracts from the sacred Books of the Brahmins, on Subjects important to the British Isles. In Two Parts. By the Author of Indian Antiquities.* 8vo. 64 pp. 2s. 6d. Gardiner, Princes-Street, Cavendish-Square. 1798.

WE mentioned this tract in the 12th page of our present volume, at the close of the account which we there inserted, of a curious publication by General Vallancey. We then said that
Mr.

Mr. Maurice's pamphlet was not immediately to appear; it is now published, and we hasten to give the proper information to our readers, respecting the most important part of its contents. Of the second part, which contains the notice of the Bramin Colony in the British Islands, the account is virtually given, in speaking of General Vallancey's tract, both being formed of the very same materials: but the first part of the *Sanscreeet Fragments* is, at once, more certain in point of evidence, and more momentous in its tendency.

This publication may be considered as both a vindication of the author from some objections urged, idly enough, against the general tendency of his *History of Hindostan*, and as a proof to his respectable subscribers and supporters, that he is seriously and zealously proceeding in his task. So far, indeed, has he proceeded, not only in writing but in printing, that it has been matter of contemplation, whether the next half volume in quarto should not immediately be produced. Some objections of sufficient weight have, however, over-ruled this intention, and the fragments therefore are sent forth, in a different form, for the purposes already mentioned.

The possessors of the *History of Hindostan* will know, of course, that the work is there carried to the close of Book the First. The part here given, is marked Book II, Chapter II, so that one chapter only would intervene between the end of that volume, and the matter herein contained. It is published in the present octavo form, as the author intimates in a short preface; "that those who may not be subscribers to the larger work, the quarto history, may be in possession of this evidence, and bind it up with the *Indian Antiquities*," which are in octavo. In the same preface, and in the opening of the chapter here printed, it is stated, that the author has been censured by some persons, as writing his *Indian History and Antiquities*, under the influence of a particular *System*; but when it is explained, that this system is the *Christian Religion*, we trust that his adherence to it, will not, by many of our readers, be thought an objection. It is, however, incumbent upon him, to prove to them, and to the world at large, that this adherence is not the attachment of blind zeal, but the result of sober consideration and strong proof; and he comes forward with the greatest advantage to demonstrate, on undeniable evidence, that the Indian records; which Bailli and other infidels have endeavoured to set in opposition to the Scriptural History, do in fact confirm it, in the most complete and surprising manner. A part of the false allegations of Bailli, with the proper answers to them, were given by us in our account of that excellent book, Mr. Howard's *Scriptural History of the Earth,*

Brit.

Brit. Crit. vol. x, p. 101, and the intimate connection between that work and Mr. Maurice's History and Antiquities, will easily be seen by those who compare our reports of each.

In the present tract, Mr. Maurice closes his proofs, that the ancient Hindu records, which have been supposed in many points to militate against the Mosaic accounts, contain only the disfigured representation of the same facts, preserved by tradition, and interwoven with the fanciful mythology of a superstitious people. Consequently, that if he has pursued a system, it is, to use his own words, "a system founded on the basis of incontrovertible fact, and supported by concurrent testimonies." His system, or rather, as he properly calls it, his *conviction*, may be also best stated in his own words. He has, he tells us,

"Contended for the palm of originality in favour of the Hebrew historian; considering Moses as the inspired source, and all the later pagan fabulists as the gross copyists and perverters, of those sacred Scriptures that relate the birth, the fall, the destruction, and restoration, of the human race. With respect to the Hindoos, as it does by no means appear to me that they ever were acquainted with the Mosaic writings, they could not possibly (I must again repeat it) have obtained the knowledge of the great events, described, however absurdly, in their allegorical legends, but through the medium of traditions, preserved with more or less accuracy in the principal branches of the first great family after the deluge. To suppose that Moses derived his information from the Indian books through an Egyptian channel, as has been loudly and repeatedly asserted by our sceptical opponents, is the quintessence of absurdity; because, both the fountain and the channel are so deeply contaminated, that some part of the prolonged and multiplied mythology of the one or the other of those nations must have manifested itself in his relation; whereas, nothing can possibly be more concise, or void of embellishment and affectation, than that relation is, from the initial to the ultimate verse that describes the events of the infant and regenerated world." P. 19.

As a specimen of the proofs here adduced, we shall select a passage translated literally by Sir William Jones, from the *Padma Pooraun*, not adding any reflections to those which that eminent orientalist has given, but leaving our readers to consider for themselves, whether, if Moses and the Hindoo writers, did not copy the one from the other, which is capable of abundant proof, they must not both have founded their narratives on the basis of the same original facts. That in the one case they are disfigured by additions, and in the other are pure, points strongly to the nature of their respective origins; the Hindu account being formed from human traditions, that of the Hebrew legislator from divine Revelation.

“ 1. ‘ To Satyavarman, that sovereign of the *whole* earth, were born three sons; the eldest Sherma; then Charm; and, *thirdly*, Jyapeti by name.

“ 2. ‘ *They were* all men of good morals, excellent in virtue and *virtuous* deeds, skilled in the use of weapons to strike with or to be thrown; brave men, eager for victory in battle.

“ 3. ‘ But Satyavarman, being continually delighted with devout meditation, and seeing his sons fit for *dominion*, laid upon them the burden of government.

“ 4. ‘ *Whilst* he remained honouring and satisfying the gods, and priests, and kine, one day, by the act of destiny, the king, having drunk mead,

“ 5. ‘ Became senseless and lay asleep naked. Then was he seen by Charma, and by him were his two brothers call’d:

“ 6. ‘ *To whom he said*, What has now befallen; In what state is this our sire? By those two was he hidden with clothes, and called to his senses again and again.

“ 7. ‘ Having recovered his intellect, and perfectly knowing what had passed, he cursed Charma; *saying*, Thou shalt be the servant of servants;

“ 8. ‘ *And*, since thou wast a laughter in their presence, from laughter shalt thou acquire a name. Then he gave to Sherma the wide domain on the south of the snowy mountains,

“ 9. ‘ And to Jyapeti he gave all on the north of the snowy mountains; but he, by the power of religious contemplation, attained supreme bliss.’

“ Sir William, addressing the Asiatic Society, immediately adds, ‘ Now you will probably think, that even the conciseness and simplicity of this narrative are excelled by the Mosaic relation of the same adventure; but, whatever may be our opinion of the old Indian style, this extract most clearly proves, that the SATYAVRATA, or SATYAVARMAN, of the Pooraan, was the same personage with the NOAH of Scripture, and we consequently fix the utmost limit of Hindoo chronology; nor can it be with reason inferred, from the identity of the stories, that the divine legislator borrowed any part of his work from the Egyptians. He was deeply versed, no doubt, in all their learning, such as it was; but he wrote what he knew to be truth itself, independently of their tales, in which truth was blended with fables; and their age was not so remote from the days of the patriarch, but that every occurrence in his life might naturally have been preserved by traditions from father to son.” P. 44.

- Such is the nature of the matter contained in the first part of these Sanscreeet fragments; which is evidently of sufficient moment to justify the author's otherwise irregular introduction of it to the public; and our hope is, that many persons who shall see from this small work, or our account of it, the nature of Mr. Maurice's enquiries, and the strength of his proofs, may be induced to look further into his History and his Indian Antiquities, and become attached to the truth, if not so before, and patronizers of his very important undertaking.

ART. XIV. *An Essay on Burns, principally upon those which happen to Workmen in Mines, from the Explosions of Inflammable Air, or Hydrogen Gas. Containing a View of the Opinions of ancient and modern Authors upon the Subject of Burns; and a Variety of Cases conducted upon different Principles, from which an Attempt is made to rescue this Part of the Healing Art from Empiricism, and to reduce it to the Laws of the Animal Oeconomy. By Edward Kentish, Surgeon. 8vo. 176 pp. 3s. 6d. Robinsons. 1797.*

IN the first part of the essay, the author attempts to account for the formation of hydrogen, or inflammable air, in mines, which, taking fire from a spark, or lighted candle, occasions some of the most dreadful accidents to which the colliers are subject. Proceeding thence to consider the nature and treatment of burns, he gives an analysis and observations on the opinions of Heister and Van Swieten, as containing the doctrine of the ancients on the subject, and compares them with Bell and other later writers. From these it appears, that no settled plan or method of treatment has been adopted in the cure of burns, but that medicines of directly opposite natures and qualities have been recommended and used by almost all the authors who have treated on the subject. Sometimes the burned or scalded parts were exposed to the action of fire, at others they were immersed in cold water, in spirits of wine, in vinegar, ink, or in saturnine preparations, were dressed with cooling ointments, or covered with emollient poultices. All, however, agreed in considering them as inflammations; and where danger was apprehended, in directing the patients to be bled, purged, and to be kept upon a low and impoverishing diet.

“ In comparing the treatise of Mr. Bell,” he says, p. 34, “ as a work of the present day, with the opinions of Heister, &c. we find very little or no advancement in treating this accident. The knowledge we have of chemistry, indeed, enables us to simplify our applications, and teaches us not to make use of such a farrago as they used to do; but, though the means are simplified, they are as contradictory as those used by the ancients; heat and cold, emollients and astringents. From this it will appear, that, though we are advanced in the circle of time, yet, in the matter in point, we are now where our ancestors left us.”

After showing, from some late French writers, that the practice on the Continent is no less inconsistent than ours, the author proceeds to delineate the method of treating burns followed

ed by the surgeons who attend the collieries at Newcastle, which has prevailed, he says, more than a century, and which he at first adopted. This consisted in anointing the burned or scalded parts with linseed oil, and then covering them with a soft cerate spread on lawn paper. The vesicles were snipped to let out the effused serum, and plenty of oil left, with directions to the attendants to raise the plaister, and anoint the parts from time to time as they become dry, or on the pain increasing. So attached are the people to this mode, the author says, that he has known a gallon of oil to be used in the space of twenty-four hours, where the burn has been very extensive. This process was continued until the fire was supposed to be subdued; that is, until the pain ceased, which generally happened on the fourth day. When it was protracted beyond this time, the patient was exhausted by the symptomatic fever, the swelling of the parts subsided, the skin became pale, dark brown or black spots appeared, and the patient died on the eighth day. Internally oily emulsions, with nitre and other cooling drugs, with purgatives and opiates, were administered, until suppuration took place, when a more liberal diet, with beer or wine, were allowed, and bark and other tonics given. The author saw five cases treated after this manner, in all of which the patients died. He was thence led to consider the subject more maturely, and to attempt correcting what he conceived to be wrong in the practice. The principal error he thought consisted in pursuing the antiphlogistic or debilitating plan. By bleeding, purging, and a low diet, the strength of the patient was reduced, and the digestion of the wound, and consequent separation of the escars prevented. He therefore determined to follow the opposite, or stimulating plan; that is, to support the powers of nature, by having recourse, immediately after the accident, to wine, bark, and opium, and by applying oil of turpentine, alcohol, &c. to the burned parts, instead of oil. In the first case treated in this manner, life was protracted to the twelfth day; that is, four days after the time on which patients treated in the ordinary mode usually died. The phenomena which occurred in the progress of this case assisted in confirming, as well as in some degree in correcting, the author's ideas on the subject. In the second case, which is detailed at length, he obtained complete success. The author now considered various modifications of his new method of practice, to be adopted according to the place hurt, or the extent of the injury. These appear to be well conceived, and the success has been such as will be likely to attract the attention of practitioners to this hitherto too much neglected branch of surgery. In an Appendix the author examines the method of curing
burns

burns by the application of vinegar, communicated by Mr. David Cleghorn, brewer of Edinburgh, to the late Mr. John Hunter, and published in the second volume of *Medical Facts and Observations*. Mr. Kentish attributes the effects of the vinegar to the alcohol it contains. He observes also, that Mr. Cleghorn avoided purging and debilitating medicines, and recommends a generous diet. From the analysis we have given, our readers will see, that this is a work, though small in size, of considerable importance; and as such we recommend it to their notice.

ART. XV. *The Doctrine of Permutations and Combinations, being an essential and fundamental Part of the Doctrine of Chances, as it is delivered by Mr. James Bernoulli, in his excellent Tract on the Doctrine of Chances, intitled Ars Conjectandi, and by the celebrated Dr. John Wallis, of Oxford, in a Tract intitled from the Subject, and published at the End of his Treatise on Algebra: in the former of which Tracts is contained, a Demonstration of Sir Isaac Newton's famous Binomial Theorem, in the Case of Integral Powers, and of the Reciprocals of Integral Powers. Together with some other useful Mathematical Tracts. Published by Francis Maseres, Esq. Curfitor Baron of the Court of Exchequer. Large 8vo. 606 pp. 12s. Whites. 1795.*

THE irksome toil of reading the trash that so often issues from the press, to which a Reviewer is condemned, is sometimes relieved by the pleasure of perusing solid and useful books, with which the volume now before us may justly be classed. Of the valuable matter contained in it, a considerable part is printed in the Third Vol. of the *Scriptores Logarithmici**, a work which, although begun before the commencement of our Review, is not yet finished, and which, on account of the valuable new materials, as well as old ones, of which it is composed, must hereafter have its proper share of attention from us; and, therefore, on our first reading this octavo volume, we thought that one account might serve for both the quarto and octavo; but, upon the second reading of

* This work was mentioned in our Review for January, 1794: see vol. iii, p. 3.

it, we were persuaded that its contents are so highly valuable to the students of the Mathematics, that we determined to review it separately. The doubt on this point has occasioned the lateness of our critique.

The number of tracts of which this volume consists is nine; each of which deserves particular notice.

The first of these tracts contains, in the original Latin, the three first chapters of the second part of James Bernoulli's *Treatise on the Doctrine of Chances*, together with an English translation of them. These three chapters, as the learned translator observes, "contain a most accurate and distinct explanation of the fundamental parts of the doctrine of Permutations and Combinations, and of the most remarkable properties of the Figurate Numbers, which, it is well known, are of the most extensive use in various branches of the Mathematics." Pref. p. iii.

Amongst the uses to which this doctrine was applied by Mr. Bernoulli, is a very neat demonstration of Sir Isaac Newton's Binomial Theorem, in the case when the index is an affirmative whole number, which indeed is the easiest case of it: and it was a desire of making this demonstration more generally known, that induced the translator to publish this volume. He says,

"As there are many persons in England that are fond of the mathematical sciences, without having much acquaintance with the Latin language, I have, in order to render the contents of these three valuable chapters accessible to such persons, translated these chapters into English, and subjoined the translation to the original text in Latin; so that the reader may choose in which of the two languages he will peruse them. And in this translation I have expressed myself in a fuller manner than Mr. Bernoulli had adopted in the original, because I had observed that the great degree of brevity with which Mr. Bernoulli had expressed himself, had rendered some parts of the original rather obscure. And I have likewise added a few notes, both to the original and the translation, where the text seemed to me to require them." Pref. p. iii.

This is a just and modest account; for, besides the notes, the learned writer has illustrated it with many examples which are not in the original, and has produced a demonstration of the Binomial Theorem, when the index is any negative whole number, no less neat and elegant than Bernoulli's demonstration of the easier case.

The second tract in this volume, is the tenth essay of the late Mr. Thomas Simpson, *On finding the Sum of a Series of Numbers, of which the Roots are in Arithmetical Progression*. This being nearly connected with the subject of the preceding tract, and of considerable utility, is here reprinted, and cannot fail of being

being acceptable to those who have not *Simpson's Essays*, which is a book that begins to be scarce.

The third tract contains an *Investigation and Demonstration of the Binomial Theorem*, in the case of integral and affirmative powers. Here the investigation of the co-efficients of the terms, as the writer very fairly acknowledges, "was suggested by Professor Saunderfon, in the second volume of his Algebra (p. 607) and the demonstration is nearly the same with that which was given by Mr. John Stewart, of Aberdeen, in the sixth section of his Commentary on Sir Isaac Newton's tract, intitled *Analysis per Aequationes numero terminorum infinitas*." But the full and clear manner in which both the Investigation and Demonstration are here explained, will render this a very valuable paper to those who are entering on these speculations. Before we dismiss this tract, we have to observe, that the method of Demonstration which was used by Stewart, is, in effect, the same that was used by Ronayne in his Algebra, p. 215 and 216 of the second edition*, which was printed eighteen years before Stewart's book.

The fourth tract, is a *Discourse of Combinations, Alternations, and Aliquot Parts*, by Dr. John Wallis, Professor of Geometry, at Oxford. This valuable tract was published with his algebra, in 1685, and it is too well known to need any commendation at this time.

The fifth tract, is the *Appendix to the English Translation of Rhonius's Algebra, made by Thomas Brancker, A.M.* and published London in the year 1668; containing a table of odd numbers, and of all primes, less than 100,000; by means of which table (which will be very useful to those who have frequent occasion to make calculations in the higher parts of the mathematics) any odd number less than 100,000, if not a prime, may quickly be resolved into its component parts; and if it be a prime, that will be discovered.

The sixth tract, is *Of rational Numbers that express the Sides of Right-angled Triangles*. We here find very elegant and masterly solutions of these two problems;

"1. To find as many right-angled triangles as we please, of which the three sides shall be expressible in rational numbers.

"2. To divide a given square number into two other square numbers, either whole numbers, or fractions, or mixt numbers."

After these, many sets of rational numbers (discovered by these solutions) which express the lengths of the sides of right-

* Whether this demonstration was in the first edition of the book, printed in 1717, we cannot say, not having it by us.

angled triangles, are set down; and then a table of the squares of all the whole numbers from 1 to 100, together with their first and second differences, to facilitate the finding of such rational numbers; which table will be found useful on many other occasions.

The seventh tract, is chiefly *On the Extraction of the Cube-Root*, by M. de Lagny's method, the investigation of which is given, together with several examples of its use. It contains also a large extract from a letter of the celebrated M. Leibnitz to M. Oldenburgh, dated February 3, 1672-3, respecting the several orders of the differences of cube numbers, and the sums of certain series. It contains likewise a table of the cubes of the numbers 1, 2, 3, &c. to 100, together with their first, second, and third differences, which may be useful on many occasions. This paper ought not to pass through our hands without a remark, that, if either of M. de Lagny's rational expressions of the second near value of the cube-root, be reduced to the form of a fraction, it will be $\frac{2c + a^3}{c + 2a^3} \times a$, where c denotes any number of which the cube-root is wanted, and a the first near value of that root; and that M. de Lagny's theorems were first published in the year 1691.

The eighth tract contains a statement of *M. de Lagny's Method of extracting any higher Roots whatsoever of Numbers by Approximation*, together with the Investigation of his Theorems, and an Illustration of them, by a proper Number of well-chosen Examples. Here again we find ourselves obliged to remark, that, if either of M. de Lagny's rational expressions of $\sqrt[m]{N}$ be reduced to a fraction*, it will be $\frac{m+1 \cdot N + m-1 \cdot a^m}{m-1 \cdot N + m+1 \cdot a^m} \times a$;

and that the learned writer of this tract informs us, the original was published in French, in the year 1697. The gentleman, therefore, who has lately published these theorems, as his own invention, is no more than the second inventor of them.

The last tract in this volume is intitled, *Observations on Mr. Raphson's Method of resolving affected Equations of all Degrees by Approximation*. Here, after some very judicious remarks on the perplexity and obscurity which the introduction of negative quantities into algebra has occasioned, the Baron proceeds to the solution of an high equation, which (to use his own words) is "performed at great length, in order to set forth, in as clear a manner as possible, the several reasonings upon

* See our Review for February, p. 159.

which the arithmetical operations used in it are grounded, as well as the said operations themselves."

After this, the Baron makes *A comparison between Sir Isaac Newton's and Mr. Raphson's Methods of resolving Numerical Equations by Approximation*, in which he shows no less judgment, than in the preceding part of this tract.

Some very useful tables of the reciprocals and square roots of the numbers 1, 2, 3, &c. to 1000, and of the cube-roots of the numbers from 1 to 180, are then added, with which the volume ends. We shall dismiss it by observing, that, besides the value of the materials of which it is composed, and the clearness with which every particular is expressed, the work is well executed in point of typography.

ART. XVI. *Suggestions on the Slave Trade, for the Consideration of the Legislature of Great Britain.* By Sir Jeremiah Fitzpatrick, M. D. Knt. Inspector-General of Health to his Majesty's Land Forces. 8vo. 62 pp. Stockdale. 1767.

THE worthy Knight proposes "to throw out his outlines with as much brevity as he is capable of" (p. 5). What his manner is, when he writes *at full length*, we cannot easily imagine; for even *this tract* is so uncommonly diffuse, that a single sentence usually occupies one, and sometimes two long pages. Having, however, perceived in these suggestions, much good intention, and some wholesome instruction on a very important subject, we shall endeavour to *compress* the author's advice; not doubting but he will stand amazed at the very great degree in which it will be found to be compressible.

The general design is set forth with sufficient brevity; to "connect the labourer's interest, his happiness, and his actual protection, with the planter's profits" (p. 6). The *means*, by which this design is to be accomplished, are these; employing Africans born, or Creoles, rather than Europeans, because the climate is more congenial to the former; transporting them in ships, not only of sufficient *tonnage*, but *aërial space*; that is, in common English, *breathing-room*; some ships of 200 or 300 tons, having *loftier decks*, and consequently more room of this sort, than others of 400 or 500 tons; inspecting by a board, or proper officer, the *provisions* of slave-ships, before they leave this kingdom; inspecting again, before sailing from Africa; and supplying medicines and other necessary articles; stationing *Inspectors-General* (whom the author seems to admire particularly);

and

and deputy-officers, on the Gold-Coast, Cape-Coast, &c. to examine whether matters agree with the ship's register; to prevent cruelties, frauds, and kidnapping, and the purchasing of wounded or maimed Africans, and the separation of near relations, and to insist upon the whole family going together, "including parents and children, brothers and sisters." Must it not be a curious traffic, in which this circumstance is a great indulgence? So much on the part of the British legislature: Now for colonial regulations.

1st. The present race of slaves are to be considered as *indented servants* for seven years; a seventh part of them (those who have served the longest time) are to be made free within the first year; a sixth part in the second year; and so on: thus all will be actually free at the end of seven years with perfect safety to the planters (who will not, we apprehend, be convinced of this). 2ndly. No African is to be hereafter purchased as a slave, or otherwise transferred, than as an indented servant, for seven years, and then to become free. 3dly. Statements of all colonial matters, particularly concerning slaves, are to be laid, periodically, before the Assemblies, and also before Parliament, by the aid of one or more *Inspectors-General*, appointed by his Majesty, and local inspectors appointed by the Assemblies. Lastly. To establish *lying-in houses* for the females, and *districtal poor, or alms-houses*, for infirm and aged servants.

To these suggestions is added, an account of some successful methods of cleaning, fumigating, and supplying with fresh air, ships carrying troops. We here take leave of the worthy author; trusting that we shall obtain his thanks, for giving to his benevolent plans a fairer chance of being attentively contemplated by legislators, in this reduced size, than they had in the *very extended* form in which he has himself displayed them.

ART. XVII. *General View of the Agriculture of the County of Stafford; with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement, by W. Pitt, of Pendeford, near Wolverhampton; with the additional Remarks of several respectable Gentlemen and Farmers in the County.* 8vo. 241 pp. 5s. 6d. Robinsons, &c. 1796.

AMONG the objects which this county presents to our consideration, its *mines* are singularly important.

"The mines of this county are valuable and extensive, and in some articles may fairly be pronounced inexhaustible. The coal land of
Staffordshire,

Staffordshire, which has been proved such, and where the existence of that mineral, near enough the surface to be easily raised, has been ascertained, contains a space of about 50,000 acres: of this space the quantity exhausted by consumption, from the earliest times to the present day, does not exceed a tenth of the whole." P. 11.

"The country producing *limestone* is still more extensive."

"In these mines of coal, lime, and iron, and in the founderies, blast-furnaces, slitting-mills, and other branches of the iron trade, great number of workmen are employed, and the extension of the iron trade in particular is of great consequence to the interests of this kingdom. The extent of the iron trade in all its varieties, wrought and unwrought, for agricultural and other internal purposes, and for home consumption and exportation, under its innumerable shapes and forms, is now so very great, as to rival even that of the great staple, wool." P. 13.

The author shows great intrepidity, when he ventures to adopt and publish the following remark; and why should not we show ourselves equally intrepid, by republishing and confirming it?

"There is another obstacle to the improvement of land, which is the employment of attorneys at law, by some gentlemen of large landed property as their agents, who, although eminent in their profession, know little or nothing about the proper management of land, and consequently are unfit to give advice to tenants, unfit to be woodmen, and totally unfit to have the direction and management of landed property respecting its cultivation." P. 16.

We are disposed to believe, that the following important statement is true, not only with respect to Staffordshire, but to most other counties; and that many representations, which we meet with, of the same matter, are greatly exaggerated.

"I observe in the Lancashire reprinted Survey, the yeomanry are noticed in this chapter, as a diminishing class of men; and I have often observed they are remarked by writers as becoming extinct. If we have lost, or are losing them in Staffordshire, I think it can be only in name. We have gentlemen of larger and smaller fortunes, occupiers of their own estates; and respectable farmers, who hire their occupations; farmers upon a smaller scale, many of them laborious and industrious; people in trade of every class, from the opulent merchant and manufacturer, to the working tradesman and day-labourer. In short, there seems no void in the body politic, but a regular gradation from the highest to the lowest class." P. 17.

Several original designs are given, for farm-houses, offices, and labourers' cottages, which seem to deserve the attention of gentlemen of landed property. But in all designs of this kind, which we have seen or heard of, there is one grand defect;

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there

there is no provision for the collecting into one place, or two places (inaccessible to rain, or other pure water) all substances convertible into manure; as night-soil, urine, ashes, soap-suds, bones, garbage, and a multitude of articles which cannot be enumerated. If these were collected and mixed with earth, not only in *farm-houses*, but in *all other dwellings*, the quantity and value of the manure thus procured, can neither be estimated, nor easily imagined.

We agree with the author, that it would be

“ A spur to steadiness, exertion, and industry, if a proper proportion of small lots of grass land, sufficient to keep one, two, or more cows, were added to tenements, and reserved for the more steady and industrious labourers, who might in service have saved money enough to stock such premises, and who, upon marrying, might leave principally to the wife the care of such stock; such land not on any account to be broken up, except such portion of it as shall be allowed for gardens.

“ A good deal of clamour has sometimes been raised upon this subject of the size of farms; but, if one may judge from the arguments, or rather declamation, that has commonly been used on these occasions, it seems to have proceeded from people very ignorant of the subject. In times of dearth of provisions, it has been said, that no farm ought to exceed one hundred acres; and such high price has even been charged upon inclosures. But let it be asked, who is it in general that raises the greatest surplus of grain for market, after the family is supplied—one farmer upon three hundred acres, or three farmers on one hundred acres each, supposing the land of equal fertility? Again, it has been said, the smaller farmers are obliged to carry their corn to market, whilst the larger withhold it. Admitting this as true (which by the by is very questionable), would an early and general carrying of corn to market secure a low price to the consumer? Are there no individuals in the corn trade and manufacture that would endeavour to benefit their circumstances by having the whole supply in the hands of themselves? The fact is, in all cases, the more persons have corn in their hands, the cheaper will it be; and every one who disposes of all he has contributes towards a monopoly. The writer of this is by no means of opinion, that the whole country should be divided into large farms, nor indeed into farms of any particular size; but that there should be farms of all sizes, from five acres to five hundred; for I think it very hard, in the case of a couple of industrious farmer's servants, who may live many years at service, and lay by a good proportion of their wages, if they cannot, upon marrying, employ their savings in the only thing they understand; and it would be equally hard, if a person well acquainted with agriculture, who had a capital of two thousand or three thousand pounds, and which he chose to employ in farming, should be precluded from so doing. And let me again repeat, that it is only by means of the opulent occupiers that improved systems of management and cultivation are to be introduced.”

In no respect have the county-surveyors, in general, shown themselves such hasty, prejudiced, and incompetent judges, as in the matter of *tithes*. Mr. P. here *gallops, pari passu*, with his brethren. "Tithes," he says, "must be admitted as a property *equally sacred* with any other" (p. 27). Very true. But how does his outline of an exchange for them consist with this *sacredness*?

"Let an act of parliament appoint, in every diocese, an equal number of the most respectable clergy and country gentlemen commissioners and trustees, and with a power of nominating surveyors to value all the tithes belonging either to the clergy or the laity within the diocese; and let the act give an option to the land-owners of purchasing their respective tithes at the valuation fixed on them by such surveyors." P. 28.

Why should not an *equal option* be given to the *tithe owner*; subject also (in clerical cases) to the consent of the diocesan, and especially of the patron? Unless these consents are required, any unfaithful incumbent may injure his benefice beyond recovery. The rest of his plan is not worth criticizing. Why will the Board of Agriculture encourage the publication of such trash?

"The Rev. Mr. Leigh, in the letting of Rushall-hall estate, has adopted a covenant which I believe quite novel; the tenant is bound to lay all the dung of the farm on the turf only" (p. 30). The author should have asked Mr. L. and should have here stated, *in what way* this method proved so very beneficial. We will endeavour to supply the defect. Most *weeds* are of the *annual* kind; they either perish, or come up in the summer after dunging; and, in case of their coming up, are prevented by the cattle from seeding. The benefit of the dung is chiefly retained in the land, and is further augmented by the dung of the additional cattle, which the land is thus enabled to support. The enormous expence of weeding, is hereby almost totally superseded. We have known this expence reduced, within six years, from 13s. to 1s. 6d. per acre. See Mr. Arthur Young's *Annals of Agriculture*, vol. xxvi, p. 3, note.

The advocates for drilling, carry too far *the saving of seed* (p. 61). It is not so great an advantage as Mr. P. and many others imagine. The question is not only, whether four or five pecks of seed wheat per acre, drilled, will produce as large a crop as ten pecks broad cast, both being equally well managed; but, whether four or five pecks will produce as *profitable a crop*, as seven or eight pecks, *both being drilled*. At any rate, the excessive saving of seed is attended with a disadvantage, which induces us to add one to the popular maxims here delivered in rhyme, by saying, *the less seed, the more weed*.

Seed wheat is steeped in "a brine of salt and water, or urine, mixed up strong enough to swim a new laid egg, and dried with quick lime;" which method is said to be constantly successful in preventing smut (p. 62). The same effect has been ascribed, by other writers, to mere immersion in any kind of water. However this may be, when it is added, that "the ingredients here used, carry with them the idea of health," we confess ourselves dull enough to be at a loss for the author's meaning.

P. 64. "This plant (common thistle) can only be eradicated by universal agreement to cut it up before it shall seed;" which agreement, no prudent man will ever expect. But we think the measure might easily be enforced, and that it would repay the expence a thousand fold. Let it be enacted, that the surveyors of turnpikes, and of highways in general, shall, at every Michaelmas quarter sessions, produce a declaration in writing (for we would not multiply oaths beyond necessity) that, in the month of July preceding, and not later, they did cause the thistles, in their several highways, to be well and duly mown. For the non-production of such declaration, let a fine be set by the justices of 40s. which should go to the clerk of the peace, who will then look well to the execution of the law. For a false declaration, to be proved so on oath, by two witnesses, after summoning the parties and their witnesses, let a fine be set of 5l. to be paid to the informer. Farmers would then be encouraged to extirpate the thistles from their lands; but while every highway is a nursery for these nuisances, they are disheartened by the endless trouble of the task.

The following information is curious and useful :

"Chickweed is an excellent out-of-door barometer: when the flower expands boldly and fully, the farmer, &c. need not be apprehensive of rain for four hours, or upwards; if it continues in that open state, no rain will disturb the summer's day; when it half conceals its miniature flower, the day is generally showery; but when it entirely shuts up, or veils the white flower with its green mantle, let the traveller put on his great coat, and the farmer, with his beasts of the plough, rest from their labour.—*Rev. S. Sharw.*" P. 65.

At p. 79. "The use of heavy rollers," is not sufficiently explained: "the soil is pressed close to the roots of the grass." This soil, which produces all the benefit, is that fine rich earth, raised continually, by the worms, into petty hillocks innumerable.

P. 152. "Rabbits—deserve attention on impracticable sandy or rocky precipices, which may at the same time be planted." The idea of keeping rabbits in a plantation, is very curious; a few

a few *barees* might as well be "fenced in" with them, for the benefit of the young plants and shoots!

P. 154. Bees appear to be much undervalued.

P. 154. Dr. Buchan would assure the author, that "the best" (meaning the finest) bread, does not "afford the most nutrition."

The *botanical* knowledge possessed by the author, and imparted by his friends, is particularly extensive; and the volume in general, is creditable to his diligence in collecting information, and to his literary character in communicating it.

ART. XVIII. *Medical Reports on the Effects of Water, cold and warm, as a Remedy in Fever and Febrile Diseases, whether applied to the Surface of the Body, or used as a Drink; with Observations on the Nature of Fever, and on the Effects of Opium, Alcohol, and Inanition.* By James Currie, M. D. F. R. S. &c. 8vo. 297 pp. 5s. Cadell and Davies. 1798.

THE author of this tract was induced to try the effects of the affusion of cold water in fever, from reading an account of cures performed by Doctor Clark on himself and his assistant, who had been seized with fever in their passage from the West-Indies to Liverpool, by that means. The cases are published in the London Medical Journal, for the year 1786. The fever, in which the author particularly recommends this remedy, is the typhus, or low, nervous, contagious fever.

"He has preserved," he says, p. 6, "a register of 153 cases, in which the cure was chiefly trusted to this remedy. Of these, 94 occurred in the hospital at Liverpool, between the years 1787 and 1791; 27 in private practice; and 32 in the 30th regiment of foot, when quartered in Liverpool."

The author has given a detailed history of the origin and progress of the fever, which prevailed in the 30th regiment of foot, with the result of his practice. "Of late," he says, "he has not continued his register, and only recorded the cases in which it has been unsuccessful." The author lays down rules and cautions to be observed in the exhibition of the remedy. It must never be used in the cold fit of fever, or when the patient complains of chilliness, but rather during the exacerbation, or when the fit is declining.

"The safest and most advantageous time for using the aspersion or affusion of cold water," he says, p. 15, "is when the exacerbation is at its height, or immediately after its declination is begun; and this," he adds,

adds, "has led me almost always to direct it to be employed from six to nine o'clock in the evening; but it may be safely used at any time in the day, when there is no sense of chilliness present, when the heat of the surface is steadily above what is natural, and when there is no general or profuse perspiration."

Eight cases are related at length, in which the cold affusion was successfully used in different periods of fever, and some further cases, to show the danger of using it during the cold fit, or when perspiration had continued so long as to debilitate the patient, and reduce the heat of the body under the natural standard. In a subsequent chapter, the author speaks of a fever sometimes occurring, which, in many of its circumstances or symptoms, resembles typhus; but in others, is, he thinks, very distinct from it. This fever, he says, has generally proved fatal under whatever mode of treatment he adopted; it even resisted the affusion of cold water. Cold water has not only been found by the author to be almost sovereign in typhus, but it powerfully assists, he says, in mitigating the symptoms of the eruptive fever in the small-pox, when they run high, and are threatening; and, in two cases, it subdued and entirely extinguished the scarlatina.

"The result of these cases, leads," the author says, p. 62, "to a variety of important reflections. That the affusion of cold water extinguishes the incipient scarlatina as well as the typhus, *can scarcely be doubted*; and thus this powerful and simple remedy is extended to another, and a most important class of diseases. That the disease was extinguished without the specific efflorescence of the skin, or affection of the throat, is a circumstance not a little curious. It seems to demonstrate, that the *efflorescent matter is the product of the eruptive fever; and that the fever being itself destroyed in the first instance, the efflorescent matter is never produced.*"

This circumstance, however, the author should have recollected, makes it extremely doubtful whether the patients had the disease. How can it be ascertained, that the persons had taken the infection, when the two most prominent and distinguishing symptoms of the disease were absent? The same objection holds against admitting the power of cold ablution in extinguishing typhus; at least it will require further experience, and the concurring testimony of many other enlightened physicians, before it can be considered as demonstrated. To fever in general perhaps may be applied what Doctor Mead said of small-pox. In some seasons and situations it is so mild, that it may be trusted to the care of the most ignorant nurse; in others it is so malignant and fatal, as not to be subdued by the most sagacious and experienced physicians. How far this may be applied to the examples adduced by Dr. Currie in

in favour of the practice here recommended, we cannot say; but it seems singular, that the greater part of the cases referred to by him, were treated between the years 1787 and 1792. The effects of drinking cold water during the exacerbation of fever, were found, by the author, to be similar to those produced by ablution, but in a less degree.

In the twelfth chapter the author produces numerous examples, both from ancient and modern writers, of persons who have died suddenly, or fallen into severe and dangerous diseases in consequence of their having bathed in, or drank, cold liquids, when their bodies had been heated by violent and long-continued exercise. But, in these cases, he thinks the accidents did not happen in consequence of their being heated, but from their having been exhausted, and their strength reduced by perspiration previous to their immersion, or to their drinking the cold fluid. These examples therefore cannot be brought in argument, he thinks, against the propriety of drinking or affusing cold water on the surface of the body, in the early stage of fever, during the exacerbation or hot fit. In the next chapter the author treats of the use of the cold bath in convulsive diseases, and in insanity. This paper is intended as an appendix to a dissertation, written by the author on the subject, which was published in the third volume of the *Memoirs of the London Medical Society*; it is also inserted at the end of this volume. The author had there observed, "that the efficacy of the cold bath in convulsive disorders, is much promoted by its being employed during the presence of convulsion. This observation," he says, "subsequent experience has uniformly corroborated." He relates a case of insanity, in which cold bathing proved eminently useful. The two next chapters contain a concise view of the theories of fever that have been popular at different periods, with the author's opinion on the subject; and, in the subsequent and concluding chapter, he gives an account of the population and diseases of Liverpool, with a general view of the Hospital, Dispensary, and other public institutions for the benefit of the sick. This is a valuable part of the volume, but does not admit of being abridged.

The volume concludes with an interesting paper, written by the author for the Royal Society, and published in their *Transactions* for the year 1792, giving an account of eleven men who were taken from a wreck after they had continued immersed to their waists or shoulders in the sea, in the month of December, for twenty-three hours; with comparative experiments on the effects of immersion in salt and fresh water.

BRITISH CATALOGUE.

POETRY.

ART. 19: *Poems.* By *J. Hucks, A. M. Fellow of Catherine Hall, Cambridge.* 12mo. 3s. 6d. Debrett. 1798.

This author says, in his preface, that these are his first essays, and will probably be his last. We much doubt this; he has too much poetic fancy and taste, not occasionally to indulge them, wherever he may be situated. The reader will probably think the same after perusing the following lines.

ON LEAVING CAMBRIDGE.

“ Cambridge, farewell! now six revolving years
 On rapid wings are flown, since first I view'd
 Thy hallow'd shades, and sun-illumin'd spires.
 I took no note of time, and never mark'd,
 As now I mark in melancholy mood,
 Each passing hour; nor do I wonder much,
 For joy was in its course. Me other scenes await,
 And far from these my lingering steps I turn.
 Oft have I wander'd thro' the silent vale;
 Where the lorn choristers of night attune
 To sweetest melody their little throats,
 Or on thy sedge-crown'd banks, soft flowing stream
 Heard the rude dashing of the distant oar.
 Fleet are the joys of life; they seem to fly
 Like fading shadows on a summer's noon,
 Upon the waving corn: and much I sigh
 To leave thy peaceful shades and sunny paths,
 Where pleasure cheer'd me on my wandering way,
 And friendship's potent charm, that most my soul
 Inspires, and wild enthusiastic dreams,
 And the strange flights of young-ey'd poetry.
 These, tho' not haply unadvis'd, I leave,
 But taught by graver prudence, and the voice
 Of worldly covetings, of fame and wealth,
 To go, I know not whither; for the veil
 Is not disclos'd of dark futurity,
 That hides this little pantomime of life
 From mortal view—But be it black with clouds,
 Or bright as sun-beams on the morning dew,
 Thy hallow'd shades in memory still shall live,
 Tho' haply we may never meet again,

ART. 20. *Elegy on the Death of the Right Honourable Edmund Burke.*
By Mrs. West, Author of the *Gossip's Story*, *Miscellaneous Poems*, a
Tragedy, &c. 4to. 1s. Longman, Paternoster-Row.

When we praised the *Gossip's Story*, in p. 115, of our tenth volume, the author's name was unknown to us. The *Miscellaneous Poems*, mentioned in the title-page, were printed in 1791, and contained many compositions creditable to the writer. Mrs. West, in taking up the elegiac strain for Mr. Burke, has neither done injustice to his fame, nor injury to her own. We can only find room for a small specimen, but willingly recommend the whole.

“ Friend of thy Country! friend of human kind!
Whose lofty spirit nobly spurn'd control,
Whose errors spoke a pure ingenuous mind,—
Peace to thy dust, and blessings on thy soul!

Go—join the host of Britain's mighty dead,
Review thy Wentworth 'mid surrounding stars,
Hear Falkland blame the King for whom he bled,
See Hampden blush to mention freedom's wars.

There, where the virtuous, tho' in life disjoin'd,
Confess the sympathy of kindred worth,
Go—with unfading wreaths thy temples bind,
While toil and sorrow vex the troubled earth.” P. 3.

ART. 21. *An Elegy to the Memory of the Right Honourable Edmund Burke.* By the Rev. John Chetwood Eustace. 4to. 1s. Rivingtons, and Hatchard, 173, Piccadilly. 1798.

Another tribute to the same great man, from an admirer who praises with less discrimination, and does not appear to see (as we do) in Mr. Burke's exertions respecting America, one considerable cause of that very revolution, which he afterwards so nobly opposed. We cannot think this writer able to cope in poetical power with Mrs. West, and to give an extract may be therefore no real kindness. Yet to avoid any appearance of partiality, we shall copy what we think the best lines in the *Elegy*, namely the first.

1.

The hollow knell resounds from yonder tower,
And forms funereal thickets all around.—
The grave demands its prey—the fatal hour
Is struck—and Death still murmurs in the sound.

2.

No common soul that awful warning calls,
It tells the world a great career is o'er:
The friend to freedom, order, virtue falls.—
Mourn, Albion, mourn, thy BURKE is now no more!

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ART.

ART. 22. *Ode on the Fluctuations of Civil Society; to which is added, an Ode to Fortune.* 8vo. 1s. 6d. Debrett. 1797.

We like the latter ode the best, which begins prettily enough.

Offspring of Fancy! fickle pow'r!
Thou tyrant of life's little hour,
By whom mankind, to phrenzy fir'd,
Scorning life's native sweets the while,
Betray in every look thy smile,
Possess'd, regretted, or desir'd—&c. &c.

ART. 23. *Britannia, a Poem.* By Samuel Hull Wilcocke. 8vo. 3s. Faulder. 1798.

“ This was primarily intended as the first book of a series of heroi-biographic poetry, relative to the history of England.” The author says this in his preface of the present work, at the conclusion of which, also, he deprecates criticism, from this “ early trait of skill in the Heliconian art.” It is neither our wish nor custom to be severe with early attempts at poetry, but we cannot much encourage this writer to proceed further in his undertaking. The lines are often very heavy and prosaic; and, notwithstanding the author's apology, no modern ear can tolerate the substitution of Caractac for Caractacus, nor of Boadice for Boadicea. The following tribute to the memory of Ossian, is, perhaps, the most favourable part we could select.

“ Fingal, and all his heroes, noble theme
Of fightless OSSIAN; at whose name, the Muse,
With fire congenial warm'd, awakes to sing
The northern Homer's fame: *ywrapt* in gloom
Shall then her kindred Ossian be forgot?
Shall the primeval poet of this isle,
Whose strong untutor'd genius first arous'd
The slumber of the Muse in frozen climes,
Who, copying nature, made, *despite the thrall*
Of his contracted, unenlightened age,
Mere nature's verse refinement's praise command,
Shall he remain *uncelebrate*? arise
Ye spirits of the whirlwind and the mist,
Ye cloud-residing Genii, that impel
The storm's tremendous war, the lightnings flash,
The echoing thunder of the Grampian hills,
And all the awful beauties of the land,
Where Ossian sung and fought; arise and strike,
While whistling o'er the heath, ye wake the soul
To thoughts sublime, conviction to the mind
That led by idle sophistry can deem
His verse imposture, and his being nought.”

- ART. 24. *The Jacobin's Lamentation; or, the Poor too Rich.* 8vo.
1s. Hatchard. 1798.

A very happy and well-timed *jeu d'esprit*, in the manner of the Knife-Grinder, and with a similar moral; clearly proving, in good humoured verse, that ample provision is made in this country for every species of distress and calamity.

- ART. 25. *The Leaser; being a Selection of the best Effusions and Translations of that immortal Bard, Alexander Pope, Esq. with an Account of his Life and Writings.* 12mo. 2s. Symonds. 1798.

The most popular of Pope's compositions are here brought together, at a small price, and in what some may think a convenient form: *aged eyes* as those of critics may be supposed, will complain of the smallness of the type.

DRAMATIC.

- ART. 26. *The Prodigal: a Dramatic Piece, as performed at the Theatre Royal, in the Haymarket, December 2, 1793.* 8vo. 30 pp. 1s. Arrowsmith, Holborn. 1794.

Though we consider the insertion of an article with a date long past, as a tacit confession of some kind of remissness, yet we never think it too late to do justice to ingenuity. In this present instance, we have little to remark. The original piece by Mitchell, called the Fatal Extravagance, and published in the first volume of Aaron Hill's Dramatic Works, is here very little altered, except by a few inconsiderable omissions, and by the change of the catastrophe, which is rendered prosperous, instead of being so deeply tragical. The new lines introduced for this purpose, are very few in number; but are, in their style, sufficiently similar to that of the original piece. Mr. Waldron, who made these alterations for the Haymarket Theatre, signs his name to the preface.

NOVELS.

- ART. 27. *The Governess, or Courtland Abbey; a Novel.* 4 Vols. 12mo. 12s. Vernor and Hood. 1797.

This novel is neither ill contrived with regard to its plot, nor deficient in point of arrangement and composition; and the reader will perceive, that there are other motives to justify our commendation than those of humanity, which are necessarily by some circumstances mentioned.

- ART. 28. *Walsh Colville, or a young Man's entrance into Life.* 8vo. 4s. Lee and Hurst. 1797.

A young man, after entering into all the dissipations of a gay and fashionable life, forms an ingenuous attachment with an amiable woman,

man, with whom he is ultimately happy. There is no particular novelty of incident, nor variety of character; but as indiscretion is punished, and regularity of conduct rewarded, considering how novels are generally constituted, we must be content to endure what we cannot conscientiously extol.

ART. 29. *Emily de Varmont, or Divorce dictated by Necessity; to which are added, the Amours of Father Serwin, from the French of Louvet.* 3 Vols. 12mo. 10s. 6d. Kearsley. 1798.

It must be confessed, that the novelists of France generally excell our own in the ingenuity of their characters, and the contrivance of their stratagems. If a character so base and unnatural as that of Varmont any where exists, we trust it is on that fertile theatre of crimes, and not with us. Louvet, the author of this work, was a novel writer by profession, and of some popularity. After various vicissitudes, he has since been President of the National Convention. We will not deny him the praise which is his due: he has a warm and lively fancy, and many of his scenes are ingeniously imagined and happily described. It is said of this novel, that it was particularly instrumental in producing the two decrees of the Convention, authorising divorce, and allowing priests to marry.

ART. 30. *The English Nun, a Novel.* 8vo. 215 pp. 4s. 6d. Lane. 1797.

A very unexceptionable, interesting, and affecting tale, related in a good style, and calculated at once to excite the most tender feelings, and, by the example of the principal personages, to animate the fortitude of those who may be placed in situations of similar difficulty and trial. The catastrophe is somewhat abrupt, and will be unsatisfactory to most readers.

ART. 31. *Joscelina: or, the Rewards of Benevolence. A Novel. Dedicated, by Permission, to her Royal Highness the Dutchess of York. By Isabella Kelly, Author of Madeline Abbey, St. Asaph, &c. &c. In Two Volumes.* 8vo. Longman. 1797.

Our first, but we fear ineffectual, admonition with regard to novels, has been, that the reading of them should be made an occasional amusement, and not a daily or serious occupation. Our next, and we trust more successful, care has been, to appreciate their respective merits with tolerable exactness; distinguishing, 1st, those which are innocent, instructive, and well written; 2ndly, those which possess only two of these properties, being deficient in the last mentioned; 3rdly, those which are pernicious in their tendency, whether they be well or ill written. Upon these we shall set, as deeply as we are able, our mark of reprobation.

Joscelina must be placed in the second of these classes. That this work would be perfectly unexceptionable in its tendency, and in some degree instructive also, we were prepared to expect from the circumstance of the personage to whom it is, with permission, dedicated.

But the heroine of the story is led through such a variety of trials and miseries, as could hardly fall to the lot of any human creature. Some very excentric and incongruous characters are also introduced into her story. How it fares with her in the conclusion, we will not say; because we would not diminish any readers attention to a narrative, which may in a considerable degree interest and amuse him, with some benefit perhaps, and certainly no injury to his morals.

ART. 32. *Abstract. A Character from Life. In Two Volumes.*
12mo. 6s. Lane. 1797.

Though this novel appears to be written with a good intention, and not without ingenuity, it cannot, on the whole, be commended. The design is apparently to expose the danger of fallacious theories, certainly at present a common and a formidable danger, yet the incidents are so little deducible from that character in the hero, and so very improbable in themselves, that it cannot produce any considerable effect. The language is, in general, good, yet disgraced occasionally by such affectations, and the use of such strange words, that commendation there also must be lowered. We have "to subserve an impulse;"—"sapor," for favour, &c. "Last evening" is provincial. There are, however, good and well written passages in the work.

DIVINITY.

ART. 33. *An Essay tending to shew the Advantages which result to Revelation from its being conveyed to us in the form of History. 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 John Spencer Cobbald, A. M. Fellow of Gonville and Caius College.*
8vo. 44 pp. 1s. Rivingtons. 1797.

The question discussed in this essay is of a nature to produce ingenious enquiries, and to bring out important conclusions. The writer appears to have been not a little attentive to each in the mode which he has adopted of treating the subject. Considering the question as relative, he compares the advantages resulting from an historical form, with those which would belong to the only two modes which could be substituted in its place; namely, a distinct Revelation to each individual, or a systematic code of ethics for the world at large. The first of these is so objectionable, that it is dismissed with little investigation: the second is found scarcely liable to less objection, from the imperfection of language and other analogous causes. In demonstrating the advantages of an historical form, the writer proceeds upon these premises, that the object of a Revelation is to be believed, and by the operation of belief to influence practice. "This object," he contends, "will be best attained by a mode of Revelation, which unites the three following advantages:

- " 1. A strength of evidence to command assent to its pretensions.
- " 2. A clear exposition of duties.

" 3. A

“ 3. A supply of motives to stimulate to the observance of them.”

Mr. Cobbold then investigates history in connection with these objects, and produces very substantial arguments in favour of its claim to a decided preference as a medium of Revelation. In treating the subject of motives, the writer expresses himself with a degree of animation which does credit to his religious feelings. Upon the whole, we have read this essay with satisfaction. It presents indeed but a sketch of what might be, without diffuseness, extended through a volume; and though the materials of the reasoning employed are by no means new, the train into which they are brought, and the direction they have received, are merits which belong exclusively to the writer himself.

ART. 34. *Two Sermons, preached at the Parish Church of All-Saints, Northampton. Containing Four Evidences of Revealed Religion, abridged from Leslie's Dialogues with a Deist. By the Rev. Thomas Wilkinson, A. M. 8vo. 23 pp. Lee and Hurst, London; Birdfall, Northampton. 1797.*

“ The Dialogues, from which the following sheets are an abridgment, form part of Leslie's works, in two vols, folio. They have been published near a century, and contain arguments for our Holy Religion hitherto uncontradicted; but the size and expence of the volumes being too large for general purchase, I have taken,” says the author, “ this method of disseminating so useful a publication.”

The first sermon proposes “ four tests of truth which no imposture could bear,” and applies them to the *Mosaic* dispensation; showing, that an imposture in it was impossible. The second sermon applies the same tests to the mission and miracles of *Christ*. “ In this sermon, Leslie's ideas and plan are followed, as he has only hinted at the subject himself.” The editor's design is judiciously executed; and we wish well to this, and every attempt to make the works of Leslie more generally known and esteemed.

LAW.

ART. 35. *A Complete Collection of Abstracts of Acts of Parliament and Cases, with Opinions of the Judges upon the following Taxes, viz. upon Houses, Windows, Servants, Horses, Carriages, and Dogs; the Duties upon Hair-Powder Certificates; and also the Twenty per Cent. upon Assessed Taxes; together with the several Determinations upon the Post-Horse Act. By John Smee, of the Exchequer, Westminster, Gent. Two Volumes. 8vo. 12s. J. Butterworth. 1797.*

Much the greater portion of these two volumes is filled with abstracts of the various statutes, by which the several taxes mentioned in the title-page are imposed and regulated. The acts are given fully and those which relate to the different duties are disposed in a chronological series. This part of the work can be of no use to professional men, who will not rely upon the fidelity of an abridgment, but will naturally

naturally consult the statute itself. It may prove, however, of considerable service to other persons who are concerned in this particular subject, and to whom the purchase of the statutes at large would, in all other respects, prove an useless and an heavy expence. We cannot help expressing a wish, therefore, that the author had separated this part of his book from the cases transmitted to the judges, by the commissioners, and the opinions which have been given upon them. These last are an useful present, not only to the commissioners and collectors of the various duties, but to justices of the peace, and persons who profess the law. They might have been easily formed into a volume, separate from the abstracts, which do nothing more than encumber the valuable matter, and swell the price of the work to gentlemen of the latter descriptions. The indexes are comprehensive and useful; but it would have been better if they had all been incorporated into one. Tables of the annual amount of the several duties on houses, windows, male servants, &c. and 20 per cent. on the assessed taxes, are also subjoined to the second volume. We have not examined their accuracy; but if they are correct, which we have no reason to doubt, they will prove of general convenience.

ART. 36. *An Examination into the Particulars of the Two last Elections for the Borough of Southwark, in May and November, 1796. Wherein it is proved from the Spirit of the Act of King William, commonly called the Treating Act, that the late Determination upon it by a Committee of the House of Commons was, with the best Intentions, founded on Error; with Thoughts on the Privileges of that House in General, and those in particular on Cases of Election. By M. Dawes, Esq. of the Inner Temple, Barrister at Law, and One of the Assessors to the Returning Officer. Svo. 69 pp. 1s. 6d. J. Johnson; E. and R. Brooke, &c. 1797.*

At the last general election, Mr. Thelsson was returned for the Borough of Southwark, by a majority of legal votes. Mr. Tierney, who had been his unsuccessful opponent petitioned against this return, and a committee of the House of Commons declared the election void; on the ground, that the electors had been treated at the expence of the sitting member, contrary to the Act of William. Upon a second election, Mr. Thelsson was again returned by a majority of votes; but upon a new petition, it was held by a committee, that the circumstance which had made the first election void had rendered this gentleman wholly ineligible to represent that place, during the present parliament. The suffrages given to him, therefore, were considered as thrown away, and Mr. Tierney was declared to have been duly elected. Mr. Dawes controverts the propriety of the determination, which certainly occasioned some surprise in the legal profession, at the time when it took place. We do not think that in this pamphlet the author has selected either the best arguments which might have been adduced to establish his opinion, or that they are put together with force or perspicuity. Some of the observations, as to the limitation of the privileges of the House of Commons, are highly unconstitutional; and the style of the performance is, in general, forced, crude, and confused. In verification of the latter remark, we quote the following passage,

p. 25: "Leaving alone all those privileges of parliament that do not relate to the *eligibility* of men to be returned to parliament, it is enough that *we plunge our plume* openly and directly into that only which gives the decision of disability and incapacitation of any man to be returned to serve in parliament, whether in consequence of a crime he has committed, or by virtue of a statute he has been proved to have broken, and this by the law and the custom of parliament." We shall quote another passage also, merely to express our disapprobation of the unmerited censure which it conveys against the most eminent part of a most liberal profession. "I have long distinguished," says the author, "that merely to practise the law, does not require any extraordinary share of ability. To propound and dispense it, require genius and learning, taste and integrity. A man *may* be a brilliant advocate, but a shallow lawyer. His alternate defence, or right and wrong, in a course of time, as a kind of trade, generally takes away from the purity of his intention. His dexterity is mistaken for wisdom; and the vicious employ him to escape justice, the virtuous to obtain it. Exceptions there are; but they are so few, who are like a Saunders, a Hardwicke, &c. that they are only remembered for their singularity." It is not very handsome in Mr. D. to represent the most distinguished persons in his own profession as fools or knaves. We presume, that he writes little, or his eulogium upon those who "propound the law," might be mistaken for vain self-complacency. We suppose also, that he is in great practice, otherwise his unjust remarks upon those who are so much above him, might be considered as rather proceeding from discontent, than from conviction.

ART. 37. *An interesting and impartial View of the practical Benefits and Advantages of the Laws and Constitution of England.* By P. B. Cross, Esq. of the Honourable Society of Lincoln's Inn. 8vo. 4s. E. and R. Brooke. 1797.

This author adopts the primary division used by Sir Mathew Hale and Sir William Blackstone, and points out the perfection of the English laws and constitutions, with respect to the life, the property, and liberty of its subjects. He dwells particularly upon the latter topic, and enters into an historical examination of, and proof, that the succession to the English monarchy is hereditary, but subject to the control of the whole legislature, upon the occurrence of such weighty circumstances, as can alone justify their interference. Mr. Cross is not inattentive to such other material principles and regulations, as prove the value of our constitution from the practical benefits which it imparts to the people. His work is not distinguished, indeed, either for original or deep research, but his intentions are of the best and purest kind. A plain and concise detail of the superior advantages of the English form of government, might have proved of considerable service in these times, when men of all ranks presume to sit in judgment upon its imperfections. The work before us would have been entitled to this praise, if its author had not adopted such a tumid and redundant style, as detracts much from its merit and its use. If Mr. C. is, as we suppose, a very young man, he may be excused for such an

an injudicious and frigid profusion of empty words. But if he aspires to become either a pleasing speaker, or a fine writer, he must place a most severe and jealous watch upon this propensity. Thus, in the following passage, nearly one half of the words might be blotted out, without doing any damage to the sense. Speaking of the legislative alterations in the right of hereditary succession to the English crown, he observes, "modifications, and occasional *alterations* and particular *limitations* had been frequently applied *pro ne natâ*, and to meet the emergency or exigency of an accidental or possible case, and these interponent and auxiliary recourses had been found productive, in general, of great benefit and advantage to the subjects and commonwealth of the nation; but no particular presumptive heir to the monarchy had as yet been nominally *excluded*." P. 150. This predilection for swelling and redundant periods, often betrays the writer into very great inaccuracies, as well as fatiguing reiterations. Thus speaking of the wicked position asserted by the persons who sat to try Charles the First, namely, that he was an elective prince, he says, p. 149, "But those judges afterwards sufficiently exposed the insufficiency of their abominable errors and misconduct, by the proclamation declared by the parliamentary convention of the states who sat to restore his son King Charles the Second." The first part of the sentence intimates, that the error of these judges was exposed by themselves, while the latter asserts it to have been done by the proclamation of the convention. Then what could the author mean by the "*insufficiency of an error!*" We do not point out these blemishes in order to deter an ingenious and pains-taking gentleman from taking up his pen at some future period. But, in order to write what may prove worthy of the public attention, it is necessary that men should be told where they have written ill.

ART. 38. *Reflections on the Advantages and Disadvantages attending Commissions of Bankruptcy; clearly pointing when they may be beneficial or prejudicial to Creditors, and when they are beneficial or hurtful to the unfortunate Bankrupt. A Work calculated for the Perusal and serious Attention of every Merchant, Tradesman, or monied Man in the Kingdom.* 8vo. 39 pp. 2s. Sold at No. 3, Russell-Court, Drury-Lane; W. Boagg's, &c. 1797.

This pamphlet represents an attorney as a frightful monster, and charges the bankrupt laws, as we think, unjustly, with being productive of some injurious consequences. It however states the legal consequences of a commission, both to the creditor and debtor, with fairness and accuracy. It is said, in an advertisement prefixed, that the profits of the work are "intended to be given to that humane institution, the society for the relief of persons imprisoned for small debts." In the hope that this declaration is true, we shall not quarrel with the price set upon it, which would otherwise appear enormous, either with relation to its merit or its size.

ART. 39. *A complete System of Pleading: comprehending the most approved Precedents and Forms of Practice, chiefly consisting of such as have never before been printed; with an Index to the principal Work, incorporating it and making it a Continuation of Townsbend's and Cornwall's Tables, to the present Time; as well as an Index of Reference to all the ancient and modern Entries extant. By John Wentworth, of the Inner Temple, Barrister at Law. Vol. I. containing, Abatement; Account; Assumpsit. Royal 8vo. 15s. Robinsons. 1797.*

This promises to be an useful collection of precedents. Hitherto we have only seen the first volume. When we have examined the rest which are printed, we shall give our opinion upon the propriety of the general arrangement, and the merit of the several entries which it gives.

POLITICS.

ART. 40. *Considerations upon the State of Public Affairs at the beginning of the Year 1798. Part the First. France. By the Author of "Considerations, &c. at the beginning of the Year 1796." 8vo. 69 pp. 1s. 6d. Rivingtons, and Hatchard. 1798.*

If any objection can be made to this pamphlet, it is that it may perhaps induce us too much to despise our vaunting and inveterate enemies beyond the Channel. The writer expresses himself respecting them with that indignation which their crimes so justly excite, and with that contempt which his own particular views of their political situation very naturally induces. At the same time, we cannot censure his views as incorrect, or his speculations as at all deficient in that sagacity which characterized his former productions. The same spirit, the same animated eloquence, which we commended in the "*Considerations at the beginning of 1796**," arrest the reader's attention in these new Considerations. We have not, perhaps, any writer at present, whose general style, and occasional brilliancy of illustration, so respectably emulate the manner of Mr. Burke, as those of the anonymous (though now pretty generally recognized) author of these publications.

In the former tract, this writer had considered the new French Constitution of October, 1795, as a renunciation of the most distinguishing features and principles of Jacobinism. From that period he here traces the struggles and recovery of that destructive power, which the new government had not either strength or courage to extinguish, to the 4th of September, 1796, which he regards as the complete victory of the Jacobins, and the return of the system, if not of terror, yet at least of *half-terror*; transporting instead of beheading, but with still less judicial ceremony.

"Transportation was the elegant novelty, the idol of the hour; not only the dispatch of the little national window, but the ingenious

* See Brit. Crit. vol. vii, p. 281.

surprize of the false-deck, and the interesting crisis of a trial before a jury of executioners, gave way to the vengeance *à-la-mode*. Priests and nobles, commissaries and clerks, legislators and directors themselves, were absorbed in the common vortex, the impulse was given to the public taste, and nothing could withstand it. The press itself, which had so often given the ton and law to fashion, now felt its sway, and obeyed in its turn. More than fifty journalists, with I know not how many proprietors, printers, translators, authors, compositors, reporters, and retailers; now ascended the iron-cage on wheels, which was facetiously called the Diligence of Guiana, and followed the generals, orators, and statesmen, who had led the mode. A third convoy was prepared of returned priests and nobles, and the straggling deputies, who had missed of places in the first; and, three months after, the indiscretion of sixteen more newspapers was punished in the same summary and fashionable manner." P. 17.

In these statements we believe him to be quite correct; nor less so in the idea, that every expectation of resistance in the interior of France, any attempt that can cause a civil war, is perfectly visionary.

"Civil wars," he says, "require not only energy but principle in a people; they must revere their cause, their leader, and themselves; they must feel the justice of their quarrel; they must be confident of their right; they must desire one known acknowledged end or remedy. —The rest is the plot of a seraglio, or the revolt of a mob. What energy, what principle do we discover in this degraded people? what reverence? and for what cause? for their leaders or for themselves? Of all the different points of view in which that extraordinary series of events, which we call their revolution, presents itself to our horror and disgust, there is none which so forcibly portrays the depravity of their country, as that which shews it atchieved *without a civil war.*" P. 25.

Again, pursuing the same train of reflections:

"A monarchy that had lasted fourteen hundred years, is trampled in the dust: the cross thrown down, the Deity renounced,—the king murdered,—all is peaceful and content. And do we think this people will now take up arms for the freedom of an election, or the violation of an article in a constitution scarce two years old. That they will fight for Pichegru and Barthélémy, who would not draw a sword for the Capets or the Bourbons; or defend the gospel of the constitution, who have betrayed and abjured the religion of their forefathers!" P. 27.

Abundant proofs of this truth appear in the subsequent part, particularly in considering the late most arbitrary edict for seizing English goods; by which, as the author says, "the executive government enters into every warehouse throughout the whole empire upon the same day, and plunders every commodity which its officers are pleased or directed to call English," though paid for, and thus rendered French. On this he justly exclaims,

"What symptom of rebellion do we yet perceive? what holy insurrection, what cry of liberty have we have heard against this broad and general act of tyranny, which pervades every province, and tries every spirit? What sign even of pain or impatience, what movement

of indignation, what turnings and tossings of rage or desperation do the millenists of the civil war discover in the people? What signs of the coming of this *deliverer*? Do they not see the directory torture a carcase from which the vital breath has escaped? Do they not see that the life has been pinched and pricked out of it; that they make the war, with the dead and mortified limbs of the empire, which they cannot wield, and which have neither life, nor strength, nor motion in themselves?" P. 53.

All the latter part of the tract consists of a distinct and detailed view of the various means by which the strength of France, amidst all her successes, has been reduced and exhausted. After which he says, with a triumph surely not ill founded,

"Behold the people whose preposterous government affects the empire of the seas, without a ship of war that dares look out of her harbours, and threatens her enemies with her own ruin and calamities! To me, I confess, the menaces of the French appear like those of other madmen. The ravings of the Luxembourg are like the ravings of the Bicêtre—Do this, or give me that, or I will stab or drown myself. Yield to me, says France, or—what? I will come and perish on your shores:—throw down your arms, or I will dash myself upon your coasts;—worship me, or I will devote hecatombs of my own children;—acknowledge my superiority, or I will tear out my own vitals! This I consider as the real sense and meaning of her state papers, of her declarations, if that can be called sense and meaning, which is the very paroxysm of delirium and folly.—I cannot dread the madness of an enemy, I think it rather our own safety and our own arms. Can I see with trepidation or regret his legions rotting in the marshes of Calais and Ostend, or blighted upon the bleak hills of Normandy? Can I regard 'the army of England,' but as our glory and our prize, if ever (I know not by what help from heaven or from hell) it were to be embarked upon the Channel? Shall we hesitate to provoke, and call, with our prayers at least, that glorious issue of the war, in which we may all partake; but which, without some power above us shall obscure and worse-confound, and impel the enemy upon his ruin, we dare not hope for?" P. 61.

An appeal, which follows soon after, to the national virtues of Englishmen, is too valuable to be omitted. Our countrymen, we are told,

"Should consider their impotent menaces but as a challenge to the solid and sober virtues which have so often defeated them; and contrast once more, with confidence and pride in heaven, and in themselves, the sterling and ingenuous worth and valour of the British character, to the drunken cries and fury of a multitude, destined to feed the fishes of our seas, or to take nothing from us but our prisons and our graves." P. 65.

We have been tempted by the merit of this publication to exceed the usual bounds of our Catalogue articles; but our readers, we doubt not, will thank us for it.

ART. 41. *A Summary View of the present Population of the principal Cities and Towns of France, compared with the principal Cities and Towns of Great Britain and Ireland. By an unprejudiced Traveller.*
8vo. 105 pp. 2s. 6d. Kearsley. 1797.

This tract is not confined to the subject announced in the title-page: it is extended to several of the transactions and consequences of the revolution of France, and other matters connected with them. The traveller compares the population of one hundred of the cities and greater towns in France, in 1789, with the like number in Great Britain and Ireland, in 1796; and finds the former to be to the latter in the proportion of 325 to 315, or 65 to 63; and, indeed, little doubt can be entertained, that towns of this description are nearly as populous in the British islands as in France. He produces also some statements of the population of the same towns in France, dated in July, 1796, to show that, in the short interval of $7\frac{1}{2}$ years, their inhabitants were reduced in the proportion of 230 to 325, or nearly in that of 9 to 13. The "substance" of the accounts from which these conclusions are drawn, he informs us, is "founded upon a close and deliberate investigation, recently made, by a person who had resided a great number of years in France, and as many in Great Britain."

This writer likewise contends, that the accounts which we have had of the population of France, before its revolutions, were much exaggerated; and, in support of this point, he cites the authority of Mercier. His account of the decrement of the inhabitants of great towns is noted above; and here he further adds, that, of the celerity with which population is at present decreasing in the country in general, some notion may be formed from the following circumstance, which he gives on the authority of some persons of high scientific character in that country. That, for four years last past, the number of deaths by ordinary causes, "have been as five to three against the births, if not double. This he accounts for from the separation of parents by wars and imprisonment; the negligence of the offspring produced by "ephemeral marriages;" and the sale of drugs to procure abortion having become a regular branch of trade. To these sources of depopulation the author urges, there are to be added the number of deaths from legal and illegal murders; from suicide; those killed of each party in insurrections; those perishing in their own prisons, or the prisons of their enemies; the losses of their armies (and, in ordinary wars, one fourth of every army is supposed to die in every campaign) and after all the swarms of every party, now living in foreign countries, or who have perished in the places to which they had fled. This immense aggregate (if all the particulars which ought to enter into it be brought to account) is the measure of the loss of inhabitants of that miserable country.

To this view are added, some miscellaneous accounts and reflections. Several of the former are original; and, as far as such tragical details can be said to be curious, they have their curiosity. When the author thought he saw the fall of Jacobinism in the death of Robespierre, he erred greatly. If he had written at this time, he would probably

probably have said, the name was then only proscribed, but its principles and disciples were sedulously, though covertly, protected; by a repetition of their crimes, to overthrow new edifices of guilt and folly, called new constitutions.

ART. 42. *A Letter to the infamous Tom Paine, in Answer to his Letter to General Washington. By Peter Porcupine, Author of the Bone to Gnaw for the Democrats, &c* 8vo. 23 pp. 1s. Philadelphia; and Ogilvy, No. 315, Holborn. 1797.

This spirited writer, who never spares Tom Paine, or any of his adherents, in this small tract, undertakes to convict him of inconsistency. In this attempt he appears to be complete successful. His attack thus concludes:

“Your tyrants are completely baffled. The effects of your letter are exactly the contrary to what it was intended to produce. There is but one thing on earth dearer to the hearts of all true Americans than their constitution, and that is, the spotless character of their Chief. Your brutal attempt to blacken this character was all that was wanted to crown his honour and your infamy. You never before sunk to a level with the d——d, but now you are plunged beneath them. The vile democrats, nay even Franklin Bache, with whom you boast of being in close correspondence, can say not a word in its defence. All the *apology* for you is, that you wrote at the instigation of the despots of Paris. Thus the great Rights of Man, the sworn foe of corruption, and the reformer of nations, winds up his patriotic career; his being *bribed* is pleaded as an *alleviation of his crimes*.” P. 23.

We must ever admire the honest zeal, as well as the strong natural sense, and untaught eloquence of Peter Porcupine, whose quills have sorely annoyed the American democrats.

ART. 43. *A Display of the Spirit and Designs of those, who, under Pretext of a Reform, aim at the Subversion of the Constitution and Government of this Kingdom: with a Defence of Ecclesiastical Establishments. By the Rev. G. Bennet.* 8vo. 160 pp. 3s. Richardson.

Mr. Bennet divides his tract into seven chapters. 1. On Kings. 2. On Degrees of Rank, as analogical to the Order of Nature. 3. On Ecclesiastical Establishments. 4. A short Analysis of the Spirit and Language of the Men of modern Reform in Britain. 5. Thoughts on the Bill for preventing seditious Assemblies. 6. A View of the Manner in which the Apostles, and some of the ancient Fathers of the Church, conducted themselves with regard to the Kingdoms of this World. 7. The present State of Britain contrasted with that proposed by the Reforming Body, and some of its obvious Consequences attempted to be traced and followed out.

It will easily be conceived that, in a tract of 160 pages, these different subjects do not undergo that ample discussion to which their importance seems to entitle them. Yet as far as the author proceeds, his remarks are such as evince (with some few exceptions) great judgment, ability, and spirit; and sufficiently prove, that, if he had been disposed to enter upon a more profound investigation, he possessed every requisite qualification for the purpose.

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After declaring himself "the friend of monarchy as established in this land, from his personal experience of the happiness to be enjoyed under that form of government, he deprecates the "indiscriminate outcry against kings," and exposes, in strong and pointed terms, the injustice and wickedness of those who raise it. "No discrimination is made. Virtuous princes suffer because there have been others of an opposite character. Monarchy itself, under whatever modification, is exploded because it has been abused. In this way it would not be a difficult task to exhibit such a picture of the world in general, as to prove that it is Hell. Of any institution if the good be thrown into shade, and its incidental evils be studiously exhibited to view, there is no beauty but what may, according to this rule, be proved to be deformity; no virtue but what may be said to partake of the nature of vice." P. 4.

On the subject of "rank" in society, after shewing that, even in a state of nature, no perfect equality can subsist, this author observes, that "Scripture itself supports these distinctions throughout as a thing which the Supreme Being authorizes and approves. That if there are princes, if there are nobles, he himself, in his directing providence, has bestowed on them this distinction; 'By me princes rule, and nobles, even all the judges of the earth.' When Christ says, 'render to Cæsar the things which are Cæsar's,' he must be understood as enjoining the giving him his titles as well as his revenue. The Apostles also, under the influence of the same spirit, command us to give honour to whom honour is due. Wherever there are kings, and princes, and nobles, or by whatever name power is called, they are termed in Scripture, 'the powers that be,' and to them obedience is enjoined." P. 27.

In his defence of ecclesiastical establishments, Mr. Bennet judiciously observes, that those sectaries who are most clamorous for their destruction, only wish to subvert the existing institutions, in order to introduce an establishment of their own: and we are warranted from history to assert, that, if such were to be the case, instead of the liberal spirit of toleration which prevails at present, the most determined intolerance and persecution would obtain.

The degenerate spirit of those modern reformers, who exult in the successes of our foes, and in the defeat of our allies, is ably pourtrayed and justly reprobated. With their conduct is admirably contrasted that of the Apostles, who, wherever they went invariably enforced the necessity of subordination, and of submission to the civil powers. The chapter in which this subject is treated, is peculiarly worthy of attention.

Mr. Bennet is entitled to the thanks of his countrymen for his meritorious efforts in the cause of religion, virtue, and social order; and though our duty, as critics, compel us to notice some trifling defects in the tract before us, it would be the height of injustice to withhold that approbation which it unquestionably deserves.

In p. 75 a grammatical error occurs; "Universal suffrage and annual Parliaments *is* (are) their law and the Prophets." The author is particularly unfortunate in his selection of similes for the illustration of his subject. Speaking of the effects of seditious harangues (p. 107) he

he says: "Like the lava of Vesuvius or *Ætna*, wherever they directed their course, they would give a hardness of feeling to the minds of the populace, and prepare them to act in the tragedy." He evidently means, that, as the lava of volcanos harden the soil, so do seditious harangues tend to harden the minds of those to whom they are addressed. But this is not expressed. Again, in p. 112, alluding to seditious assemblies, he observes, that "the breath of their orators, like the poison of the basilisk, may pervade thousands, and incite them to pull down that which has been the work of ages." We can easily conceive that the breath of *reforming* orators might be attended with such destructive consequences; but how the poison of the basilisk could produce such an effect, we are yet to learn!

ART. 44. *A Short Defence of the present Men and present Measures; with occasional Strictures on some recent Publications of democratic Notoriety; in a Letter to a Friend in the Country: including Thoughts on War, Expences, Taxes, France, Negotiation, Emigration, Spain, Invasion, &c.* By T. Kennedy. 8vo. 99 pp. 1s. 6d. Rivingtons.

This is a sensible tract, containing many shrewd, though not very profound observations, on the different topics so amply enumerated in the title-page. The two points which the author undertakes to establish to the satisfaction of his friend, are these: "1. The cause you have to suspect the writers in favour of the French revolution, the abettors of French principles, and of the writers in favour of the revolution.

"2. The duty incumbent upon you, as an Englishman, in Christianity and prudence, not to hazard the public security, and private domestic prosperity; either by a desire of innovation in the government, or by a change of the administration."

Upon the whole, though he must not be classed among the first-rate advocates on the side of government, he makes out a strong case; and brings forward a variety of pertinent remarks, well deserving the attention of the public. He exposes the absurdity of the author of a production, entitled *Utrum Horum*, who makes no scruple to assert, that "the best peace which can be rationally expected from the present ministry, would be a greater calamity than even the continuance of the war." The true meaning of this, Mr. K. says, is, "the best peace which can be rationally expected from the present ministry, would be a greater calamity, to us of the Opposition, than even a continuance of the war." The author had before observed, that *the duration of the war is ruin*, therefore, according to him, the nation may be reduced to a worse state than that of ruin! A curious specimen this of *Hibernian* rhetoric!

In descanting on the desperate designs of the seditious clubs, at the close of the year 1792, he pays a tribute of justice to Mr. Reeves, the father of the Loyal Associations. "It was in that gentleman," he says, "a crime indelible, never to be forgiven; to have formed an association of peaceable independent citizens, for the defence of the king and constitution, and in opposition to the dangerous systems of modern agitators."

Mr. K.'s observations on the effects of Gallic freedom are particularly just.

The style of this publication is very unequal: in some parts nervous and forcible; in others languid and incorrect: nor is it wholly exempt from grammatical errors. The author is temperate in his censure of public characters, but too lavish and indiscriminate in his praise. With these *drawbacks*, however, we can recommend the work as a well-intended and an useful performance.

ART. 45. *The British Lion, or Britain's Value asserted at the present Juncture.* 8vo. 1s. 6d. Hatchard. 1798.

A spirited pamphlet, written with the feelings of a true Englishman, sensible of the energies and efficacy of his country's resources, when properly drawn forth and exerted.

ART. 46. *Earnest and serious Reflections on the Urgency of the present Crisis, and on the two only Alternatives which it offers.* By a Layman. 8vo. 1s. Hatchard. 1798.

This production partakes much of the cast and colour of that mentioned above, except that it is of a more religious turn. It is exceedingly well written, and not improbably proposed as its model the excellent publication entitled *Reform or Ruin*, noticed in one of our late numbers with the praise it so justly merits.

ART. 47. *The Crisis, and its Alternatives, offered to the free Choice of Englishmen.* 12mo. 3d. Hatchard. 1798.

This is a judicious abridgment of the preceding pamphlet, published in more convenient form and price, for the benefit of inferior readers.

ART. 48. *The Progress of Delusion, or an Address to all Parties, exposing the Influence and Efforts of popular Credulity and Indulgence, and pointing out the only Means of being preserved from National Ruin.* 8vo. 1s. 6d. Rivingtons. 1798.

This is a subject not easily exhausted. We could wish the same pen to investigate and exemplify this matter more in detail. The present is a well-timed effusion; and we wish it could be universally read, and especially by those whose principles are most in danger of corruption.

ART. 49. *A Letter to the Right Hon. William Pitt, Chancellor of the Exchequer, on the Claims which Practitioners in Medicine have to be exempted from the new Duties on Horses and Carriages.* By a Friend to Physic. 8vo. 18 pp. 6d. Sealey, Paternoster-Row. 1798.

The claims the author sets up for his brethren are very great indeed, superior to what he thinks any other class of the community are entitled to; and the exemptions he proposes in their favour, are proportionably large. But he should have recollected, that, in these momentous times, there is a call upon all good citizens to make sacrifices, and considerable ones, for the preservation of the country; and he surely could not wish to see that large, opulent, and respectable body

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of men he is pleading for, degrading themselves by shrinking from a burden to which they see their fellow subjects so readily submit. It may rather perhaps be expected, that the three incorporated bodies of physicians, surgeons, and apothecaries, will be found following the examples so gloriously set them by other corporations, in raising additional contributions for the benefit of the state.

This letter, which is as barren of argument as of patriotism, was printed, the anonymous author says, before the exemptions in favour of medical practitioners were introduced in the assessed-tax bill. These exceptions do not, we find, come up to the wishes of the author; but we have reason to believe they are thought to be abundantly sufficient by a great majority of his brethren, if he is of that profession.

ART. 50. *Trois Memoires sur les Affaires de France. Ecrits dans les Années 1791, 1792, et 1793. Traduits d'Anglois du Très-bon. Edmund Burke. 8vo. 110 pp. Dulau and Co. Wardour-street; De Boffe, &c. 1797.*

We here announce a complete translation of Mr. Burke's Three Memorials, with the preface of his editors, &c. It will be fought, of course, by those foreigners who have not sufficient knowledge of our language to qualify them for enjoying the original. As we do not venture to extend our critical jurisdiction to French writing, we shall not presume to pronounce respecting the execution of this translation. To publish a bad one, at a time when so many persons in the kingdom are qualified, by their knowledge of both languages, to perform the task in the best manner, would be a negligence unpardonable, and almost inconceivable.

ART. 51. *Alternatives compared; or, What shall the Rich do to be safe? To which are prefixed, Remarks on the Management of the Navy, and on several recent Occurrences. By Thomas Beddoes, M. D. 8vo. 59 pp. 1s. 6d. Debrett. 1797.*

The object of this tract is thus stated at p. 51: "to prove to the rich, that their best, or only chance of emerging from their present dangers, is to join the rest of the people in attempting to procure a change of *ministry*." But the whole pamphlet is almost one continued invective, coarse and tedious beyond the Doctor's usual measure, against Mr. Pitt. By whom the present places of Ministers ought to be supplied, it is not positively said; but, from a note at p. 48, we collect, that the author would recommend, for this purpose, "*a Shelburne and a Fox, a Grey and a Lauderdale.*" Why *a Sheridan, &c.* should not find a place in this *illustrious* list, we cannot conjecture. But perhaps it may be questioned, whether either rich or poor would place the confidence, which is here supposed, in this projected ministry.

ART. 52. *An impartial and comprehensive View of the present State of Great Britain: containing, I. The Advantages we enjoy, and which are from natural, moral, or political Causes; and have occasioned, or tend to promote, our Strength, Wealth, Health, and Virtue, and Liberty, as a Nation. II. The Disadvantages which we Labour under, and which affect our National Strength, Wealth, Health, and Virtue, or Liberty. III. Methods of improving our Advantages, or turning them to the best Account. IV. Methods of removing or mitigating our Disadvantages, particularly for repairing our Finances; with an Appendix, on the present Scarcity of Gold and Silver. By the Rev. G. S. Keith, M. A. Author of Tracts on the Corn Laws, Weights, Measures, and Coins, &c. 90 pp. 1s. 6d. Robinsons. 1797.*

The title-pages of the publications of political writers, seem lately to have been drawn up very much in imitation of advertisements to quack medicines; and the practice is surely very just, when the political practitioner, as well as the medical, has his nostrum to recommend.

Mr. Keith is among the advocates for an alteration in the constitution of the House of Commons; but what he has said on it, had lost all pretence to originality, at the very commencement of the controversy. He asserts also, that the increase of our trade is falsely inferred from the Ledger of the Inspector-General: because the exports are over-rated through vanity, and the imports diminished by fraud. We admit that there may be something in this fact, but yet deny the consequence. The principles of fraud and vanity have, it is probable, always acted equally; the error, therefore, on each side of the account, has always been nearly at a constant rate per cent. and thus the real exports will have increased nearly in the proportion exhibited in the Ledger, which he denies. He states the amount of the tithes at four millions; and says, that Dr. A. Smith estimated it higher. Having our doubts on this head, we referred to the parts where that author expressly treats on the subject*, and there we found nothing to confirm Mr. K.'s citation. If he had followed the computations of Bishop Watson (for whom he professes the highest esteem) he would have assigned a more moderate amount to this charge; but he goes further, and declares, that by this payment, eight millions a year are lost to the farmer, and an additional sixteen millions to the nation. This is a curious specimen of what we are to expect in the system of political philosophy, which this author announces to the public!

We found ourselves better satisfied with what he has said on the increase of the burden of the national debt. Here he rightly follows those, who have shown that it has not increased as the charge of interest; but as that charge, divided by the national income. The plan he has laid down for a direct tax upon income, is so constructed as to be impracticable. No writer was ever more attentive than Mr. K. to give summary views of his work; the first is given in the contents, of more than five pages, which is an analysis of every section, and subsection of it; his second "summing up," is literal, and contains four full

* Ed. 3rd, v. 3, p. 273 and 274.

printed pages; it is addressed to our senators and representatives; and the third, of eight pages, is allegorical, for those "readers who may not be able to follow" him through the former; under the title of Sketches of the History of John Bull, Farmer and Manufacturer. But in the allegory, John Bull should have been confined to those occupations: whereas, the grounds of this farmer were bounded by marches, which implies, that he had among his servants, Lords Marchers, or Marquisses; he had also great boats for the defence of his lands. An allegory may be corrupted, in the same manner as a metaphor, by becoming mixed. This honest farmer should have had none but farmer's retainers about him. *Delphinum fylvis appingit, fluctibus aprum*: a writer might as well introduce dolphins grazing in a paddock; or zebras, monkeys, and marmozets, fluttering about in an aviary, as a farmer with ships and military servants.

MEDICINE.

ART. 53. *A Dissertation on the Chemical and Medical Properties of the Bristol Hot-Well Water; to which are added, Practical Observations on the Prevention and Treatment of Pulmonary Consumption.* By A. Carrick, M. D. 8vo. 167 pp. 2s. 6d. Cadell and Davies.

From a variety of experiments, conceived with much ingenuity, and which appear to have been made with as much accuracy as is perhaps practicable, a wine gallon of Bristol Hot-Well water is found to contain $47\frac{3}{4}$ grains of solid matter.

Muriated magnesia . . .	$7\frac{1}{4}$ grains
Muriated soda . . .	4
Vitriolated soda . . .	$11\frac{1}{4}$
Vitriolated lime . . .	$11\frac{3}{4}$
Carbonated lime . . .	$13\frac{1}{2}$

$47\frac{3}{4}$

And of gaseous fluids, 33 cubic inches, namely,

Carbonic acid gas . . .	30 cubic inches.
Respirable air . . .	3

Bristol waters act as mild tonics. They invigorate the stomach, and improve the appetite and digestion. They are said to be eminently serviceable in diarrhæa, dysentery, and diabetes. Of their efficacy in diabetes, the author seems to entertain no doubt, as he talks of numbers of diabetic patients having been cured by drinking them; yet it does not appear that he has had opportunity of seeing them tried in that complaint. But the greater share of their celebrity has been acquired by their supposed power of curing consumptions. Where they fail in effecting a cure in this disease, the author thinks it has been almost uniformly owing to the patients having recourse to them at too late a period of the complaint. In an incipient pthisis, he says they are always beneficial, and, if persisted in, rarely fail of effecting a cure. How much should be attributed to the water in these fortunate cases, it may not perhaps be easy to determine. We have no doubt that

that change of situation, exercise in the open air, early hours, and temperance in diet, joined with the waters, would, in almost all cases of consumption, be productive of advantage.

In the second part the author treats of the management and cure of pulmonary consumption, and briefly examines some of the most celebrated remedies that have been lately introduced into practice. Of the power of emetics in curing this disease, he does not seem to entertain an high opinion; given occasionally in the early stages of the disease, he has found them beneficial; but, when the disease was confirmed, they more frequently proved mischievous. The vapour of vitriolic æther has sometimes the power, he says, of instantly stopping a fit of coughing, but the effect is temporary; mixed with cicuta, opium, &c. it is not, he says, more beneficial, neither are its effects more lasting.

This remedy has lately been recommended, certainly in much higher terms of approbation, by Dr. Richard Pearson, of Birmingham. It is melancholy to see the disagreeing opinions of writers, on subjects purely practical. Of the utility of inspiring hydrocarbonate, and other gases, in this disease, our author's opinion is not very favourable. "In the few cases," he says, p. 160, "where I had an opportunity of administering them, or of observing their effects, they proved unsuccessful." On the whole, we think this volume will do credit to the author, who appears to have examined his subject with diligence, and to have treated it with ability and candour.

ART. 54. *An Essay on the Nature and Cure of Pthisis Pulmonalis. The Third Edition. To which is added, an Appendix on the Use and Effects of frequent Vomits.* By Thomas Reid, M. D. F. A. S. 8vo. 346 pp. 6s. Cadell and Davies. 1798.

This work has been so long* before the public, that its merits are, we presume, sufficiently known. Time has enabled the author to submit to further trials the principles he had laid down in his attempts to cure the disease, as well as to make such alterations and additions to his method as experience should suggest; and the present edition bears ample testimony to his diligence. The author principally depends, in the cure of Pthisis Pulmonalis, on the efficacy of gentle emetics, taken fasting, and repeated every morning, or as often as indicated, availing himself, however, of the occasional assistance of other medicines, with change of air, sea voyages, &c. He recommends a temperate diet, with toast and water, or, which he conceives to be better, distilled water, for common drink. By this practice, steadily pursued, he has restored, he says, many patients, after the disease had made considerable progress. In the Appendix, the author has collected the opinions of the most celebrated writers on the utility of emetics.

* The first edition was published in the year 1782.

ART. 55. *Directions for warm and cold Sea bathing; with Observations on their Applications and Effects in different Diseases.* By Thomas Reid, M. D. F. A. S. 8vo. 132 pp. 2s. Cadell and Davies, 1798.

The first edition of this work was published in the year 1795, and is noticed, with approbation, in our Brit. Crit. for that year, p. 681. To this edition the author has added several ingenious observations, particularly on the efficacy of warm sea-bathing, which considerably enhances its value.

MISCELLANIES.

ART. 56. *Lettre de M. de la Harpe a la Revelliere-Lepaux (L'un des Cinq Directeurs de la République Française) en faveur de la Religion et de ses Ministres. De l'Hypocrisie par le même. Réponse de M. de la Harpe aux inculpations qui lui ont été faites d'avoir attaqué la Religion Catholique.* 12mo. 26 pp. 6d. Béné, No. 16, Charles-Street, Manchester-Square; Dulau, No. 107, Wardour-Street, &c. 1797.

They who read this little tract will not wonder that M. de la Harpe was considered as a proper person for *deportation*, or, as we call it, transportation, in the tyrannical proscription of September, 1797. The first piece is a remonstrance with the Director Revelliere-Lepaux, for having said, of the religion of France, "Imagine her *vengeance* and her *rage*, at having been humiliated and dissolved." A part of this remonstrance approaches to sublimity. We will give it in English, though we have not heard of any published translation.

"Recall to mind, Citizen Director, that crowd of the proscribed, of every rank, age, and sex, dragged to the tribunal of crimes, before such men as Coffinal and Dumas. Recollect with what tranquil contempt they replied to the hangmen their judges; with what calm serenity they heard the sentence of their death. Even they who before were persons not above the common stamp, then rose by the mere advantage of their situation, by the natural ascendancy of innocence over injustice. Recollect this, Citizen Director, and consider who it was that was then *humiliated*. You shall not be told this by me; you shall learn it of the very men who were assassins of the persons, supposed by you to be so eager to revenge their humiliation. Dumas and Coffinal shall tell you this; when they confess that they could not bear that firm and imposing look by which they were themselves *humiliated*: and that they could imagine no better expedient against this humiliation, than that of exhausting the blood of their victims by the lancet, before they fell by the axe of the law! What say you, Citizen Director? On which side was the *humiliation* then? Discover, if you can, in history a more explicit confession of inferiority, a refinement of cruelty at once more atrocious, and more dastardly! How completely *revolutionary* is this trait! How unlike to every thing before experienced, either of man or of guilt! What a lesson for those who can peruse it! Never were there monsters upon earth, those of the REVOLUTION excepted, who, not being able to make those men grow pale with fear, whom they sent to die, contrived to make them so by loss of blood!

Infatuated

Infatuated wretches! Even this very paleness could not have the air of weakness; and as long as ever the innocent man can fix his eyes upon his murderers, they will yet have life enough to make *him* feel *humiliated*." P. 8.

Sentiments like these the Jacobins could never pardon. But when will this atrocious Revolution have given sufficient lessons to mankind? The man who writes all this, who confesses, at the close of the same pamphlet, that his philosophic pride had made him rebel against God; and that to the mercy of that God alone he owes that he was afterwards awakened to better sentiments; this man is *La Harpe*, one of the conspirators with Voltaire against Christianity; who now, in misery and in exile, rues that revolution which his own efforts contributed to occasion; and that false philosophy which he, as much as any man, had laboured to diffuse. Does not every page in the history of these latter years prove, that Providence suffers wickedness to triumph, only to make it bring down, with heavier weight, its own just punishment? Yet have we men, even in this happy country, prepared to tread the self-same steps, without perceiving that they lead to the same horror, and the same remorse! God give them wiser heads, or better hearts!

ART. 57. *Chemico-Physiological Observations on Plants*, by M. Von Ussler. Translated from the German, with Additions. By G. Schmeisser, F. R. S. 8vo. 171 pp. 3s. 6d. Creech, Edinburgh.

Much praise is due to the author of this tract, for having introduced a new mode of useful investigation, relative to the vegetable kingdom; the study of which has, of late, been hardly extended beyond the knowledge of names, and of a few external characters, just sufficient to discriminate each plant from the rest.

This author distinguishes vegetables from animals, by the following definition: "All bodies which receive their food through more than one channel or mouth, and which are destitute of the power of a voluntary extension and contraction of parts, are arranged under the division of plants." He shows the great similarity that exists between plants and animals, and instances it in their mode of receiving, and changing the nature of their food; in their property of generating heat; in their mode of propagation, &c. To which he subjoins five sections, under the following titles, namely, *Of the visus formativus*, of Blumenbach. Constituent principles of organized bodies. Division of the vessels and instruments, or organs of plants. Of the successive induration of certain organs of plants. Observations on the important questions, what causes the great variety of the internal and external construction of plants?

In those sections, the author briefly arranges the facts that have been ascertained, and the principal opinions that have been advanced, respecting the subject of each title. The whole is well put together; yet the present work must be considered in the light of an introductory tract, more likely to excite, than to satisfy, the curiosity of philosophers.

Mr. Schmeisser, the translator, has increased the bulk of the book, by a considerable proportion of his own observations and ideas, on heat,

heat, light, oxygen, hydrogen, the azotic principle, &c. together with examples and illustrations; but the sections on those particulars, contain an imperfect arrangement of the principal facts that have been already published in a variety of books. His ideas are not always strictly philosophical; and his explanations are sometimes obscure, or not well adapted. Speaking of light, he says, that "light does not enter into the composition of all bodies. Such as do not contain it, are not fit for inflammation, as earths, &c. but such bodies may imbibe a small portion of light; but they can retain it only under certain circumstances, connected with the nature of their composition and structure, and according to the degree of external pressure acting upon them."

ART. 58. *The History, or Anecdotes, of the Revolution in Russia, in the Year 1762. Translated from the French of M. de Rulhiere.* 12mo. 178 pp. 4s. Longman. 1797.

This little tract presents some curious and interesting particulars of that event, by which the diadem of a large empire was wrested from the husband by the artifices of his wife, in order to be placed upon her own head. According to the statements which these Anecdotes exhibit, nothing could equal the pusillanimous and absurd conduct of Peter, but the spirit of enterprise and address which Catharine displayed. From the History of the manuscript of which this is a translation, it appears that it was written by M. de Rulhiere, while resident in Russia at the period of the revolution; that he possessed the very best sources of information; and that the manuscript was kept, according to the author's particular injunctions, till the death of the Empress. If the authenticity of these Anecdotes be admitted (and the reader will, we think, find some internal evidence in their favour) the guilt of deposition, and subsequent assassination (which has rarely been doubted) is here sufficiently proved against the successor. On such particulars, however, it is not to be expected, that writers in this country can yet attempt to give a positive decision; memorials of this nature can be tried only by the effect of time, which gradually brings to light the best documents, and detects those which are imperfect or dishonest.

ART. 59. *A Survey of the Counties of Lancashire, Cheshire, Derbyshire, West-Riding of Yorkshire, and the Northern Part of Staffordshire; describing the Rivers, Lakes, Soil, Manure, Climate, Productions, Minerals, Property, and civil and ecclesiastical Divisions; with a General Account of the River and Canal Navigations within those Districts, &c.* 8vo. 216 pp. 4s. 6d. Clarkes, Manchester; Gore, Liverpool; and Reddish, Stockport. 1797.

The title-page is somewhat delusive: it leads us to expect *an original work*, but the third page undeceives us, by saying, that "the following publication is extracted from the History of Manchester and its Environs, to bring it within the purchase of those, who, from circumstances or inclination, are not enabled to procure the original work." It may serve this purpose tolerably well; though the extracts are, in some

some cases, very negligently made. For instance; the table of contents, and the title of the section, at p. 45, unite in promising an account of the "civil and ecclesiastical divisions" of Lancashire. But concerning the *latter*, not a word is to be found. The same thing happens with regard to Cheshire, at p. 69.

ART. 60. *The Trial of John Binns, Deputy of the London Corresponding Society, for Sedition; before Mr. Justice Ashurst, at the Assize, held for the County of Warwick, on Saturday, August 12, 1797. Taken in Short-hand, by Mr. Henry Binner, Birmingham, and published by the Defendant. Second Edition. 8vo. 84 pp. 2s. Symonds. 1797.*

It is unnecessary to say of trials published by parties concerned, that they exhibit, in the strongest light, whatever the party judges most material to his purpose. We do not say that any breach of fidelity is committed in the report of the trial before us; but it has the aid of italics and occasional notes, a species of instruments, which have been employed in the publication of many similar trials.

ART. 61. *The Debate at the East-India House, at a Quarterly General Court, held on Wednesday, the 21st of December, 1796, for the Purpose of declaring a Dividend from Midsummer last to Christmas; and also for the Purpose of taking into Consideration the Mode of Recruiting the Company's European Army in India. 4to. 63 pp. 2s. 6d. Debrett, Murray, &c. 1797.*

The accuracy of Mr. Woodfall in reporting public debates, has long been known; and they who are interested in the subjects of the debates here given, will be glad to learn, that they can peruse them under the authority of so experienced a relater.

ART. 62. *A New Treatise on Flower-Painting: containing the most familiar and easy Instructions, with Directions how to mix the various Tints, and obtain a complete Knowledge by Practice alone. 4to. 2s. Hookham and Carpenter. 1797.*

This little tract is introductory to a work intended to be published in numbers, which is to contain coloured sketches of flowers. The present Treatise contains some sensible introductory remarks, with useful directions for mixing the various tints.

FOREIGN CATALOGUE.

FRANCE.

ART. 63. *Tables portatives de logarithmes, contenant les logarithmes des nombres depuis 1 jusqu'à 108,000, les logarithmes des sinus et tangentes de seconde en seconde pour les cinq premiers degrés, de dix en dix secondes pour tous les degrés du quart du cercle, et suivant la nouvelle division centésimale, de dix millions en dix millions; précédés d'un discours préliminaire sur l'explication, l'usage et la somme des logarithmes, et sur leur application à l'astronomie, à la navigation, à la géométrie-pratique et aux calculs d'intérêt; suivies de nouvelles tables, plus rapprochées de plusieurs autres utiles à la recherche des longitudes en mer; par François Callet; édition stéréotype, gravée, fondue et imprimée par Firmin Didot. Paris.*

The edition of *Gardiner's Tables*, published by *Alex. Jombert*, and printed by *F. A. Didot*, being nearly exhausted, *F. Didot* has here presented the public with a new edition of those tables. From the title itself it will appear what additions have been made to this new edition: we may venture likewise to say, that the general improvements which have been made in it, are very considerable.

In reprinting these Tables, where correctness is so necessary, and, at the same time, so difficult to be obtained, *Mr. Didot* has been led to make an important discovery in the typographic art. After having composed the whole with moveable characters, he was anxious to find out, and has succeeded in finding out, a process, by which those moveable types might be rendered fixed, and the *composition* solid; so that the plates may be preserved, and transferred from one place to another, without any apprehension that the letters should drop or be in any way deranged. This discovery must undoubtedly be attended with no little advantage to all sorts of really important publications, and more especially to such as this which is now before us, where one error lays the foundation for another, perhaps of still greater consequence; whereas, according to the method employed by *Mr. D.* a work which, at the time of its publication, was already very correct, will be still further improved in proportion as its few remaining inaccuracies are observed, till the period shall arrive, when it will not contain a single error.

Mr. F. Callet, in the preliminary discourse, explains the nature of logarithms, considering them to be, like all numbers, *les exposans des puissances de dix*. It was not, indeed, in this way, that they were discovered by their inventor, *Neper*, but it is, perhaps, thus that they may be best explained. This preliminary discourse reminds us of *Euler's* chapter on logarithms, in his *Elements of Algebra*, though, in our judgment, with advantage, in point of perspicuity and precision, to the present author.

Without requiring any extraordinary degree of attention, or of mathematical knowledge, Mr. *F. Callet*, in a few pages only, very fully explains the nature of logarithms, with their application, showing how to find the logarithm of a number, or the number of logarithm, as easily as in a French and Latin, or Latin and French Dictionary, may be found the Latin for a French, or the French for a Latin word. Logarithmic tables are, in effect, a species of Dictionary, in which those persons who understand addition and subtraction, or to speak more strictly, those who understand addition only, are enabled to execute, with the greatest rapidity and exactness, operations which must appear very difficult to the ignorant, and which, even by the mathematical scholar, must, antecedently to this discovery, often have been found extremely tedious. We cannot, therefore, but subscribe to the opinion of *Laplace* on this subject, when he observes, that “*Cette analogie a conduit Neper à la découverte des logarithmes; admirable instrument qui, en réduisant à quelques heures le travail de plusieurs mois, double, si l'on peut ainsi dire, la vie des astronomes, et leur épargne les erreurs et les dégoûts inséparables des longs calculs: invention d'autant plus satisfaisante pour l'esprit humain, qu'il l'a tirée en entier de son propre fond; dans les arts, l'homme se sert des forces et des matériaux de la nature pour accroître sa puissance;*” *mais ici tout est son ouvrage. Esp. d. Journ.*

ART. 64. *Annales de chimie, ou Recueil de memoires concernant la chimie et les arts qui en dépendent, par les Citoyens Guyton, Monge, Berthollet, Fourcroy, Adet, Seguin, Vauquelin, Pelletier, C. A. Prieur, Chaptal, and Van-Mons.* 61^e. numéro. N. B. Of this Journal, a Number, consisting of 7 or 8 sheets, is published on the last day of every month; three of which form a volume, the price being, for the whole year, 18 liv. Paris.

This is only a continuation, under a new form, of the *Annales des Chimie*, published from the year 1789 to 1793, in 18 volumes, by *Guyton, Lavoisier, Monge, Berthollet, Fourcroy*, &c. to whom MM. *Chaptal, Van-Mons*, and *C. A. Prieur*, have likewise now associated themselves. The titles of the articles, forming the present Number, are; I. *Description d'un gravimètre, ou instrument propre à mesurer la pesanteur spécifique des solides et des fluides par le cit. Guyton.* II. *Observations sur le savon de laine et sur ses usages dans les arts; par J. A. Chaptal, instituteur de l'école polytechnique.* III. *Observations sur la maladie des arbres qui attaque spécialement l'orne, et qui est analogue à un ulcère; par le citoyen Vauquelin.* IV. *Extrait d'un mémoire sur trois espèces différentes de gaz hydrogène carboné, envoyé à l'institut par la société des chimistes hollandais; tiré d'un rapport lu à la première classe de l'institut de France; par le citoyen Fourcroy, séance du 26 Frimaire, an V.* V. *Mémoire sur l'hyacinthe de France, congénère à celle de Ceylan, et sur la nouvelle terre simple qui entre dans sa composition; par le citoyen Guyton; lu à l'institut les 6 et 16 Ventose, l'an IV.* And, lastly, VI. *Analyse du peridot; par le citoyen Vauquelin.*

In this number of the Annals, are likewise given the titles of some new foreign publications, belonging to the science of chemistry. *Ibid.*

ITALY.

ART. 65. *Viaggio per la Toscana, per Giorgio Santi, Professore d' Istoria-Naturale in Pisa Tomo I^o.* in l. 8vo, with plates. Pisa, 1796.

The example of *Spallanzani*, has communicated to his countrymen an impulse, which cannot but be favourable to the advancement of science. It must, indeed, be allowed, that he has had his predecessors; Tuscany, in particular, has already been examined by the celebrated botanist and mineralogist *Cesalpinus*; by *Micheli*, who has made still further researches into its vegetable productions, and by *Targioni*, who is equally conversant in all the departments of natural history. But this study presents a vast field for successive observations, which may eventually lead to discoveries, of which, heretofore, no idea could have been formed, and with a view to which no steps could therefore have been taken.

This first volume is confined to Montemiatia, called also Santa Tiora, which crowns the beautiful valley of Orcia, watered by the river of the same name. Mr. S. examines very minutely the different soils, with all their productions. The plants are named after Linnæus, and the minerals described according to the principles of modern chemistry. In the beginning of the work we are presented with a dissertation, of considerable length, on the baths of St. Philipp, at the distance of twelve miles from the town of Pienza. The mean temperature of these baths, is at 37 degrees of Réaumur's thermometer, and, from the nature of the water, it is conceived, that it may be particularly useful in rheumatic complaints. The author gives very circumstantial and valuable information, in regard to the riches of nature, which exhibited themselves to him during the remainder of his route, and the mountain, by which it was terminated, is here described in the most satisfactory manner. Of the variety of its productions, some judgment may be formed from the consideration of the different regions into which it is divided. In the first, which is by the author denominated that *de' castagni*, from the number of *chestnut-trees* with which it abounds, the climate of Italy may still be recognized; the second, in which this tree disappears, and is replaced by forests of beech-trees, exhibits the productions of the northern parts of Germany; whilst the third, being totally destitute of trees, and of almost all vegetation, presents us with a resemblance of the frozen zone.

The new or rare plants which are here represented and described, are:

Lonicera Etrusca, foliis deciduis pubescentibus, in other respects agreeing with the *Lonicera caprifolium*. L.

Crepis calicibus farinosis, a variety of the *crepis virens* of Linnæus.

Quercus pseudo-suber, foliis lanceolatis, sinuosis, subtus incanis, cortice reniisfo, fungoso.

Lichen scaber, leprosus, luteo-cinereus, tuberculis cylindricis concoloribus.

Hypnum cincinnatum, proliferum, perichætiis longitudine fere setarum, calyptra pilosa, surculis siccitate convolutis.

Periza crassa coriacea, fusca, crateriformis, margine lacero.

GERMANY.

GERMANY.

- ART. 66. *A View of the English Editions, Translations, and Illustrations of the ancient Greek and Latin Authors, with Remarks, by Lewis William Brüggemann, Counsellor of the Consistory at Stettin in Pomerania, and Chaplain in Ordinary to his Prussian Majesty; 838 pp. in 1. 8vo. Stettin. 1797.*

This work, which is certainly as accurate and complete as any thing in the same department of literature which has hitherto fallen under our notice, is divided by the author into *three parts*. The *first part* includes not only the Greek profane, but likewise the Jewish and Christian, writers. In the *second* are contained the Latin writers, both Heathen and Christian. The arrangement in both is according to order of time. The list of the Greek writers concludes with *Cyrrillus Lucaris*; that of the Latin with *Alfred*. In the *third part* are comprized the collections of different writers, with the commentaries on, and illustrations of, the ancient Greek and Latin authors. The plan comprehends every thing relating to Greek and Roman, including also biblical and patristical, literature that has hitherto been published, either under the names of natives, or of foreigners, in Great-Britain; so that the reader will find here the editions of *Suidas*, by *Küster*; of *Plutarch*, by *Wittenbach*; that of *Virgil*, by *Heyne*, &c. whilst, on the contrary, the reimpressions of English editions on the continent are omitted. To many of the works are annexed short critiques, taken from the English journals, or from other publications; and, with respect to such editions and translations as are either rare, or but little known, the author refers to the literary sources where they are pointed out. The titles are fully and accurately given; so that a number of errors, both in names and dates, will be found to be corrected here. To the work are subjoined useful indexes. *Jena ALZ.*

- ART. 67. *Explication détaillée des Gravures d'Hogarth, par M. G. E. Lichtenberg, Prof. de Gottingue. Ouvrage traduit de l'Allemand en Français, par M. M. Lamy. Vol. I, suivi de six planches gravées par Mr. E. Riepenhaufen. Göttingen, LII and 244 pp. in 8vo. with 6 Plates in Folio.*

Such of our readers as are not acquainted with the German, will be glad to learn, that there is a tolerable translation of this highly-esteemed work, in a language more generally known. If it should be objected to it, that it very often falls short of, and even sometimes misrepresents, the original, it should be considered, at the same time, what the difficulty of the undertaking is, and that even a Frenchman cannot be expected *faire l'impossible*. Some of the translator's own additions appear likewise to be unnecessary; as, for instance, where

where he calls the Episcopal mitre *l'éteignoir du bon sens*; and he is often too paraphrastic, as in the following passage, p. 94: "Auch hat ein gewisser Dichter *Banks* eine verkleinerte Copie dieses Blatts seinem bleyernen Gedichte als Schwimmkissen angebunden, um es auf dem Strom der Zeit oben zu halten; und er hat seinem Endzweck erreicht; sie soll sogar den ganzen Band flott erhalten haben." which is thus rendered; "*Un certain poëte nommé Banks, se dédiant un peu de son mérite, et de la pesanteur de ses vers, a également orné le frontispice d'un poëme de sa façon d'une copie abrégée de cette caricature. Il vouloit par là lui donner un lest, qui pourroit le faire surnager sur le fleuve du tems, et l'on peut dire que son dessin a été rempli. La recette étoit même si bonne, qu'elle a suffi pour tenir à flots le volume entier.*" This is still less excusable in such as the following description in p. 107; on which, however, the translator dwells *con amore*: "Ehe der officier sich retirirte, hat er sich noch in der Eile mit seiner Stuhllehne eine Brücke über einen nicht unbeträchtlichen Strom geschlagen, den hier die reiche Erbin der Bourvillen und des Punctnasss, die Flussgöttin *Cloacina*, aus ihrer Urne gegossen hat." In the French translation: "*Mais ce qu'il est essentiel de remarquer, c'est que l'officier avant d'effectuer sa retraite, s'est fait à la hâte, avec le dossier de son fauteuil, un pont, pour traverser un fleuve considérable et rapide. Ce fleuve a été inopinément formé tant par le vin, et par le punch sorti des jattes, qui se trouvent ici en abondance, que par les eaux thërmales et distillées, que Cloacina, la déesse de la cochonnerie, a laissé échapper de ses écluses trop dilatées.*"

In the preface, Mr. L. comparing the eminent literary characters of Germany with those of his own country, condescends to say, that "*les autels d'une telle rivalité s'élèvent de toute part; chaque cité se glorifie, ou d'avoir produit, ou de posséder de grands hommes;*" and concludes, from the indefatigable activity of its presses, that Germany "*déjà placée au niveau des nations les plus savantes—finira par les éclipses.*" But he is, notwithstanding his extensive and generally acknowledged literary information, still more extravagant in his eulogium of Prof. *Lichtenberg*, where he declares, that "*elle (the university of Göttingen) a son Lavoisier, son Priestley, son Fourcroy, dans Mr. Lichtenberg; son Nollet, son Sigaud de la Fond dans Mr. Lichtenberg; son Hogarth, son Boileau, son Cousin Jacques dans Mr. Lichtenberg.*" It is unfortunate that the Germans cannot, with a strict attention to truth, say, in return for these compliments, that France possesses a *Lichtenberg* in Mr. *Lamy*. *Ibid.*

ART. 68. *Beschreibung einer Reise durch Deutschland und d. Schweiz im Jahr 1781*—von Friedrich Nicolai; 11 u. 12 Theile.—*Account of Travels through Germany and Switzerland in the Year 1781, by Fr. Nicolai. Voll. 11 and 12, 8vo. Berlin and Stettin, 1796.*

The first volume of these travels was published in 1783; they were then announced by subscription, and the rest appeared successively.

The ninth and tenth volumes were published in 1795. Though the author has really visited the countries which he describes, the work, however, consists chiefly of an assemblage of general observations on manners, population, industry, and the sciences; among which are occasionally inserted particular dissertations on different interesting subjects. Thus, for instance, the 11th volume contains dissertations on the Celts, their language, the Suabians, &c. the 12th, some very important observations on certain geographical names given by *Pliny*, *Ptolemy*, and others, to places situate in the Black Forest, and in Helvetia. To the recital of his travels are added, a multitude of Notes and Tables, relative chiefly to statistical matters, some of them bearing the date of 1795. *Ibid.*

ART. 69. *Christliche Kirchengeschichte von Johann Matthias Schröckh, ordentl. Lehrer der Geschichte auf der Universität Wittenberg.—History of the Christian Church, by J. M. Schröckh. Vol. 22. Leipzig, 1796. 304 pp. 8vo.*

Of this equally comprehensive, accurate, and elegant ecclesiastical history, the plan of which must be already known to most of our readers from the former volumes, we think it sufficient merely to point out the continuation in the present volume, which takes in the period from the year 815 to the year 1073. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A Friend to the British Critic proves himself to be really so, by the communication he has conveyed to us; for which we return our sincere thanks. But we must repeat to him, what we have said to many prior correspondents, that anonymous critiques are of little use to us. We are pledged, for the strongest reasons, not to adopt them without examination; and when we have gone through a book, it is nearly as easy to write down our own sentiments, as to adopt those already written; and, in some respects, more satisfactory.

We are much obliged to *Mr. Hoper, of Lewes*, for his kind information on the subject of Lord Mansfield. With respect to the *Mezzoranian Tale*, he will find, in vol. vii, p. 219, that another correspondent, long ago, gave us the same hint. We then turned to the *Adventures of Gaudenzio de Lucca*, and found the observation to be correct.

LITERARY INTELLIGENCE.

A complete Edition of the Works of *Sir William Jones*, will speedily be published, under the authority of Lady Jones, his Executrix.

We hear, that a German Version of the great Work of *Mirkbond*, the Persian Historian, is nearly ready for publication at Vienna.

The *Annual Register*, for 1792, which, though so long promised, has by unavoidable accidents been delayed, will appear in the course of the present month. Two more volumes of the same Work, are also in the press.

We understand, that *Mr. Stockdale* will have carried his *History of London*, &c. as far as the Fifth and Sixth Parts, by Midsummer, or soon after.

We hear also, of a Poem, called *Henry and Acasto*, which is to be embellished by Plates, from designs of *Loutherbourg*. The Author is the *Rev. Brian Hill*.

The Museum Worsteianum of *Sir Richard Worsley*, so often promised, and so long expected, is at length nearly completed.

Mr. Chamberlayne, to whom the lovers of the arts are already so much indebted, is preparing to publish two beautiful miniatures, from Holbein, of two sons of Brandon, Duke of Suffolk, who both died of the sweating sickness.

The new edition of *Tyrwhitt's Chaucer*, in two volumes, quarto, is finished, at the Clarendon Press. To the numerous enquirers after the *Strabo*, we can only reply that it is in progress.

An Account of the Embassy to China, by *Serjeant Holmes*, is printing, by Bulmer, under the auspices of Sir William Yonge.

A Life of *Lord Chancellor Egerton*, by a descendant of that ancient family, is now in the press.

In the course of next month, the public will receive another volume of *Mr. Nichols's History of Leicestershire*.

Mr. Pinkerton is preparing a volume of *Poems* for the press.

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BRITISH CRITIC,

For APRIL, 1798.

Sense may be good, yet not deserve the press;
Who write, an awful character profess;
The world as pupil of their wisdom claim,
And for their stipend an immortal fame.
Nothing but what is solid or refin'd,
Should dare ask public audience of Mankind. YOUNG.

ART. I. *The History of Scotland, from the Accession of the House of Stuart, to that of Mary. With Appendixes of original Papers. By John Pinkerton. In Two Volumes.* 4to. 517 and 510 pp. 2l. 2s. Dilly. 1797.

“THE plan of this work being in some respects new,” as the author remarks in his preface, “it may not be unnecessary to indicate the causes of the arrangement. The characters of the monarchs are delineated at the commencement, not at the close, of their reigns, because in the most eminent historical productions, when other personages ascend the scene, they are thus introduced, and recommended to the reader’s attention, as he becomes more interested in the events by a previous acquaintance with the actors. In the other mode, the mind seems to feel some defect in gratification, some desire to re-peruse the reign, in order to mark its correspondence with the character; nor can any just cause be assigned, why the princes should, in this respect, be distinguished from the other chief personages.” P. v.

This is the first reason given, by Mr. Pinkerton, for prefixing rather than subjoining the character to the narrative. But, we are sorry to say, at so early a part of our review of this

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work,

work, that the reason is as insufficient in itself, as it is weakly urged. In no historical productions, either "the most" or the least "eminent," was this method ever adopted before. Even, if it had been, there is a principle of propriety, a common sense in criticism, which prohibits such an arrangement. This allows no anticipation of the coming events, no reference either secret or open to a history not yet told. It takes up the personage, either superior or subordinate, at the moment of his introduction upon the narrative; and gives such an account of him, as shall explain his character *prior* to his introduction, but *preparatory* to his subsequent actions; It then leaves his character to unfold itself in all those actions: and it finally contracts all the scattered rays of illumination, draws them together in a general character, and so causes them to appear with collected force at the close.

"Nor is the private personal character of a monarch," adds Mr. Pinkerton, "always to be discerned in the public fortunes of his sovereignty, often the machinations of ministers and parties, though it doubtless have such influence as to deserve great attention: and modern history, not permitting such variety of rhetoric and digression as the ancient classical models afford, it becomes the more important to preserve its legal wealth unviolated, and to diversify the chronicle of wars and treaties by ethic portraiture, by delineations of men and manners." P. vi.

This is the second reason given for prefixing instead of subjoining the character to the narrative. Yet what relation does it bear to the point? *None at all.* We cannot but look with surprize, at the intrusive observation. It refers not either to the prefixing or the subjoining of characters, but to the delineation of characters themselves, and even to the delineation of general manners with them. What confusion of elements, then, could have produced such an heterogeneous mixture here? The passage relates obviously to another mode of arrangement in the history, of which we shall immediately take notice, and by which the manners of the times are very particularly delineated. Nor can we trace any possible association of ideas, by which this observation forced itself here so unseasonably upon the writer's mind; but that he thought a character subjoined in the usual form, would preclude him from "such variety of rhetoric and *digression*," as he wished to copy from the ancients, while he tried "to diversify the chronicle of wars and treaties by ethic portraiture, by delineations of *men* and manners." He thus introduced here, what should have been observed hereafter; and anticipated the future, only to confuse the present. "Yet," as Mr. Pinkerton finally adds, recovering at length from this *confusion*, "it becomes indispensable, that the reign be first composed with complete candour,

candour, from the most genuine and unbiassed sources, and meditated in all its relations of time, place, and circumstances, before a just estimate can be prefixed." Here the reason revolts from its owner, and turns directly against him. If the narration must be written *before* the character can be drawn, *that* ought to be perused before *this* be examined. If the course is indispensable in the one case, it is at least as proper in the other: and the author, we fear, in this inauspicious commencement of an able work, has, to a reason not true in itself, and to an observation not relevant to the point, subjoined a remark subversive of the whole position.

But, as a disposition so novel to history ought to be proscribed still more severely, let us produce an instance of Mr. Pinkerton's *anticipated* characters. It shall be that of James the First; and we will give it at full length, that we may exhibit this singular mode of writing in all its impropriety.

"After two weak and inactive reigns, and two regencies of no superior character, a monarch is to succeed, whose government is to be distinguished for its novelty and vigour; and the house of Stuart is at last to know a sovereign. James had now attained his thirtieth year, and his prime of life was yet further recommended by every advantage, which natural talents, and a complete education, could bestow. In person, he was rather under the middle size, but endued with such firmness and agility, as to excel in every manly exercise. In wrestling, in the management of the bow, or the spear, in throwing the quoit, in running, in horsemanship, he yielded to none. But his mental qualities were yet more conspicuous. A man of science and learning, an excellent poet, a master of music, the fame of his accomplishments reflected glory even on the throne. Illustrious in every personal virtue, free from any personal vice, his very amusements adorned his character; his hours of leisure being frequently dedicated to elegant writing, and miniature painting, to mechanical arts, and to the cultivation of the garden and the orchard." Vol. i, p. 108.

So far the author has confined himself, except only in the single intimation about the throne, within the prescribed barriers of an historical career. But he instantly overleaps them, and hurries away into the field of narration.

"The features of his government," before the author has *begun* an account of his government, "it is more difficult to discriminate. If we believe some writers, not less than three thousand men were put to death, in *the two first* years of his reign; and *after the inroad of Donald Balloch*," of which the reader knows nothing *at present*, "three hundred highland banditti met with the same fate. Happily these matters," he adds, making an excursion even beyond narration into criticism, "are quite unknown to contemporary and authentic monuments of our history: the justice of James fell only on a few nobles, and some chiefs of clans; but the numerous dependants

of those victims of equitable severity, embraced every occasion to excite discontents, and propagate falsehoods against the government, falsehoods which have even passed into the page of history; for one of the misfortunes of the house of Stuart, has consisted in the prejudices of several Scottish historians. If any blame must fall, let it fall where it ought, upon the mis-rule of the house of Albany." P. 109.

This may be very just, and certainly appears very candid, but is wholly extraneous. It speaks of what is entirely unknown to the reader as a fact, and urges, therefore, what must seem entirely problematical as a reason. Yet it becomes still more extraneous, by rambling away into dissertation, when it should contract itself to a point for a character.

"To a people who had lived for half a century under a loose and delegated government, and who had been accustomed to regard licence as liberty, it is no wonder that the punishment of crimes seemed quite a new and strange cruelty: that a salutary strength of judgment appeared despotism: that a necessary and legal taxation assumed the shape of tyrannic extortion. The commons, led by the nobles," the author adds, still writing in an enigmatical reference to *unknown* events, and still amplifying character into criticism, "absurdly regarded the cause of the latter as their own, and saw not that the king in crushing the aristocracy, was doing the most essential service to his people. The plans of James were sagacious and profound, but sometimes incur the charge of temerity; and while they partake of the greatness of genius, they are limited by the want of a sufficient power in the Scottish monarchy for their complete execution. In a word, James is fully entitled to the uncommon character of a great sovereign, in the arts of government and of peace." *Ib.*

This character appears plainly, from all its relations and bearings, to have been actually drawn up for the *close* of the reign; and then, for some literally *preposterous* reason, to have been placed at the *commencement* of it. It thus violates every principle of historical propriety, with an intrusion most glaringly offensive.

"Another novelty," as Mr. Pinkerton subjoins to what we have already cited from his preface, "is the retrospect, interposed at appropriated epochs, of the state of the country in civilization, government, laws, tactics, agriculture, commerce, literature, and the arts, during a preceding period. The classical page of history, from the age of Herodotus to the latest voice of expiring Rome, is illuminated with such researches, though commonly presented in the form of *digressions*." P. vi.

This expression refers us back to the passage in our preceding paragraph, confirming our remark upon it, and showing the historian (as we have already suggested) to have there anticipated upon *himself*, as well as upon his facts.

“ But,” he adds, “ they are certainly deserving of a separate and peculiar nich in the temple of history. At the same time, it would be rash too far to depart from the models venerated by the wisdom of ages; or to forget that the preservation of national events is the allotted province of history. These sketches must therefore be kept in due subservience to the main design, least, by an injudicious exuberance of extraneous matter, the very nature and name of history perish; and the grandest records of human instruction, the most pleasing pages of general entertainment, become cumbrous volumes of reference, chained to the groaning shelves of libraries.” *Ib.*

Such is the novelty here adopted, of introducing dissertation into history, at appropriated epochs, yet, in due subservience to the main design! Let us therefore see, how far the practice in general is consistent with the laws of history, and how far the practice of this writer comports with his own principle.

In the first volume, we have a narrative of 142 pages, with a retrospect of no less than 43; and a narrative of 152, with a retrospect of 103; the dissertations forming nearly *one complete third* of the history. In the second volume, the narration moves on in an uninterrupted progress of 385 pages, and closes in a dissertation of 50 pages; the dissertations being thus, on the whole, in the proportion of more than a fourth to the narrative. How directly in contradiction all this disposition is to the *common law* of historical writing, and to the universal practice of legitimate historians, we need not suggest to our readers. This practice, and that law, are sufficiently known; and what we have previously called the common sense of criticism, coincides in sentiments with both. Nothing is to be admitted into history, but what is historical in itself, either absolutely or relatively; either pure narration of incidents, or matter contingently necessary to the clearer comprehension of them. Every thing like dissertation is thus to grow out of the narrative, and is to fall into it again. The blood is to flow from the heart, and to it must again return. By these means, a regular circulation is to be kept up in the body of history, and a vital connection diffused through it as a whole. But when dissertation presumes to take the place of history, to force and confine her within certain regions, in order to usurp a whole province to herself, the circulation is destroyed, the unity is annihilated, and a monster is generated with two bodies slightly appendent to each other. Very injudicious, therefore, is the suggestion of Mr. Pinkerton, that such dissertations “ are certainly deserving of a separate and peculiar nich in history!” They cannot deserve it in any temple that has a regular service, and an appropriate divinity. Mr. Pinkerton allows, indeed, that “ these sketches must—be kept in due subservience to the main design” of narration, or else “ by an injudicious exuberance

exuberance of extraneous matter, the very name and nature of history perish." Yet must not this author himself have accumulated such an "exuberance of extraneous matter," in writing three different retrospects of 43, of 50, and of 103 pages? Can dissertations of such length be said to be "kept in due subservience," or in any subservience at all, "to the main design" of narration? The narration, indeed, is totally suspended, and the series of incidents is even forgotten, while the dissertation is at work. The master is turned out of the house, that the servant may swagger within. History is laid aside, that antiquarian speculation may make excursions undisturbed. Nor can we allow the appeal that the historian has made to a modern authority for his conduct. He "was happy to find," he tells us at last, as if half-conscious of the impropriety of his theory and of his practice,

"that his ideas on this topic, completely corresponded with those of the late Mr. Gibbon; who was pleased warmly to express his approbation of this part of the plan, of its arrangement, and of the space allotted to it, as calculated, not to encumber and oppress the genuine province of history, but to variegate, enliven, and adorn." P. vii.

Mr. Gibbon's opinion can carry no weight with it, to such as have marked his practice; Ariosto might as well be cited, for the laws of epic poetry; when his whole fame is founded upon a wanton dereliction of them. That alledged advocate for such long and rambling *episodes* of philosophical incongruity in history, has given us a history of his own, which is merely an inundation of digressions from the native channel of history; leaving the channel to be lost entirely amidst the waste of waters about it, and overwhelming the reader with a deluge of impertinences. Mr. Pinkerton's current of history, is of a less "extravagant and erring spirit." It is merely a kind of Rhine, that throws out several arms, the rivals of itself, and hardly distinguishable from it, but leaving it never to return; thus diminishing its magnitude, as well as utility, and proceeding themselves as original rivers, to regions very distant.

But it has another, and peculiar disadvantage. The annals of Scotland during the period which he has chosen, are remarkably uninteresting. He should therefore have endeavoured to enrich them by short and frequent digressions concerning manners, all commencing from the narrative, and all adhering to it. His history should thus have been the Nile of Egypt, moving in one vast column of waters along its bed, but turning off continually in canals on the right or left, to carry fertility over the barren regions at its sides; making only short deviations

deviations from the current, keeping it always in view, and returning speedily into it again. He has proceeded in a very different manner. He has left the annals to their native barrenness: and those "sketches," which, occasionally introduced as opportunities arose, would have really served to variegate the uniformity, to enliven the dulness, or to adorn the nakedness of the annals, he has most injudiciously grouped together in three retrospects; which now appear like three patches of verdure amidst the brown sands of Arabia; or the ruins of Palmyra, towering over the wilderness around them, and thus throwing, by contrast, a stronger aspect of savageness over the savage waste itself.

Having given our opinion upon the plan and disposition of this history, we proceed to notice the execution and manner; well pleased to find now as ample scope for praise, as we have hitherto found for censure.

"In the important and interesting division of Scottish history, now before the reader," Mr. Pinkerton observes in his preface, "no pioneer had arisen to clear the way; and the author soon found that the carelessness and inaccuracy, with which it had been treated, exceeded any previous expectation he could have formed. Scarce a step could be advanced without some doubt arising in fact, or in chronology, so that the information of a paragraph is often the labour of a dissertation. The most skilful will be the first to pardon any mistakes that may remain; and the candour of all is requested for an attempt derived from so many new sources, so many manuscript materials, that after every care, and attention, not a few errors may have escaped notice." P. 8.

Accuracy of information is certainly the first recommendation of an historian. It forms the very basis on which his reputation is to stand, and be established. Other qualities, however splendid, can be merely subordinate to this, the mere gilding (as it were) of his statue: and to this praise, we believe, Mr. Pinkerton has a just claim; his provision of new materials from cotemporary papers being apparently large.

But let us do him the additional justice, to present our readers with two extracts from his history, and thus enable them to judge for themselves of his merit. For that purpose we shall select one passage from his narrative, and another from his retrospects, both large, but the latter (in order to give a just idea of it) particularly so. Such extracts, indeed, will be naturally those which have most impressed our minds in the reading, and therefore among the most striking parts of the whole. But, after so strong a reprobation of his plan, we wish, in candour, to form a fair and equitable balance of commendation. Nor shall we take these passages from the early periods of the

the work; but, as the pen of every writer, and the spirit of every historian, becomes more ready by exercise, and brighter by exertion, from the latest period of all. We take first the character of James V, which, though liable in part to the objections already stated, deserves on the whole much praise.

“ James V was now aged sixteen years and about three months. Of this monarch all our early historians present one uniform character; and their general voice proclaims his excellence. His education, as usual with princes who ascend the throne in infancy, had been neglected, or erroneous; corrupted by flattery; rendered deficient in its tasks, from the preceptor's fear of displeasing. Yet his mind was great, his affections warm, his discernment acute. His vices were few, and never interrupted the happiness of his people. His propensity to vague amour was palliated by his general affability; his sternness to the nobles by his favour to the common people, which was so eminent, that he received from his affectionate subjects the glorious appellation of King of the Poor*. To the voice of poverty, to the prayer of distress, the gates of his palace stood ever open: with one hand he raised the indigent, while with the other he crushed the proud oppressor. In the knowledge of the laws and customs of his kingdom, he was so completely versed, that his decisions were as exact as they were expeditious; and *from horseback* he pronounced decrees worthy of the the sagest seat of justice. Of indubitable valour, of remarkable strength of constitution, he exposed his life, and health, without hesitation, at any season when it became necessary to curb the marauding borderers, or highlanders, rendered lawless during the disorders of a long minority. The dangers of the wilderness, the gloom of night, the tempests of winter, could not prevent his patient exertions to protect the helpless, to punish the guilty, to enforce the observance of the laws. A stranger to pride, he despised it in others; and his speech was ever sprinkled with humanity†.”

“ The faults of his government, though not minute, are more to be ascribed to the times, than to the character of the monarch. His avarice naturally arose from the penury of his education, the dissipation of his finances, and even of the furniture of his palaces, by the unprincipled Duke of Albany. But his amassed treasure was employed in the construction of magnificent works of architecture, and of a navy; and in other plans of general utility and glory. His political designs were long studied; yet as he died in his thirtieth year, he could not have acquired the experience of age: and the period of his reign presented combinations too intricate for the most skilful prudence to foresee or define. The progress of the Protestant religion was dubious; and dangerous it is for a prince to embrace a new system before it be approved by a great majority of his subjects. Untaught by the glorious concord between his father and the nobles, James entertained

* “ *Lesl. 460.*”

† “ A forcible expression of Lesley, ‘ *sermo humanitate, tanquam sale, asperfus.*’ For the general character, compare also *Buch. xiv, 62, and Lindsay, 276.*”

a fixed enmity against the aristocracy, which had effected great usurpations during his minority; and his attachment to the eminent clergy, who alone could balance their power, was unavoidable.

“Of the person, and domestic life, of James V, the features are well known. His frame was of the middle size, and robust, capable of every exertion of agility or fatigue. In elegance of form and countenance, he equalled any prince of his time. His oval face, blue eyes of piercing splendor, aquiline nose, yellow hair, and small beard, forked in the fashion of that period, impressed the beholders with ideas of sweetness joined with majesty. In dress he was rather elegant than magnificent: yet his palaces were replete with decoration. The repast of a peasant he would share; and, even from a sumptuous board, the royal meal was plain and frugal; nor did he entrust his dignity to the intemperance of wine. Eminently patient he was of labour, of hunger and thirst, of heat and cold. His attachment to the arts was decided: he reared palaces of good architecture; and composed some fugitive pieces of poetry, though it be doubtful if any have reached our times. He replenished his country with artillery, and military weapons; and the beauty of his gold coins bespeaks his attention even to the minutest improvements, to be gained by the employment of foreign artists. The Scottish navy, ruined by Albany, began to resume some importance: and the subsequent voyage of James to the Orkneys and the Hebrides, accompanied by men of skill, in order to examine the dangers and advantages of the circumjacent seas, will ever deserve the applause of the philosopher, as an enterprise equally rare and meritorious.” Vol. ii, p. 292.

This character does honour to the historian as well as to the sovereign. It is certainly drawn with a judicious hand; though with several not very pleasing affectations of style.

But let us now turn to the retrospect of the same king's reign, not exactly extracting but abridging that *general* dissertation or retrospect; for the sake of introducing which, as we now see, these sketches are taken from their natural places in the narrative, and thrown together at the end of it.

“That paradoxical philosophy, which supposes man more happy in a savage, than in a civilized condition*, will never find converts among the sons of science. To solid information, to enlarged views, to candid discussion, to genuine ratiocination, the idea will ever appear a dream of ignorant genius, a vision of the golden age of the ancient poets:

‘Di latte

Sen' corse il fiume, et stillo mele il bosco.’

Whether we peruse the imperfect records of barbaric ages, or the page of the modern traveller, which delineates nations yet in infancy, and represents antiquities coeval with ourselves, the comparative misery of the savage will ever appear predominant. Few and insipid are his enjoyments, the animal pleasures merely animal, unheightened by anti-

* Yet this is exactly the philosophy of *Illuminism*. *Rev.*

icipation, by memory, by imagination, by the thousand nameless elegancies of civic life," &c. &c. &c. P. 386.

" But whether the sum of the contentment of the poor, for happiness is too bold a word for human existence, be greater in *barbaric* or in civilized ages, is a different question. Among our German ancestors," &c. &c. &c. P. 388.

" The usage of slavery among ancient nations prevented any occasion of beggary. In distress to become slaves, was the last refuge of the miserable; and their master provided objects for their industry, and subsistence for their lives. The Christian system did not oppose this practice: the early Christians had their slaves*; and though the Popes, in the ninth century, prohibited the Venetians to sell Believers as slaves to the Mahometans†, yet the poor people of England continued, even to the twelfth century, to sell their children as slaves to the Irish‡. But modern charity would shrink from the advice of a great political writer§, to restore the custom of slavery as the only mean of deliverance from the recent evils of beggary and poors'-rates: an opulent manufacturer never supporting the sick, aged, or helpless; while a rich Roman would not only employ five thousand slaves, but furnish an asylum for all in every stage of existence.

" In a more immediate view of the present topic, it appears that the condition of the poor, as well as of the rich, is greatly ameliorated by civilization. New disadvantages, it must be confessed, arise; the population becomes so numerous, that the subsistence is of course more difficult: and hardly, except in civilized society, can the poor man shun marriage, or execrate the increase of his family. But this defect may often arise," &c. &c. &c. P. 389.

" The progress of Scotland towards civilization, during the reigns of James IV and V, appears to have been somewhat more rapid than at any preceding period, though the minority of the latter prince formed a considerable interruption" (p. 391). " John Mair," commonly called Major, " in his description of Scotland, 1521, presents some particulars worthy of commemoration. He mentions Leith as the chief port, and observes that, between it and Edinburgh, there was a small but rich village, famous for the woollen manufacture, and from which the best cloths in Scotland derived their name. Perth was the only fortified town, the Scots being little versed either in fortification

* " Among other authorities, see an inscription in the Recherches fur les Antiquités de Vienne of Nicolas Chorier, Lyons, 1658, 12mo, p. 221."

† " Anastasius vita Zachariæ Papæ, an. 747; Danduli Chron. Venet. an. 878."

‡ " Wil. Malmsh. Vita Wulffstani, Anglia Sacra 11, 258. Chronicon Hib. Domit. A. xviii, an. 1172. Thorklin's learned tract on the Slave-Trade in Europe, London, 1788, 8vo."

§ " Fletcher of Salton, Disc. 2, on Scottish Affairs, p. 87, edit. 1749."

or siege; but displaying great fortitude in repelling an enemy. The ecclesiastic polity was far inferior to that of England, there being often thirty hamlets attached to one parish church, distant from some of them four, five, or even ten miles: but every laird had his chapel and chaplain, and some more [than one]. The cures were few, but rich; and generally administered by deputies. The houses of the farmers were small, because they only rented by the year, at the most four or five [years]; so that, though stone were common, there was no desire to erect good houses, to plant trees or hedges, or to enrich the ground; and Mair justly expresses his regret for the consequent loss, and disgrace, to the kingdom at large. He adds, that if perpetual leases were granted, the rent might be tripled, and yet the tenants become rich; and the homicides which followed their removal be avoided, for a tenant of spirit would kill his successor to despise the lord.—He blames the farmers for their contempt of manufactures, and of citizens, whom they regarded as effeminate: while they, leaving the agricultural operation to servants, affected to ride constantly with their lords, perhaps a respect necessary to secure their brief leases. P. 392.

“There being no manufactures,” except (as the author should in common consistency have noted) at Leith, “the poor were chiefly occupied in the numerous menial trains of the great; or in the more useful employments of agriculture and pasturage. The cottagers and servants of farmers were almost as rich as their masters; and far less harassed with care. But barren are the materials to form an estimation of the state of a million of poor, while a few thousands of more fortunate families attract alike the notice of the heralds and the old annalists. P. 394.

“Among the games and pastimes, Lindsay the historian mentions shooting with the bow at pricks, rovers, or butts; leaping, running, wrestling and casting of the penny-stone or quoit*. Even the women are branded, by Dunbar and other poets, for drinking ale, or malmsey, if they could procure it, to excess†. The plays, or annual festivals, mentioned in a former retrospect, seem to have been retained till the Reformation, about which period a poet mentions that at Bowden‡. P. 398.

“A few culverins and hagbuts were the unwieldy fire-arms then borne by the soldiers. But the artillery was of numerous descriptions, as the reader may have observed in the preceding books. P. 407.

“Of large artillery James IV had provided a noble train, among which Lindsay mentions the seven sisters, pieces of superior size and exquisite fabric, the work of Robert Borthwick, master of the artillery, who inscribed on his productions this rude line,

Machina sum Scoto Borthwic fabricata Roberto.

The sword, dagger, and turquoise ring, of that great prince, passed to the Duke of Norfolk, Earl Marshal of England, after the battle of

* “P. 229.”

† “Maitland's Poems, vol. i, p. 113, &c.”

‡ “Ibid, 135.”

Flodden; and a descendant presented them to the College of Heraldry, London, where they remain. P. 408.

“ James IV improved, or enlarged, the castles of Falkland and Stirling, and founded a monastery near the latter; but that prince shewed more attachment to his navy than to architecture, and chiefly encouraged the military arts. His successor built a palace within the castle-walls of Stirling; and another at Linlithgow, in a more advantageous situation than the ancient edifice which was demolished. This new palace was praised by Mary of Guise, as equal to those of France; and from its remains, and those of part of the royal residences at Falkland and Holyrood-house, the state of architecture may be estimated. P. 424.

“ That the manners of the times were not a little depraved, may be learned from the tale of Dunbar, called *The Two married Women and the Widow*, where the fair-sex in particular shew every vice of the most polished ages, without the sentiment and delicacy. And many incidents in this history will testify that the characters are far from ideal. That luxury and civilization increase the progress of vice, will appear problematic to the student of history; and at any rate they acknowledge the divinity of virtue, by a hypocritical homage to exterior decency, while in more rude ages crimes stalk about in naked deformity.” P. 432.

We have thus given one retrospect reduced into a kind of anatomy, exhibiting all the most stable parts of the whole; even showing, in some degree, the general form. Comparing what we have thus given with our general remarks, and with the specimen of Character which we have given before, our readers will be enabled to form for themselves a tolerably exact idea of the history at large. The author of it appears to us, in the whole tenor of his work, a man of strong intellect, and shrewd sagacity. Nor does he show those violent prejudices which we thought there was reason to expect. He is generally very fair and candid.

“ The fables,” he notes, in I, 247, “ and prolix orations, of Buchanan concerning the queen and Kennedy, xi, 6-17, were composed by him to serve the faction of Murray against Mary, and deserve severe reprobation, as they evince that he was capable of perverting the very foundation of history.” And, in I, 256, “ Fabulous elegance, and a complete confusion of chronology are the general features of Buchanan's history; Lesley is infinitely superior in veracity and exactness.”

Nor do we see any ground for those suspicions of his probity, which his imposition upon the public, persisted in for many years, of a poem written by himself, as one hereditarily recited by the peasants in Kyle and Carrick, might appear to justify in the eyes of strict morality. The historian seems to be perfectly just and honourable. Even his infidelity, once so daringly obtrusive, and so offensively loquacious, here utters scarcely a sound.

found. We notice only, in p. I, 182, "the royal person" of James I, mentioned very improperly as "the mark of his *omnipresent* authority." It is said also, in I, 415, that "pardon for sins," (the author meaning seemingly, from the context, human pardon, but appearing plainly in the sequel to mean heavenly) "is ever a dangerous tenet; a better creed would prevent crimes, by denying any *celestial* pardon." The latter indeed is an assertion horrible in itself to man, and impossible, we think, to be founded upon any thing short of that Atheism, which considers morality as the mere servant of policy.

We have observed some contradictions in this historian; and one of them we have before transiently noticed. We have particularly observed them in this friend of Mr. Gibbon, as in that author himself, between the text and the notes. Thus in I, 204-205, for "Huntingdon," in the text, an historian in the note "seems rightly to put Harrington." In I, 306-307, the text specifies certain peers by name, but a note adds, "So Lindsay, 123, but this is dubious," and then mentions *another* enumeration from Leslie; as, in II, 154-155, a "donation is stated by the narrative to have been made at one part of the year, while it is "suspected" by the comment to have "rather" taken place at another. We even meet with a violent contradiction in the text itself, within the compass only of three pages, and in the management of the same subject. The author remarks, in I, 296, "if it be often *dubious*, even in modern times, which of two warring nations was the aggressor, a *superior* certainty is not to be expected in remote ages," he then adds, "some assert that Edward IV was the author of hostilities, while others affirm that Louis XI excited the Scottish king to arms;" yet he argues, that the latter opinion might be supported by an incident noticed; though, for some reasons assigned, "it does not seem probable." At the same time, he allows that arguments against that supposition arise from circumstances specified, though, "on the other hand, it is certain that, in 1478, Edward had infringed the amity with Scotland." Yet, after all, a circumstance, which does not appear till p. 298, "of itself fixes the violation upon Edward." Thus what was doubtful at first, is resolved at last into a double certainty.

The language of this historian is deformed by many vicious, vulgar, and affected expressions. In p. 10, we have "vague or *usurpative*;" p. 25, "forage" for foraging; p. 69, "awaken the attention and *detection* of the people;" p. 86, "the *cancellation* of munificence;" p. 118, "to inculcate *into* their *obduracy* some principles;" p. 198, "the height of *impolicy*;" p. 251, "her *doubtful* reputation;" p. 329, "*veracious* testimony;"

mony ;" p. 344, "Jean Bonhomme," a vulgar appellation for the Scotch, as John Bull for the English ;" II, p. 6, "this *embassy*," meaning the object of it, "was not effected ;" p. 9, "attacked the *sleep* of Lennox and his people ;" p. 15, "distributing *wine* and *cheerfulness* ;" p. 24, "many an *errant knight*," for a knight errant ; p. 45, "Guthrie sagely *baptizes* him De la Beauté ;" p. 71, the king's "*conviction* at once abandoned the cause ;" p. 76, "the more *pacifc abilities* of — ;" p. 78, "mean beyond conception ;" p. 135, "misfive *syllogisms* ;" p. 142, "an order, as impossible to *obey*, worthy of despotism ;" p. 179, "to *dispell* this addition to his power ;" p. 207, "every original *scrap* of paper ;" p. 288, Wolsey gives Angus praise and advice, "which Angus would willingly have exchanged for a purse of *angels* ;" p. 311, James has "an ample *domination* of mountains ;" p. 330, "a rapid *idea*" for delineation "of the most important may not be improper ;" p. 335, "persecution is the *seminary* of doctrine ;" p. 361, "the incapacity and *illiterature* of the nobles ;" p. 416, "the church continued *militant*, and several ecclesiastics were slain at the battle of Flodden ; and, p. 431, scandal is called "verbal assassination." Many of these expressions are too low for the dignity of history, as others are too barbarous for the purity of our language. Many also, in all parts, are poetical or affected. Yet the style of the writer in general has one property even superior to that of strict purity, or of classical elegance. It is vigorous and pointed.

On the whole therefore, we consider Mr. Pinkerton's history, notwithstanding the faults here alledged, from its novelty of information, its accuracy of intelligence, and its vigour of thought, as a valuable and useful addition to the scanty stock of our historical treasures for Scotland.

ART. II. *A History of Inventions and Discoveries, by John Beckmann, Public Professor of Economy, in the University of Gottingen. Translated from the German. By William Johnston. Three Volumes. 8vo. 488, 443, and 491 pp. 1l. 1s. Bell, 148, Oxford Street. 1797.*

THE productions of human industry which are recorded in the three volumes of this work, may, upon the whole, be placed in the second class of importance and ingenuity; yet they are seldom of a very trifling nature; and it must be acknowledged, that a view of the origin and progress of inventions, operates beyond

beyond the mere satisfaction of curiosity. It leads the way to further improvements; it inspires future projectors with fortitude and method in the prosecution of their schemes, and supplies them with materials, on which they may exercise their genius.

The first volume contains the histories of the following articles; Italian book-keeping; odometer, or instrument for measuring roads; machine for noting down music; refining gold and silver ore, by quicksilver; dry gilding; gold varnish; tulips; Canary birds*; argol; magnetic cures; secret poison†; bellows; coaches; water-clocks; tourmalin; speaking trumpet; ananas, or pine-apple; sympathetic ink; diving bell; coloured glass, and artificial rubies; sealing-wax; corn-mills; verdigrise, or Spanish green; saffron; alum; falconry; turf; artichoke; saw-mills; stamped paper; insurance; adulteration of wine; clocks and watches.

The subjects of the second volume are, artificial pearls; paving of streets; collections of natural curiosities; chimneys; Hungary water; cork; apothecaries; quarantine; paper-hangings; kermes; cochineal; writing pens; wire-drawing; buck-wheat; saddles; stirrups; horse-shoes; floating of wood; lace; ultramarine; cobalt; zaffer; smalt; turkeys; butter.

The third volume contains the account of the following articles, garden flowers; lending-houses; chemical names of metals; zinc; book-censors; exclusive privilege for printing books; catalogue of books; aurum fulminans; carp; camp mills; mirrors; glass cutting; etching on glass; soap; madder; jugglers; camel; artificial ice; cooling liquors; hydrometer; lighting of streets; night-watch; leaf-skeletons; bills of exchange.

Considering the number and variety of materials, the difficulty of obtaining accurate information, and of consulting authentic documents, we find, upon the whole, sufficient reason to be satisfied with the performance; nor have we detected many mistakes, either in point of history, or of expression. Some subjects might, indeed, have deserved a more particular account; and we might wish that the author had given the descriptions of many processes, and of several articles, which are but slightly mentioned in his work.

* The knowledge and cultivation of particular natural objects is hardly to be called *discovery*, yet it is plain from these articles of *tulips*, and *Canary birds*, that the author allowed himself that latitude of construction. *Rev.*

† This article appears to us, in many respects, very imprudent; and we wish it had been omitted. *Rev.*

Numerous notes are contained in each volume, with quotations, and references to the authors from whom the various documents have been derived; and each volume concludes with two copious indexes; one of the authors and books that are quoted, and the other, of the most remarkable particulars which are mentioned, in that particular volume. The translator's style is sufficiently perspicuous and correct; and we have no reason to doubt the fidelity of the version.

In the histories of certain inventions, and the introductions of certain articles, the author mentions a variety of strange customs, absurd fancies, and vain dreams, that have at particular times possessed the human mind. They afford a curious view of those follies that are generally mixed with the excellencies of the human species. Speaking of the fashionable cultivation of tulips in Holland, the bulbs of which flower were once a very considerable article of trade, he says,

“That this trade was not carried on through all Europe; but in some cities of the Netherlands, particularly Amsterdam, Haarlem, Utrecht, Alkmar, Leyden, Rotterdam, Hoorn, Enkhuyfen, and Meadenblick: and rose to the highest height in the years 1634, 35, 36, and 37. Munting has given, from some of the books kept during that trade, a few of the prices then paid, of which I shall present the readers with the following. For a root of that species called the Viceroy, the after-mentioned articles, valued as below expressed, were agreed to be delivered.

2 lasts of wheat	448 florins.
4 ditto rye	558
4 fat oxen	480
8 fat swine	240
12 fat sheep	120
2 hogheads of wine	70
4 tons of beer	32
2 ditto butter	192
1000 pounds of cheefe	120
a complete bed	100
a suit of clothes	80
a silver beaker	60

Sum 2500

“These tulips afterwards were sold according to the weight of the roots. Four hundred perits (a perit is a small weight less than a grain. T.) of Admiral Leifkin cost 4400 florins; 446 ditto of Admiral Von der Eyk, 1620 florins; 106 perits Schilder cost 1615 florins; 200 ditto Semper Augustus, 5500 florins; 410 ditto Viceroy, 3000 florins. The species Semper Augustus has been often sold for 2000 florins; and it once happened that there were only two roots of it to be had, the one at Amsterdam, and the other at Harlem. For a root of this species, one agreed to give 4600 florins, together with a new carriage, two grey horses, and a complete harness. Another agreed to give twelve acres of land for a root.”

A great

A great part of this trade, however, it is afterwards explained, was only a species of gambling like stock-jobbing: the differences of the nominal prices of the roots, after a certain period, being all that was paid, and no real roots received or expected. When the root called *Semper Augustus* was not to be had in Holland, which happened twice, no species perhaps was more frequently purchased and sold. Still it remains true, that tulip roots bore a large price, and that this extravagance was the foundation of the gambling traffic. This real *Tulipomania*, as it has been called, has given rise to some amusing anecdotes.

“ When John Balthazar Schuppé was in Holland, a merchant gave a herring to a sailor who had brought him some goods. The sailor, seeing some valuable tulip roots lying about, which he considered as of little consequence, thinking them to be onions, took some of them unperceived, and ate them with his herring. Through this mistake the sailor's breakfast cost the merchant a much greater sum than if he had treated the Prince of Orange. No less laughable is the anecdote of an Englishman who travelled with Matthews. Being in a Dutchman's garden, he pulled a couple of tulips, on which he wished to make some botanical observations, and put them in his pocket; but he was apprehended as a thief, and obliged to pay a considerable sum before he could obtain his liberty.” Vol. I, p. 50.

At the end of the article *Magnetic Cures*, the author expresses himself in the following manner :

“ However this may be, later and more accurate experiments have fully shewn, that the magnet has an external effect on the bodies of animals—a phenomenon, the investigation of which has employed the ingenuity of several physicians and naturalists of the present day.”

As the author, at the end of the article on Tulips, expresses a just contempt for animal magnetism, he must here mean to speak of the action of the real magnet on the human body. But the assertion is still equally fallacious; and we are sorry to find that he has fallen into such an error.

The article on Clocks was originally written by the Hon. Daines Barrington, and was published in the fifth volume of the *Archæologia*, from which Professor Beckmann translated it.

The article on Artificial Ice might have been much improved, had the author been acquainted with the discoveries of Mr. Walker of Oxford. But we shall forbear enumerating any more trifling imperfections. The entertaining parts of this work are so numerous, that the reader cannot fail to derive much pleasure and information from the perusal, and much advantage from keeping it by him as a book of reference.

ART. III. *Letters written during a short Residence in Spain and Portugal.* By Robert Southey. *With some Account of Spanish and Portuguese Poetry.* 8vo. 7s. Cottle, Bristol; Robinsons, &c. London. 1797.

THE different aspects under which foreign scenes, manners, and customs, present themselves to travellers, produce such a variety of reflections, according to the previous constitution of their minds and tempers, or according to the different bias of their tastes and inclinations, that this class of writings may generally claim the public attention on the score of novelty, as well as entertainment. Any object upon which an acute and well-informed mind seizes with avidity, is sure to be moulded into a form which will excite interest, or gratify curiosity; and a description of the same scenes, or a narrative of the same incidents, will assume a new appearance, when viewed under different impressions, or related in a different style. Such is the pleasure we have received from the lively manner and quick observation of this young traveller, whom we have recognized also as a poet; and we have accompanied him with considerable satisfaction in his tour, though he is only one of many who have lately made the same countries the subject of their publications.

The account with which we are presented is indeed but an hasty sketch, but it is traced by a bold and masterly hand; and though we sometimes espy a little irregularity in the outline, yet we cannot but admire it as a vigorous and animated whole. It would not be expected from his poetical performances, that Mr. Southey should be a mere matter-of-fact traveller; and accordingly, he frequently enlivens the dullness of an itinerary, by a considerable degree of humour in the recital of incidents; and his descriptions are often so beautiful, as to present to the imagination a strong and vivid representation of the grand and the romantic scenery with which those highly favoured countries abound. Nor has he failed to call in the aid of his favourite art, to solace the toil of his own journey; and to divert the reader's attention from the filth of the posadas, the noise of the mules, the assaults of the vermin, and the craziness of the equipage. Of the sprightliness and humour with which the incidents in this rapid tour are detailed, the first letter will furnish satisfactory specimens. The narrative thus commences:

“ Oh the luxury of arriving at Tartarus, if the river Styx be as broad and as rough as the Bay of Biscay, and Charon's boat accommodated like the Spanish packet of Senor Don Rainundo Aruspini!

What

When I first went on board, the mate was employed in cutting a cross upon the side of his birth, and the sailors were feasting upon a mess of biscuit, onions, liver, and horse-beans, boiled into a brown pap, which they were all pawing out of a bucket. The same taste and cleanliness of cookery were displayed in the only dinner they afforded us on the passage: and the same spirit of devotion made them, when the wind blew hard, turn in to bed and to prayers. The weather was bad, and I was terrified; but, though I had not a brass* heart, the ship had a copper bottom; and on the fifth morning we arrived in sight of Cape Finisterre." P. i.

The author soon finds reason to be discontented with his fare on land, for we find him in the same letter thus describing the comforts of a Spanish Inn.

"We are at the Navio (the ship), a Posada kept by an Italian. Forgive me for using the Spanish name, that I may not commit blasphemy against all English pot-houses. Our dinner was a fowl fried in oil, and served up in an attitude not unlike that of a frog, taken suddenly with a fit of the cramp. With this we had an omelet of eggs and garlic, fried in the same execrable oil, and our only drink was a meagre wine, price about two-pence the bottle—value worse than nothing, which, by comparison, exalts small beer to nectar. In this land of olives they poison you with the most villainous oil, for the fruit is suffered to grow rancid, before the juice is expressed.

"You must perceive that I write at such opportunities as can be caught from my companions, for the room we sit in serves likewise for a bed-chamber. It is now Monday morning. Oh, the misery of the night! I have been so *stead*, that a painter would find me an excellent subject for the martyrdom of St. Bartholomew. Jacob's pillow of stone was a down cushion, compared to that which bruised my head last night; and my bed had all possible varieties of hill and vale, in whose recesses the fleas lay safe; for otherwise I should inevitably have broken their bones by rolling over them. Our apartment is, indeed, furnished with windows; and he who takes the trouble to examine, may convince himself that they have once been glazed. The night air is very cold, and I have only one solitary blanket; but it is a very pretty one, with red and yellow stripes. Add to this catalogue of comforts, that the cats were saying soft things in most vile Spanish; and you may judge what refreshment I have received from sleep." P. 4.

Of Mr. Southey's talent for prose description, and of the poetical sentiments to which the scenes he describes have given rise, the following passage disposes us to think favourably; and we cannot but feel that a knowledge of the place, time, and

* Illi robur et æs triplex
 Circa pectus erat, qui fragilem truci
 Commisit pelago ratem
 Primus,

Hor.

circumstances, under which the poetry in this volume was composed, gives it an higher interest in our mind, than if it was presented to us in detached pieces, and we were entirely ignorant of the causes which operated at the moment to give a particular colour to the author's sentiments.

“ In the dingle below us on the right, at the foot of a dark and barren hill, a church stood, on the banks of a winding rivulet. The furze even at this season, is in blossom. Before us, a little to the left, was a bold and abrupt mountain; in parts, naked precipices of rock; in parts, richly varied with pines, leafless chestnut trees, and oaks that still retained their withered foliage. A stream, foaming along its rocky channel, wound at the base; intercepted from our view where the hill extended its gradual descent, and visible again beyond a tuft of trees, green even from their roots, which grew on the banks: on the summit of the mountain stands a church, through whose towers the light was visible: around us were mountains, their sides covered with dark heath, and their fantastic tops richly varied with light and shade. The country is rude and rocky; the houses all without chimnies; and the appearance of the smoke issuing through their roofs, very singular and very beautiful, as it rose slowly, tinged by the rising sun.

“ In about three hours we began the winding ascent of Monte Salguero, whose summit had closed the morning prospect. By ascending directly I reached the top long before the mules. There I rested, and looked back on the watch-tower of Coruna, six leagues distant, and the Bay of Biscay. I was not, however, idle while I rested: as a proof, take these lines.

“ Fatigued and faint, with many a step and slow
 This lofty mountain's pathless side I climb,
 Whose head high tow'ring o'er the waste sublime,
 Bounded my distant vision; far below
 Yon docile beasts plod patient on their way,
 Circling the long ascent. I pause, and now
 On this smooth rock my languid limbs I lay,
 And taste the grateful breeze, and from my brow
 Wipe the big dews of toil. Oh! what a sweep
 Of landscape lies beneath me! hills on hills,
 And rock-pil'd plains, and vales bosom'd deep,
 And Ocean's dim immensity, that fills
 The ample gaze. Yonder is that huge height
 Where stands the holy convent, and below
 Lies the fair glen, whose broken waters flow
 Making such pleasant murmurs as delight
 The ling'ring traveller's ear. Thus on my road
 Most sweet it is to rest me, and survey
 The goodly prospect of the journey'd way;
 And think of all the pleasures it bestow'd,
 Not that the pleasant scenes are past, distress,
 But looking joyful on to that abode

Where Peace and Love await me. Oh! most dear!
 Even so when Age's wintry hour shall come,
 We shall look back on many a well-spent year,
 Not grieving at the irrevocable doom
 Of mortal man, or sad that the cold tomb
 Must shrine our common relics, but most blest
 In holy hope of our eternal home." P. 34.

For the reason given above, we were pleased with the serious and melancholy turn of the following sonnet :

" Not far from Lugares, half way down the mountain, opposite the road, is a natural bridge of rock. The rocks here are of schist. We were three hours ascending from Lugares, and that place lies high. You know I never ride when I can walk. The clouds wetted me as they passed along. I was fatigued, and when the body is wearied, the mind is seldom cheerful. In this mood I committed a sonnet.

Another mountain yet ! I thought this brow
 Had surely been the summit ; but they rise
 Hill above hill, amid the incumbent skies,
 And mock my labour. What a giddy height !
 The roar of yonder stream that foams below,
 Meets but at fits mine ear : ah me—my sight
 Shrinks from this upward toil, and fore opprest,
 Sad I bethink me of my home of rest.

Such is the lot of man. Up Life's steep road
 Painful he drags, beguiling the long way
 With many a vain thought on the future day
 With Peace to sojourn in her calm abode.
 Poor fool of Hope ! that hour will never come
 "Till Time and Care have led thee to the tomb." P. 57.

What, however, will recommend this volume more particularly to English readers, is the able and satisfactory information which is given respecting Spanish and Portuguese poetry. In his view of this subject, the author has not confined himself to general criticism, but has enlivened and enriched his account by translations from different parts of the most approved poets of those countries, accompanying them in every instance with the original. The most important of this part of the work is the complete analysis which he has given of a Spanish and a Portuguese Epic Poem : the former entitled " The Beauty of Angelica," by Lope de Vega, who has unfortunately exposed his poetical pretensions by attempting to rival Ariosto : the latter entitled " Charles Redeemed. England Illustrated, by Pedro de Azevedo Tojal."

This latter poem celebrates the supposed conversion of Charles the Second to the Catholic faith, in consequence of his marriage with Catharine Princess of Portugal. On this part of the work we shall only say, that it furnishes Mr. Southey

Southey with various opportunities of displaying his talent in translation; and the remarks which are interspersed between the several pieces of poetry, are replete with sound and entertaining criticism. From the latter poem (in which the execution is only not inferior to the choice of the subject) we select one passage, which we recommend to the next editor of the treatise *περι βιβλιου*—

“Ao grande Mello a lege author de empreza,
 Aquelle Conde em quem resplendicia
 D'arte o primor, os dons da natureza,
 Que Embaxador em Londres residia,
 Great Mello! him their minister they chose,
 That Count in whom the excellence of art
 Resplendent shone with Nature's noblest gifts,
 Then resident Ambassador in London!” P. 338.

* But though we have been pleased with the liveliness of this writer, and are disposed to praise his descriptive powers in verse and prose, the book is by no means without faults. His liveliness sometimes carries him beyond due bounds in the choice of his words as well as subjects: and the inconveniences he encountered in travelling, are enumerated and repeated with offensive minuteness. His opinions here, as in other places, are biased by the innovating spirit of the present times; and he has not yet learned to distinguish between the faults essential to a system, and those which arise only from an abuse of its principles. Hence the desire to confound in one censure the hierarchy of England and the spiritual despotism of Rome (p. 72): and hence, in the true spirit of Illuminism, the condemnation of every form of civil institution conveyed by the expression of “that depraved society which disinherits of happiness half the civilized world.” P. 360.

Upon subjects connected with theology, Mr. Southey sometimes ventures beyond his depth. He has quoted, with an evident intention to censure for its absurdity, a sentiment of the Archbishop of Valencia, who affirms that our Saviour, when he drove the buyers and sellers out of the Temple, performed “the greatest miracle he ever wrought, for so St. Hierom saith it was.” P. 306. Here we beg leave to state that an eminent theologian, not more friendly to superstition or persecution than Mr. Southey himself, concurred entirely in sentiment with the Archbishop and the Father; and, as the passage is curious, we shall quote it.

“Some doubt whether this was any miracle at all, but whoever considers, that those who usually came from all parts to celebrate the Passover, were not fewer in number than three millions (Joseph. Bell. Jud. lib. ii. cap. 14. § 3. See also lib. vi. cap. 9. § 3) and that, in the court of the Gentiles, were exposed to sale, by authority of the

Jewish rulers, all the animals that were to be offered up in sacrifice (not less than 256,500 according to Josephus, Bel. Jud. lib. vi. cap. 9. § 3. p. 399, ed. Havercamp.) and whatever else the service of the sanctuary required; and that neither the mercenary traffickers, nor any of the multitude, made any opposition to Christ, will perhaps be of opinion, that they were intimidated and overawed by a divine power, and agree with Jerome (in Matt. tom. ix. p. 31. ed. Basil. 1516) that it was the most wonderful of all the miracles of Jesus*.”

We cannot be understood as meaning any vindication of the Prelate's sentiments on the Expulsion of the Moriscoes, a measure equally irreconcilable with policy and humanity; but we would merely intimate, that an opinion is not necessarily wrong, because it proceeds from the pen of an Archbishop, even of the Romish church. Among the curious articles of the book, is a list of the Penitents at the Auto da Fe, Oct. 15th, 1779, p. 318; a Memorial (apparently authentic) on the state of Portugal, p. 406; and an amusing extract from Resendus, a Portuguese writer in Latin, p. 49, respecting the Deification of St. Viarius. The absurd and laughable mistake, by which Spanish ignorance and superstition had converted a *præfectus VIARum* into a Saint, has been noticed by Mabillon†, and exposed by Middleton‡. The enumeration of circumstances in this extract from Resendus, renders the account more authentic as well as entertaining.

There appears altogether such a variety of amusing and interesting matter in this volume, that we doubt not it will attract the public attention; at the same time we cannot but wish that the author had made it worthy of unreserved commendation, by more deliberation in forming his opinions, and more caution in expressing them.

ART. IV. *The Old English Gentleman; a Poem.* By Mr. Polwhele. 8vo. 6s. Cadell and Davies. 1797.

THIS is only a part of a poem, consisting of two books; to which a third is announced at the end. That Mr. Polwhele is a writer of considerable merit, in prose and verse, we have had frequent occasion to testify; the present produc-

* Farmer on Demoniacs, p. 293. Note.

† Iter. Ital. p. 145.

‡ Letter from Rome—Works, vol. v, p. 125,

tion is, however, of a mixed nature. Too much lengthened out already with matter that is not so interesting as probably it appeared to the writer, it tends to an extent unknown. While the poet takes a latitude in the use of words which no prior fame can warrant.

How are we to bear *domicile*, *moonshine* (a cant term, we believe, for smuggled spirits) *vill**, *wind-mow*, *mowhay*, *cob-rai's'd*, *turves*, a *settle*? besides innumerable Cornish words, explained indeed in the margin, but barbarous to all other ears except those of Cornwall. It contains, however, many passages of considerable merit; of which the following is to us the most pleasing. It is the description of the young wife of the Old English Gentleman; in whose character an interest is preserved throughout.

“ But Harriet could appease each troubled thought
With music by applauding seraphs brought;
While o'er each village, with a kind concern,
Prompt every tale from sorrow's lips to learn,
'Twas hers, her cares, her pity to extend,
The poor man's patroness, to all a friend.

Oft, when along the avenue she seem'd
To saunter, where the unfolding landscape beam'd,
And gaze, as if its many-glancing hues
She panted to her tablets to transfuse;
She stop'd her path (yet still appear'd to stray)
To the dim woodwalk, ting'd by dancing day;
Tript lightly onward thro' its laurel gloom,
And, heedless of the fragrance and the bloom,
Quick, thro' its waving vista, caught the dale,
And the sweet group of cots ascending pale;
And now, by every curious eye unseen,
With pleasure op'd the wicket on the green.

There, as her hands the ready purse unstrung,
She dropp'd delicious accents from her tongue;
And, more than with her purse (the poor confess'd)
Cheer'd with that angel voice the burthen'd breast;
While the sad widow felt a genial glow,
And left, half-told, the story of her woe;
While feeble age, its crutch low-bending o'er,
Forgot the pain it just had mourn'd before;
And lisping babes, attracted by her charms,
Stretch'd out, as she approach'd, their little arms.

But chief, with tutelary care to guide
A little cottage-school, was Harriet's pride,
Where, on a hillock-slope, beside the wood,
By rude oak-props sustain'd, a structure stood,
And with an air grotesque o'erbrow'd the scene,
Its thatch with moss, its walls with ivy green—

* Johnson quotes Lord Hale for this word, but says it is little used. It deserves to be less. *Rev.*

While spir'd its smoke, or roll'd a dusky wreath
 O'er the dun hamlet in the dell beneath ;
 There Harriet visited a veteran aunt,*
 Who taught her imps the horn-book how to chaunt,†
 Or how to knit, with azure yarn, the hose ;
 High-spectacled her venerable nose !
 And, lo ! as *Miss*‡ appear'd, the pigmy crowd
 Start from their forms, saluting her aloud ;§
 When, as their several tasks they sing or say,
 No more they tremble at the birchen spray,
 But each, ambitious of a plauding look,
 Thumbs with new zeal his not unfullied book ;
 When the hose-girls their flippant fingers ply,
 To steal approving glances from her eye.

And though the magic of a smile could bribe
 To diligence, the sweet untainted tribe ;
 Yet, little volumes, gilt, or green or blue,||
 And silver pennies, pleas'd attention drew ;
 When, at the unhop'd-for ¶ holiday high-flusht,
 Forth at her nod—their hats in air—they rush'd,
 Spread o'er the green, in various pastime gay,
 And bak'd and wanton'd in the sunny ray." P. 65.

The

* “ *Aunt* is applied in Cornwall (as *dame* or *goody* in other counties) as a term of respect to an old woman.

† “ Whether in the Cornish schools, the children of the common people ‘sing or say,’ is a question not easy to determine.

‡ “ *Miss*, as applied to a young married lady, is as common in the south-west of Cornwall, as *uncle* or *aunt*.

§ “ On such occasions, vociferation is considered as a mark of respect.

|| “ Consulting my own feelings, when a boy, I was almost tempted to write—

‘ Yet books neat bound in calf, that smelt so new’—

for though the little volumes that attract the eye to their gilding or gay colours may be more properly introduced into a village-school ; yet, I confess, the smell of a new book, bound in calf, was once as delightful to me as the musk of Hadramut to an Arabian poet. And those authors which I purchased when a schoolboy, (particularly Milton and Gray) afford me, at this moment, a greater degree of pleasure than the writers with which I became acquainted at a subsequent period. I often take them from their shelves by a kind of irresistible impulse : they are still ‘ *redolent of joy and youth.*’

¶ “ *Grata superveniet quæ non sperabitur hora,*’ must apply to every schoolboy, when unexpectedly let loose from school. To be surprised with a holiday, affects a child with sensations of pleasure as keen as he is capable of feeling. Such, I remember, I once felt, when my facetious countryman, *Sam. Foot*, dismissed me and my fellows from the school at Truro with his usual jocularly. I was then about nine years old : and I perfectly well recollect his figure, his manner of saluting his old master, *Mr. Conon*, and his assumed air of authority, when,

The other characters appear to us rather coarsely drawn, except that of Sir Humphrey himself. Miss Prue is particularly offensive in that respect; she is a demon rather than a girl. Having an high estimation of this author from many of his productions, we cannot but wish that he had submitted the English Gentleman to some other eye before he sent it forth to the public. Yet nobody will say that a poem from which such an extract as the preceding could be taken, ought to be wholly suppressed; besides that the character of a true Old English Country Gentleman well deserves to be recorded both in verse and prose.

ART. V. *Memoirs of the House of Medici, from its Origin to the Death of Francesco the Second, Grand Duke of Tuscany. From the French of Mr. Tenhove. With Notes and Observations, by Sir Richard Clayton, Bart. Two Volumes. 4to. 443 and 525 pp. 2l. 2s. Bath, printed. Sold by Robinsons, London. 1797.*

THE name of Tenhove will not be unknown to the many persons who have perused Mr. Roscoe's elegant Life of Lorenzo de' Medici. That our readers may, however, be all alike informed upon the subject, we shall commence this article with the account given of him in the Preface to the present work, and with that part which relates to him in Mr. Roscoe's Preface.

“ Mr. Nicholas Tenhove was a branch of one of the most respectable families in the United Provinces. His paternal ancestors were all

when, waving his hand, he ordered us all to be gone; and, as we obeyed the signal, called after us—‘ A holiday without exercise.’ The celebrity of Mr. Foote will be admitted, I trust, as a sufficient excuse for dwelling on this trivial circumstance.—This gentleman received his education at Truro School. Perhaps it is not generally known, that he there imbibed his taste for the theatre. There he discovered a vast superiority over his companions, in acting the plays of Terence. But, on his making his appearance on the stage, Mr. Conon greatly lamented, ‘ that a school of morality should have been a nursery of low buffoonery;’ nor would ever suffer even the plays of Terence to be acted again in Truro school!—Mr. Conon, who had been an usher at Westminster school, was following the fashions of that noble seminary; though, from the first, he suffered not ‘ The Eunuch’ to be either read or acted.”

high in office; and by his mother he descended from the family of Fagel, which had furnished the Dutch Republic with illustrious ministers through several generations.

“ An easy fortune, and a previous stock of classical and historical knowledge, rendered him capable of deriving singular advantages from his travels in Italy and Sicily.—The *Memoirs of the House of Medici* were composed at his ease—from time to time—and were printed piece-meal as they were composed.—In the form he left them they have rather the aspect of interesting materials for a great work, than that of a regular edifice.—As he did not live to complete his design, he committed to the flames all the copies of these *Memoirs*, excepting those which he had distributed to his particular friends, in separate parts, as they came from the press*.”

In addition to this slender information concerning the author, we shall subjoin, as we mentioned, the character of his work, as delivered by one who cannot fail to be considered as a competent judge.

“ Although,” says Mr. Roscoe, “ these volumes appear to be rather the amusement of the leisure hours of a polite scholar, than the researches of a professed historian; yet they display an acquaintance with the transactions of history, seldom acquired but by a native. To a great proficiency in the literature of that country, Mr. Tenhove united an indisputable taste in the productions of all the fine arts, and a great knowledge of the state of manners, and the progress of science, in every period of society. The fertility of his genius, and the extent of his information, have enabled him to intersperse his narrative with a variety of interesting digressions, and brilliant observations; and the most engaging work that has perhaps ever appeared, on a subject of literary history, is written by a native of one country in the language of another, on the affairs of a third.”

This work, so highly commended by Mr. Roscoe, but of which, considering the short interval he purposed to describe, and the late period at which it came into his hands, he could make but little use, Sir R. Clayton has been pleased to communicate to the English reader in a free and spirited translation. Another short extract from his Preface will convey to the reader an adequate, and, we think, a very just idea of the nature of the performance.

“ From one of those (few printed) copies, this translation took its rise.—It will be easily conceived such a desultory work would not,

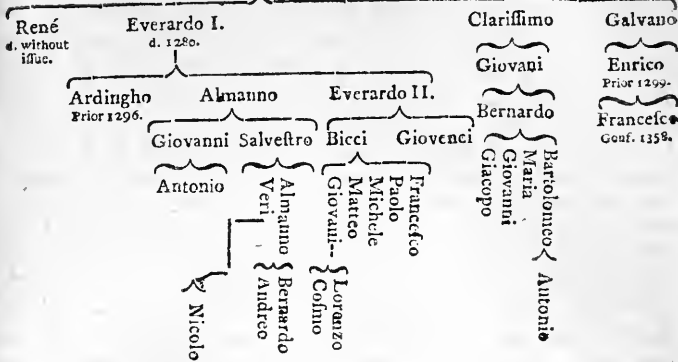
* The copy Mr. Roscoe obtained, from the liberality of the Marquis of Lansdown, consists of three volumes, octavo, entitled *Mémoires Généalogiques de la Maison de Medici.*

from its nature, admit of elegance—some passages have been transplanted from the text into the notes, and others have been wholly omitted, which seemed to carry the reader too far out of his way, and were not connected with what either preceded or followed them. Many of the latter include the *Belgicisms* and *Gallicisms* which the author humourously acknowledges may be imputed to him; and as in all probability he would have pared them away, if he had finished his work, to fulfil what I have reason to believe was his wish, has been with me a debt of honour. The twenty-six books of the original are thrown into thirteen chapters, on the plan of Mr. Roscoe's valuable *Life of Lorenzo de' Medici*, called the *Magnificent*. Mr. Tenhove's sentiments have been given, I flatter myself, in general with fidelity and freedom; yet in a work of such a length, errors and mistakes are unavoidable. The ablest scholars are, however, the most candid and indulgent critics, and they best know how to overlook the one, and pardon the other."

After these general observations on the work, derived from such sources, our readers will no doubt expect some account of its contents, and some specimens of the manner in which it is executed. We for some time hesitated whether we should not give a syllabus in a different order from that observed in the book; but finding that this method would have carried us too far in point of extent, we have confined ourselves to the order of the chapters, which we trust will be found of some use, as no table of contents is given in the work itself.

The first chapter commences with the origin of the House of Medici, and brings down the history to the death of Cosmo, the grandfather of the *Magnificent Lorenzo*. The first distinction of this illustrious house does not bear date higher than the fifteenth century. After rejecting the several fabulous accounts in which the earlier periods of all histories are enveloped, the author names Filippo de Medici as the first of whom any account is extant, that may claim some degree of credit. He is said to have migrated from Fiorano, at the foot of the Appennines, to Florence, in the year 1250; and to have died in 1258, leaving four sons; from the second of whom descended the lineage which at length arrived at sovereign honours. Of the several individuals in this descent, various accounts are given, according to the degrees of their celebrity; but some obscurity prevails throughout this part of the history as to the manner in which they stood related to each other, which would have been removed by a table similar to the following. This, as well as two subsequent tables, we the rather insert, as they will also free us from the necessity of mentioning in the narrative even the names of those who have died away in obscurity.

Filippo*
d. 1258.



Before the history proceeds it is necessary to advert, to the constitution of Florence, in which this family acted so conspicuous a part. Amidst many fluctuations between the popular and Patrician parties, in which the Medici seem generally to have sided with the former, a government bordering upon the democratic form took its rise, in which a Gonfaloniere, or Standard Bearer, as chief magistrate, and a number of Priori, sometimes so few as six, and never more than twelve, held the sovereign sway.

“ The office of Gonfaloniere gave him almost unlimited authority ; but the shortness of its duration (two months) rendered its power and its grandeur less offensive and less formidable. This mode of government continued till the year 1532, when a new political system was introduced, and the Florentine republic, after repeated struggles, and painful agonies, breathed its last convulsive sigh in the arms of Alessandro de Medici.”

Among the individuals mentioned in this chapter, several passed through life in perfect obscurity. Of others nothing is recorded but the years in which they held the offices of Gonfaloniere or Priore ; and but a few were distinguished for their services, their intrigues, or their misfortunes. Among the latter, Salvestro, who was chosen Gonfaloniere in the year 1378, was conspicuous for having moderated the fury of the people, whom in the main he favoured, after Michele Lando, a common woolcomber, had excited them to

* This is the pedigree as we collect it from the work before us ; but it differs in many respects from that given in the great history of the House of Medici, by Reguccio Galluzzi,

acts of violence against the nobles. Veri, his eldest son, acted a no less able part, in resisting the encroachments of Tomaso d'Albizzi, an aspiring Patrician; against whom Antonio, the nephew of Salvestro, headed an unsuccessful conspiracy, was torn from a sanctuary, and led to execution. Giovanni, the eldest son of Bicci, laid the foundation of the greatness of the family. After returning from banishment, he became equally eminent for his prudence and his opulence. He was elected Gonfaloniere in 1422; and by means of the influence he retained after the expiration of his high office, he succeeded to temper the rage of parties, and bring about a peace with the Duke of Milan. Cosmo and Lorenzo, his two sons, were the founders of the two great branches of the Medici family; while from Giovenci, the second son of Everard II, sprung a line not distinguished for any personage of greater eminence than Leo XI, who sat 27 days on the papal throne.

Cosmo, whom we have just now named, was one of the brightest ornaments of this illustrious race, and more than one half of this first chapter is taken up in relating his struggles with the Albizzi family; his honourable banishment; his recall by public acclamation; his discharge of the office of Gonfaloniere, in the year 1435; his exertions in favour of Francesco Sforza, who aimed at the sovereignty of Milan; his territorial acquisitions, by which he extended and rounded the dominions of the Florentine Republic; and, lastly, his death, in 1464, after having many years virtually reigned in his native city; and by the rectitude of his conduct, and the vigour of his genius, which triumphed over the volatile and fickle disposition of his fellow citizens, acquired the great and glorious title of Father of his Country. His character is given at large in the work before us, and a parallel is drawn between him and Pericles, in which Cosmo appears to have the superiority, in the permanency of the happy effects derived from his administration. The protection given by him to the learned who fled from Constantinople, may be considered as the first step towards the revival of letters in the West of Europe.

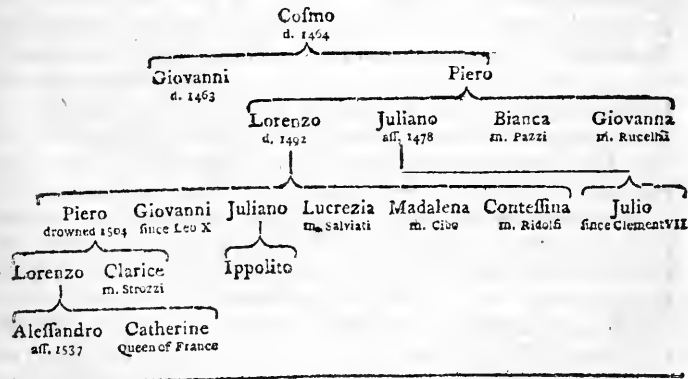
The vulgar error of the descent of the Medicis, from a physician, first propagated by a French writer, is refuted in this chapter, by the authentic documents adduced of the real origin of the family: and a passage is quoted from Roscoe, in which that elegant and sagacious writer expresses the same incredulity as to this gratuitous tale.

The IInd and IIIrd chapters are entirely literary, and embrace the earliest period, down to the death of Cosmo; which will be allowed to claim no small celebrity, since it comprises the names of Dante, Petrarcha, and Boccacio. Here also
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are given the characters of the most eminent among the first Greek refugees who brought the learning of the ancients into Italy, and among these are the champions of the Platonic philosophy; which, after much and vehement controversy, obtained for a while such fast hold of the minds of men, as to give rise to a Platonic academy at Florence. A short digression, at the end of the second chapter, on the modern Greek language, and the exaggerated mode of expression still in use among the Athenians, if it does not greatly instruct, will, at least, amuse the reader.

The IVth chapter treats of the arts; and what has usually been denominated the Tuscan style, is here traced up to the earlier periods. The Etrurian pottery, particularly that of Arezzo, is here celebrated. But the author seems to have had a foreboding, that the multitude of earthen vases, found in Campania, Magna Græcia, and Sicily, would, on more careful consideration, turn out to be the works not of Tuscan, but most probably of Greek artists, who, perhaps in the first ages of Rome, resorted to these parts*. Cimabue is the first who handled the pencil among the modern Florentines; but the progress of painting in this period, was slow and insignificant. Not so the art of sculpture, since it produced a Donatello, and a Lorenzo Ghiberti, whose works are, to this day, the admiration of the most genuine connoisseurs.

The Vth chapter continues the Medicean history, from the death of Cosmo; and, in the progress of this narrative, it will be greatly conducive to keep an eye upon the following table of this pre-eminent branch of the family.



* See Italinski's descriptions of a collection of ancient vases in the possession of Sir William Hamilton.

Giovanni died in 1463, and was greatly lamented by his father, whose best hopes centered in this favourite son. Piero, after having struggled for a few years, without much ability, against the factions of the Pitti, Acciajuoli, and Soderini, died in the year 1471. His sons, Lorenzo and Juliano, were left infants; and the assassination of the latter, in the Pazzi Conspiracy, committed to the former the arduous task of supporting alone, among various and inveterate parties, in the midst of deceit, treachery, daggers, and poison, the precarious ascendancy his house had, by this time, acquired among a people, of all others the most turbulent and jealous of its real or imaginary freedom. His life has been so universally read in a late valuable publication, that we shall not dwell upon it here. This, however, we must observe, that neither Mr. Roscoe, nor the present author, seem to have at all developed the policy by which the influence of the Medicis was either acquired or maintained. Mr. T. indeed speaks of the *constitutional authority* of the Medicean house; but if we reflect on the outline we have given of the constitution of the republic, it will be found, that no authority could lawfully be vested in any particular family or individual. Lorenzo is never named as one of the magistrates*; and we are left to conjecture, that the mere popularity acquired by wealth and engaging manners, was the engine that insured the superiority; and that this private, but munificent citizen was in fact an able, and perhaps a well-meaning demagogue, with whom none of his countrymen could cope, either in conduct or liberality. Except the foregoing conspiracy, very little is mentioned in this chapter of the political concerns of Lorenzo. The greatest part relates to his own literary merits, and the encouragement he gave to letters; of which the particulars, especially those relating to the warm disputes concerning the Platonic philosophy, are given at length. Lorenzo's friend, Angelo Politiano, is one of the most conspicuous characters in this period of literary history. The factious Dominican, Savonarolo, is equally eminent as a political, and as a literary character. Pico of Mirandola, must not be here omitted. His public execution has not, to this day, and even among Protestants, deprived him of the reputation of uncommon sanctity and zeal in the cause of true religion.

Chapter VI, after an enumeration of the principal artists of the time of Lorenzo, among whom Michael Angelot blazes as

* A complaint of his even appears, that his enemies, by placing his family in the rank of nobles, had excluded it from any offices.

† Or Michel Agnolo, as he is called here, and by Mr. Roscoe.

a star of the first magnitude, we are about the middle of this chapter brought back to Lorenzo himself; where his amiable character is delineated with warmth, his talents are extolled with fervour; and his death is lamented with pathetic sensibility. The promising talents of his brother Juliano, also receive a tribute of due praise. Piero, the elder son of Lorenzo, is censured on account of his mistaken policy, with regard to the neighbouring powers; particularly his mean subserviency to the French monarch, which produced his expulsion and banishment. Bianca and Giovanna, sisters of Lorenzo, having married into the families of Pazzi and Rucellai, we find here ample digressions on their descendants, for several generations.

More than one half of the VIIth chapter, which begins the second volume, is taken up with the life of Giovanni de Medici, who became so eminent under the name of Leo the Xth; and with a circumstantial and impartial account of the restoration of the Medici family, at Florence, by his means, and the important transactions that brought on the Reformation. The latter part of this chapter relates wholly to men of letters. We have long wished to see this period of history, one of the most brilliant in the annals of the world, particularly the influence of Leo's reign, on learning and the arts, treated by a masterly hand. The materials collected in the work now before us, would, we are persuaded, be of essential service towards such an undertaking.

The first part of the VIIIth chapter, is chiefly dedicated to the history of the arts, where Raffaele and Leonardo da Vinci, lead the host of eminent names. Towards the close, mention is made of a few transactions, which relate to Juliano, brother to Leo X, whom the King of France created Duke of Nemours. Of Lucrezia, Madalena, and Contessina, the daughters of Lorenzo, the first wedded a Salviati, the second a Cibo, and the third a Ridolfi; which affords opportunity for a few remarks on some of the descendants of these intermarriages.

Julio, the natural son of Juliano, brother of Lorenzo, who, under the name of Clement VII, in most turbulent and difficult times, filled the papal chair during eleven years, is the subject of by far the greatest part of the IXth chapter; only a few literary characters being introduced at the close of it.

Of Lorenzo, the son of Piero, and grandson of the Magnificent, little more is mentioned in the Xth chapter, except his marriage, his accession to the Duchy of Urbino, and his death. But Clarice, his sister, affords a more ample narrative, and a striking example of superior energy in a female.

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“ She was blessed with great suavity of temper, had great prudence, a grandeur of soul, and had a more passionate attachment to the cause of liberty, than was usually to be found in the House of Medici. She was so much superior to Lorenzo, that Leo the Xth often observed, how happy it would have been for the family, if Lorenzo had been Clarice, and Clarice had been Lorenzo.” Vol. ii, p. 249.

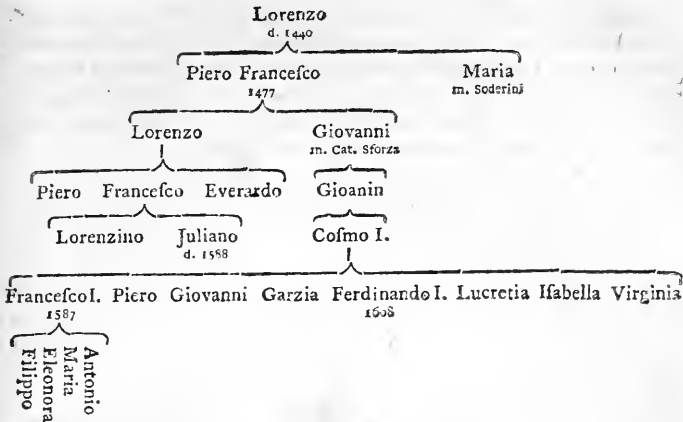
Her marriage with Filippo Strozzi introduces to our notice, the political struggles and resolute suicide of that singular character, and some account of several of their descendants, as well as of his ancestors; in which, as in many other instances in this book, the order of time is inverted. Returning from this excursion into the Strozzi family, we come next to Ippolito Medici, natural son to Juliano, Duke of Nemours; of whom it is said, that

“ A greater genius was not to be found, nor a greater taste for the arts and sciences, and letters.”—He was created cardinal, and “ a deluge of ecclesiastical favour was poured on him (by his cousin Clement the VIIth) against his inclinations, temporal grandeur being his principal wish, which he only lost sight of with his life.” P. 273.

Alessandro, a natural son, either of Lorenzo, the Duke of Urbino, or, as some conjecture, of Clement the VIIth, is the first who, by the favour of the Emperor Charles V, whose natural daughter, Margaret, he married, assumed the title of Duke of Florence; his history is related partly at the close of this, and more fully at the close of the next chapter. He was assassinated by Lorenzino, a descendant of Lorenzo, brother of the great Cosmo, in whose line the Ducal title of Tuscany immediately after centred. Of the three natural children of Alessandro, Giulio, Porcia, and Giuletta, little is mentioned, but their names. Except a few particulars that relate to the four persons last mentioned, the whole of the XIth chapter is taken up with the life, intrigues, perfidy, and atrocity, of Catherine of Medicis; some account of the most distinguished writers, who flourished under her auspices in France, such as Ronfard, Clement Marot, Amyot, &c. and copious materials relating to some of the Florentine families whom she transplanted into France, such as the Gondi's, Corbinelli's, &c.

Having now concluded the line of Cosmo, the Father of his country; the author, in the XIIth chapter, reverts to the progeny of Salvestro, to the younger sons of Bicci, and lastly, to the descendants of Lorenzo, the younger brother of Cosmo. Of the two former branches, little remains worth commemorating; but of Lorenzo the following is the lineage down to the close of these memoirs.

Lorenzo



We should do great injustice to the translator, and deprive our readers of a considerable pleasure, if we were to conclude the account of this work without producing some specimens from it; but having thus far extended our analysis of the matter contained in it, we must reserve our remaining observations, and the extracts, to form another article.

(To be concluded in our next.)

ART. VI. *Observations in Defence of a Bill lately brought into Parliament for erecting the Corporation of Surgeons in London into a College, and for granting and confirming to such College certain Rights and Privileges, including a Sketch of the History of Surgery in England.* By Thomas Chevalier, A. M. a Member of the Corporation. 8vo. 105 pp. 2s. 6d. Johnson. 1797.

IN our Review for January last we noticed a small tract, written in defence of a bill lately brought into Parliament, for erecting the Company of Surgeons into a College, which, through the opposition principally of the Surgeon-Apothecaries, who form a very large part of the Company, was rejected. The author of that tract had shown, we thought satisfactorily, that the principal argument used by the opponents to the bill, charging the Court of Assistants with endeavouring to engross more power and emolument than they were entitled to have, was unfounded; as the Governors of the

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proposed

propofed College were not intended to be invefted with more powers than the Mafter and Wardens of the Company at prefent enjoy. In the piece now before us, the fubject is treated more in detail. The author begins by ftating certain defects in the Act of Parliament paffed in the year 1745, by which the Surgeons were feparated from the Barbers; which made it neceffary that the Company fhould apply to Parliament for additional powers. By that act it was ordained, that no tranfaction of the Court of Affiftants fhould be valid, unlefs two of the Governors, by which title the Mafter and Wardens were called, fhould be prefent; no provision being made in cafe of the death of either of thofe officers, or of their being rendered incapable of attending through ficknefs. It happened that a fhort time before the firft Thursday in July, 1796, the day appointed for electing the officers of the Company, one of the Governors had died, and another was confined by a paralytic affection; confequently there could be only one Governor prefent at that Court, inftead of three, as required by the ftatute. It became neceffary therefore to apply to Parliament to legalize the tranfactions of that Court; and fome fubfequent acts rendered this neceffity more preffing.

The Hall of the Company in the Old Bailey had been found to be in a ruinous ftate; and, from the report of a furveyor, who had examined the premifes, it appeared that it would require 2000l. to put it into repair. It was held on leafe, at an expence, including the coft of building, of 500l. per annum, to which the 2000l. required for repairing it would have made a confiderable addition; and, at the expiration of the leafe, it was apprehended the rent would be raifed. An opportunity having offered of parting with the Hall, and of purchafing a freehold houfe in Lincoln's-Inn Fields, which, befides being more convenient for the purpofes of the Company, might be kept up at a confiderably lefs expence than the Hall, the Court of Affiftants ventured upon making the exchange. This was a further infringement of their charter; as, by the Act before-mentioned, the Company was precluded from poffeffing more than 200l. per ann. in freehold property, without incurring the penalties of the ftatute of Mortmain. But as what they had done was with the view of benefitting the Company, without injury to the public, or to any individual, they had little doubt that their proceedings would be ratified by the Legiflature; and they could be under no apprehenfion of meeting with oppofition from any of their own body.

The Surgeons of Edinburgh, and of Dublin, had been lately incorporated into Colleges, and allowed to poffefs freehold

hold property to the amount of 1000*l.* per annum each; and no one, it is presumed, will pretend that the Surgeons of London had done less for the improvement of their art, or deserved less of their fellow-citizens, than their brethren of Edinburgh and Dublin: it does not seem, therefore, that they were too presuming in expecting that this indulgence would be granted. As the emoluments of Surgeons, properly so called, is derived from their skill in healing wounds, in administering assistance and relief in some of the most dreadful accidents to which human nature is subject, and not from the sale of any articles or commodities, it seemed but just that they should be allowed to use a form and name for their association, different from those ordinarily used by trading bodies; and to change the titles of Master, Wardens, and Court of Assistants, the only remaining badge of their former union with the Barbers, for those of President, Vice-Presidents, and Counsellors, which are usually appropriated to bodies of men associated for the improvement of science. In this manner it should seem the Legislature also had at first reasoned on the subject, as the bill had passed the Commons, and had been twice read in the House of Lords before any material objection was made to it. That it was ultimately rejected, seems to have arisen from the sudden and unexpected clamour raised by the opponents to the bill, from the injury which they affirmed they should suffer if it should be allowed to pass in that state; and from the unwillingness which the Lords might naturally be supposed to have, to interfere in the disputes of the Company, or to make so material an alteration in the form of the institution, contrary to the wishes of a large part of the members who appeared to be immediately concerned.

To account for this opposition it must be considered, that a majority of those who opposed the bill practice Pharmacy; they could, therefore, have no objection to the Company's retaining the form of a trading Corporation, as the greater part of their emoluments are derived from trade. They had also probably further views. As, from the circumstances before stated, it was become absolutely necessary that the Court of Assistants, to whom the whole power of managing the affairs of the Company was delegated by their charter, should apply to Parliament, they might think this afforded them a fair opportunity of ameliorating their condition. They have, accordingly, since intimated their willingness to join in obtaining a similar bill, provided some additional privileges are allotted to them.

By a bye-law of the Company, persons practising Pharmacy, are incapable of being elected into the Court of Assistants.

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The reason of this law is obvious. From the Court of Assistants, the Examiners, persons who are to inquire into the capacities and qualifications of candidates, are elected. It need not be stated of how much importance it is to the community, that the persons who are to execute this important trust, should be men of consummate knowledge and abilities; and although it should be acknowledged, that there may be, and there doubtless are, many Surgeons of talents and abilities who practice Pharmacy, yet it cannot be doubted, that even those persons would have attained greater eminence, if their attention had been confined to Surgery, and had not been distracted with the cares of their shops. A similar regulation we find prevailing in all our hospitals, which not only shows the sense of the public on this head, but in a degree, prevents the Surgeon-Apothecary from attaining that portion of practical knowledge, which is open to the other class, or those who do not practice Pharmacy; as it is well known that the experience obtained from attending the hospitals is the source, from which the greater part of the improvements in Surgery have been derived.

This author goes on to examine, and answers in a candid and masterly manner, a number of other petty objections, urged by the opponents to the bill, which have been swelled and magnified by them to an enormous bulk; and then adds, p. 95,

What is there in all these things, that calls for any essential change in the principal of the institution? Let it be remembered, that so far as mismanagement has been detected, the Court of Assistants have been their own accusers, by admitting the free examination of their books and proceedings. The whole pretence for accusation rests on their conduct in their own business, in which the complainers had no right to intermeddle. All the rest is surmise. For with regard to their conduct towards the Company at large, not a single abuse of power has been discovered; not one complaint has been exhibited. Howbeit, tyranny, oppression, and abuse, those portentous goblins, which start from every bush and brake to terrify modern reformers by day, and haunt them like the night-mare in their slumbers, have not failed to employ their wizard spells on the present occasion: for though fifty-two years have elapsed, in which they have not dared to shew their frightful faces among us; the most alarming apprehensions are now entertained, lest they should at last jump up from the chasm in the Company, and grasp a whole army of Surgeons in their claws. But the great object of affright and dismay seems to be the power of making bye-laws, which has always been vested in the Court of Assistants, and which was to remain with them as the council of the intended College. Not Briareus himself with his fifty heads and hundred hands, ever instilled half so much terror into the besiegers of Olympus, as this wonder working clause has unhappily produced in
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the minds of some panic stricken-gentlemen. However, most phantoms, it is said, will vanish when they are spoken to; and so it fares with this: for the slightest consideration will shew, that the power of making bye-laws is not that frightful arbitrary power, which some gentlemen imagine; but is perhaps more limited and defined than any other species of discretionary trust, being bounded on every side by the specific objects of the society or institution. And no bye-laws relating to this Corporation or College, or whatever it is to be called, can be valid, without the sanction of the Lord Treasurer, Lord Chancellor, and the two Lord Chief Justices, for the time being, or three of them at the least. Therefore no wanton, or illegal inconvenience, can ever be laid upon the Members at large."

Thus far we have followed Mr. Chevalier in his account of the circumstances which occasioned the rejection of the Surgeons' Bill, adding such observations as occurred in our passage; but the part of the tract which will afford the most general entertainment, is the ingenious account it contains of the origin, or, more properly, of the revival of Surgery in Europe, and of the cause of the junction of the Surgeons and Barbers, which has given rise to so much pleasantry at the expence of the former. But for this account, which will be read with no less pleasure by the scholar, and the antiquary, than by the mere surgeon, we must refer our readers to the work, having already, for the sake of justice, gone into more detail than the size of the publication would seem, at first sight, to demand.

ART. VII. *A Treatise upon the Law of Usury and Annuities.*
 By Francis Plowden, of the Middle Temple, Barrister at Law.
 8vo. 570 pp. 9s. Butterworth. 1797.

MR. PLOWDEN here considers the law of Usury and Annuities in a more extended manner than is commonly adopted in legal treatises. He gives the history, and discusses the general policy of the branches of jurisprudence upon which he treats, in addition to an arranged detail of the several decisions by which their more abstruse and dubious points have been ascertained. His subjects have a natural connection with each other; but, from the different manner in which they are regulated by statutes, and considered at the common law, it is necessary that they should be separately examined. Mr. P. has very properly therefore divided his work into two parts, and allotted the first to Usury. In his first chapter, he considers the law of Usury in a spiritual view. He takes up the consideration of Usury in general as it is mentioned in the

Old and New Testament, discusses the sentiments of some of the Greek and Latin fathers upon it, and quotes the opinions of certain divines of the Reformed Churches. He points out the inconsistencies of the Brief published by Pope Benedict the Fourteenth against Usury, and finally gives it as his own opinion,

“ That it is not sinful but lawful for a British subject to receive legal interest for the money he may lend, whether he receive it in annual dividends from the public, or in interest from private individuals, who may have borrowed it upon mortgage, bond, or otherwise.”
P. 52.

It does not appear to us to have been necessary to consume fifty-nine pages in demonstrating a truth so obvious, or in delivering the history of an error which is now exploded.

In his second chapter the author enters into the consideration of topics more immediately connected with his subject, and treats of “ Usury by the Common Law of England.” He here examines the question, “ Whether by 37 H. VIII, c. 9, the common law of Usury were made void and of none effect.” Upon this subject he ventures to differ from the judgment of Lord Coke, and to hold that it was not. His arguments are given rather diffusely, but the chief substance of them is contained in the following passage :

“ The words of the repeal appear conclusive against it.” (i. e. Lord Coke’s opinion) “ *viz* the said acts, statutes, and laws heretofore made of or concerning Usury, shifts, corrupt bargains, and chewsances, and all pains, forfeitures, and penalties concerning the same. These words evidently refer to, and are merely coextensive with, the words of the preamble ; *sundry acts, statutes, and laws, ordained, had, or made within this realm, for the avoiding and punishing of Usury.* Now it is manifest that these acts, statutes, and laws, must be written laws ; for to them alone is applicable any obscurity in *sentences, words, and terms* : the mischief which is complained of, and intended to be remedied by this statute, would not have grown out of an unwritten law, such as the common law of England is. It appears equally unquestionable, that the Legislature had only in contemplation the inefficacy of such punishments as were directed and imposed by those acts, statutes, and laws which were so obscure in their *sentences, words, and terms*, as to be of little force and effect.

“ The learned commentator upon these statutes of Usury appears, in the very paragraph I have cited, to have substantially contradicted his own opinion upon the abrogation of the common law. For, says he, *the ecclesiastical jurisdiction is saved by the said statute of the 13th of Elizabeth, as thereby appeareth.* Now the direct inference from Lord Coke’s words is, therefore the common law was not abrogated by the 27th of Hen. VIII, for if it had been, then the *ecclesiastical jurisdiction* over Usury could not have been *saved*, though it might have been
revived

revived by this subsequent act of Elizabeth. Now this saving of the ecclesiastical jurisdiction of which Lord Coke speaks, is the direct saving of the common law against Usury: for there are many uncontrovertible documents to prove, that, by the common law of England, the crime of Usury was only punishable by the ecclesiastical court." P. 65.

The opinions of Lord Coke, who, considered as a lawyer, was a man truly great, are seldom attacked with impunity, much less with success. Those who presume to question his doctrines lightly, will always merit the censure due to presumption, and incur the disgrace which attends defeat. It is rather ungrateful in Mr. P. to fly thus in the face of the oracle of the common law, when he is indebted for almost all the valuable matter of his chapter of twenty-two pages to a single folio of this great Judge's Second Institute. We doubt the soundness of Mr. P.'s opinion, that the ecclesiastical jurisdiction over Usury was not taken away, by 37 H. VIII, (erroneously printed 27 in his book); the word *laws* which is used in it would, as is remarked by Mr. Ord*, be otherwise wholly insufficient; and we have further to observe, that the anxious proviso for saving it, contained in the 13th Eliz. c. viii, would, upon this supposition, have been equally unnecessary. Indeed, whether we are right in this opinion or not, we are sure that none of Mr. P.'s arguments establish the contrary position in the slightest degree. His first reason is, that it appears, from the preamble of the act, that the design of passing it was to remedy obscurities arising out of "*sentences, words, and terms,*" and that this could not apply to an unwritten law, such as the common law of England is. Mr. Ord's answer to this argument has, in our mind, great weight; namely, that the body of the common law is written, although the sources of its authority are not so, and that the grievance to be remedied might consequently have existed in reported decisions, as well as in the statute law. Mr. P.'s second argument is derived from what he calls a *substantial contradiction* in LORD COKE! Namely, because Lord Coke says, that the ecclesiastical jurisdiction was *saved* by 13 Eliz. whereas if it was abolished by 37 H. VIII, it could not have been *saved*, though it might have been *revived* by this subsequent act. But this detector of Lord Coke's inconsistencies, forgets the substance of his own note, in the very same page where he mentions that the 37 H. VIII had been repealed by

* Essay on the Law of Usury, p. 17; a tract we shall hereafter notice.

5 and 6 Edw. VI. If therefore the 37 H. VIII abolished this branch of the ecclesiastical jurisdiction, the 5 and 6 Edw. VI, when it repealed that statute, revived the jurisdiction, consequently it must have existed in full force when the 13 Eliz. was framed, and is correctly said to have been *saved* by that act, from the operation of 37 H. VIII also revived thereby.

Mr. P. falls also into a considerable mistake when he asserts, "that, by the common law of England, the crime of Usury was only punishable by the ecclesiastical courts." He forgets the passage cited from Glanville by Lord Coke, and transcribed from thence by him into this very chapter, p. 79; namely, that where a Usurer was found by inquest to have died impenitent, his goods and chattels were forfeited, his heir disinherited, and his lands became an escheat to the Lord. Mr. P. indeed considers this as punishment falling upon the heir and representatives of the Usurer, and not upon the Usurer himself. But if this argument is just, the consequences of attainder for felony, which are precisely the same, are not intended in punishment of the felon. The author does not reflect, that even an Usurer may entertain the feelings of a father, and experience misery in the anticipated poverty of his child. So far is this from not being a punishment, that it is one peculiarly and ingeniously appropriate to the crime. The miser accumulates wealth by criminal means, for the purpose of transmitting it to posterity, and he is thereby frustrated in the very object for which he is guilty of the offence.

But even supposing Mr. P. to be in the right, and that the 37 H. VIII, did not abolish the jurisdiction of the spiritual courts over Usury, he would find it difficult to make it appear, that Lord Coke has contradicted the opinion. The learned judge cautiously makes use of the words of the statute, and it does not appear obvious, why Mr. P. should conceive, that these words, when applied by Lord C. should extend to the common law, unless they do so in the Act of Parliament, from whence they are taken. The only circumstance which can warrant this different construction, is, that Lord C. says, that the ecclesiastical jurisdiction is saved by 13 Eliz. This, however, does not necessarily mean that it was saved from the operation of 37 H. VIII, but from that of 13 Eliz. And here his Lordship agrees with the legislature, by whom the Act was passed. For they must have thought such a saving clause necessary to protect the ecclesiastical jurisdiction, or it was idle to insert it. The reason given by Mr. P. for controverting so much at large Lord C.'s opinion, namely, to prevent an action's being founded on a contract that is usurious,

ous, at common law, has, in our mind, neither importance nor weight. If Mr. P. means to prevent such an action being sustained, upon a contract that would be held usurious in the ecclesiastical courts, Lord C. admits their jurisdiction to be still in force. It appears to us, however, that common law courts would pay no attention to their opinions upon the subject. But if Mr. P. means, as he appears to do in his fifth chapter, p. 148, that there was a species of Usury, cognizable in the common law courts, as well as in the ecclesiastical, which he conjectures to be "by account, trespass, extortion, oppression, falsehood, deceit, or such like means," there are two answers to his assertions; 1st, that his argument upon the saving of the ecclesiastical jurisdiction is, upon this supposition, utterly irrelevant; 2nd, so far as Usury arises from the taking unlawful gain by contract, for the forbearance of money, debt, or duty, it is within the statutes; and when it arises from any other of Mr. P.'s suppositions (*if it possibly can do so*) it is not within Lord C.'s definition of Usury, nor within that of any other lawyer; consequently, the expressions of the Chief Justice do not apply to the case. Where money is obtained by oppression or deceit, it is a different crime; and no court would sustain by an action, any apparent obligation arising out of such transactions.

Mr. P. in his third chapter, gives an history of the Jews in England, and of the severities and indulgencies shown to them and their religion by its laws. The discussion is, in its nature, curious and amusing; but the objection is, that it has not any material connection with the main subject of the book. In his fourth chapter, the author takes up the consideration of Usury, by the statute law, and gives, in his fifth and last, the determinations of the courts upon that subject. The collection of statutes would have been more perfect, if the author had examined such as relate to pawnbrokers. Here again he supports the opinion, that the common law of England, respecting Usury, is not totally extinguished by the statute. The learned author, however, has not pointed out a single case of Usury under the former, which is not so by the latter. Although he questions, *rather stoutly*, the opinion of Lord Hale, as to the degree of interest prohibited by the common law, he gives us no definite idea of the matter himself. He seems to think, that the common law prohibited the smallest profit to be made from the loan of money, and that it would not suffer an action to be maintained for the recovery of the interest. If this be so, the common law must have been at least so far altered by the statutes. It is not only the constant practice to allow interest upon debts, and money contracts, recovered by verdict, but it was expressly held, that an action would lie for interest due

due, in *Crosse v. Northey*, 2 Roll. Abr. 802. But this case Mr. P. has omitted to cite; and so far as it goes, it proves, that if the common law was ever what it is supposed by Mr. P. to have been, it is now altered by the acts of the legislature. As to the *King v. Walker*, quoted by Mr. P. 158, to support his opinion, all subsequent decisions ascertain that the principle, as given in *Ventris*, is the true one, and *Siderfin* has been long considered as a book of no authority. The case of *Saunderson and Oliver*, is, in truth, against Mr. P. He has forgotten also to observe, that two other justices, Houghton and Chamberlain, agreed with Lea, Chief Justice; and that, although no judgment was entered, it is stated by the reporter, that the court inclined against the defendant. It would be an easy task to pursue the author through the errors of his reasoning upon this topic; but having rescued the reputation of Lord Coke, it is nugatory to follow him further. He has not deduced any practical conclusion from his position, nor has he pointed out any one case, in which a party aggrieved would be entitled to remedy, from the common law upon this subject being in existence, which he might not equally have, on the supposition that it is annulled or obsolete.

The limits unavoidably prescribed to critiques of this kind, will not suffer us to observe minutely upon the remainder of this book. The author, in general, states his cases clearly. He has collected them with diligence, and reasons upon them with fairness and ingenuity. His capital faults are, that sometimes he strains decisions to support a system fundamentally erroneous; and, in general, labours too much for variety of expression, by which he is rendered incorrect. All his reasoning upon *Burton's case*, p. 181, &c. is inaccurate. The interest was there, *bonâ fide*, put into hazard; and as it was in the power of the borrower to exonerate himself from it, by paying the money before the expiration of the year and the quarter, it was reasonable that the lender should have some remuneration to recompense the risk. The question upon such a case is, whether it was honestly meant as a matter of risk, or was a mere colourable shift, to secure a greater interest to the lender than is allowed by the statute. The first case is not to be distinguished in principle from that of a bottomry bond; the second is clearly usurious. The case of *Moore and Battie*, does not contradict this principle. The interest was secured and taken in both instances. There was, in truth, no hazard; *Battie* was to have the legal interest at all events. Even if that which is stated by Mr. P. was to be considered as a risk, still the transaction was so rankly suspicious, as to warrant the Lord Keeper's conclusion, that it was colourable.

able. We were not a little surprized to see the case of *Massa v. Dawling* cited, p. 178, and stated as contradictory to the opinion of Judge Blackstone, in *Lloyd v. Williams*, and also subsequent decisions; as if that case had decided, *that it was Usury in the discounter of a bill, to retain the discount out of its amount*. It is one of the most gross and slovenly errors that we have ever met with in a law book. No such point was ever agitated in the case. The discounter had not merely retained the discount, but had taken after the rate of 6l. per cent. when the statute of Anne allowed only of 5l. The only question was, whether the transaction was to be considered as the purchase of a 200l. note for 197l. or, as a usurious taking of 6l. per cent. instead of 5l. and the jury found that it was the latter. The reason already alledged, prevents us from following Mr. P. with the same minuteness through his second part, which treats of Annuities, as we have through his first. His first and second chapters are useful, as they treat of Annuities at the common law. His notion as to the illegality of Annuities granted by clergymen, is, to say no worse of it, at least questionable; and his opinion as to the impropriety of subjecting spiritual benefices to the claims of creditors, by means of a sequestration, is clearly wrong. The history of the Annuity Act in the third chapter, may amuse curiosity, but is of little importance to the lawyer. His fourth and last chapter contains the determinations of the courts upon the Annuity Act; but it is not equal in useful value with Mr. Hunt's treatise upon that subject. Upon the whole, Mr. P.'s book is written by a man of ingenuity, who has been more in the habit of composing upon other subjects than that of law. His style is declamatory, his reflections are sometimes ingenious, and sometimes out of place, and puerile. He may be read with amusement and instruction; but the reader must not place too much reliance upon his industry; nor ought he to follow him, as an authority, with any degree of confidence.

ART. VIII. *Essays Political, Economical, and Philosophical.*
By Benjamin, Count of Rumford, &c. &c. *The Third Edition.* Vol. I. 8s. Cadell and Davies. 1797.

SEVEN separate essays of Count Rumford have successively appeared before the public, of which the first five have been printed, for the third time, in one volume octavo, consisting of 464 pages. The other two remain still separate: they

they are also in octavo, and both together contain 310 pages. The useful subjects of these essays, the popular and perspicuous style in which they are written, and the new facts which are contained in most of them, justly entitle the author to the thanks of the philosopher, of the politician, and of mankind in general. As a work of great merit and utility, we shall endeavour to present our readers with the fullest account of its contents that the nature of our publication can possibly admit.

The first Essay contains *An Account of an Establishment for the Poor at Munich, together with a Detail of various Public Measures connected with that Institution, which have been adopted and carried into effect for putting an End to Mendicity, and introducing Order, and useful Industry, among the more indigent of the inhabitants of Bavaria.*

This essay is divided into nine chapters, with an introduction, in which the author gives a short account of his situation in the service of his most Serene Highness the Elector Palatine, reigning Duke of Bavaria; from which it appears that, having received his Majesty's gracious permission, he engaged himself in the above-mentioned service in the year 1784; since which time, he has been employed by the Elector in various public employments, and particularly in the arrangement of military affairs.

The most meritorious of those services is undoubtedly that which forms the subject of the present essay; namely, the establishment for the poor. The magnitude of the evil urged the adoption of an efficacious remedy; but the probability of success was placed at a great distance, by the frequent failure of similar exertions in cases of the like nature. Notwithstanding this discouraging prospect, the author undertook the difficult task, formed a judicious plan, and executed it with resolute firmness; and the singular success with which it has been attended, not only crowns his labours, but deserves the attention, and the imitation of every civilized nation.

Respecting the arrangement of the troops, says this author,

“ In the execution of this commission, ever mindful of that great and important truth, that no political arrangement can be really good, except in so far as it contributes to the general good of society, I have endeavoured in all my operations to unite the interest of the soldier with the interest of civil society, and to render the military force, even in time of peace, subservient to the *public good*.

“ To facilitate and promote these important objects, to establish a respectable standing military force, which should do the least possible harm to the population, morals, manufactures, and agriculture of the country, it was necessary to make soldiers citizens, and citizens soldiers.

diers. To this end the situation of the soldier was made as easy, comfortable, and eligible as possible; his pay was increased, he was comfortably, and even elegantly clothed, and he was allowed every kind of liberty not inconsistent with good order, and due subordination; his military exercises were simplified, his instruction rendered short and easy, and, all obsolete and useless customs and usages were banished from the service. Great attention was paid to the neatness and cleanliness of the soldiers' barracks and quarters, and which extended even to the external appearance of buildings; and nothing was left undone that could tend to make the men comfortable in their dwelling. Schools were established in all the regiments, for instructing the soldiers in reading, writing, and arithmetic; and into these schools not only the soldiers and their children, but also the children of the neighbouring citizens and peasants, were admitted *gratis*, and even school-books, paper, pens, and ink, were furnished for them, at the expence of the Sovereign.

“ Besides these schools of instruction, others, called schools of industry, were established in the regiments, where the soldiers and their children were taught various kinds of work, and from whence they were supplied with raw materials, to work for their own emolument.

“ As nothing is so certainly fatal to morals, and particularly to the morals of the lower class of mankind, as habitual idleness, every possible measure was adopted, that could be devised, to introduce a spirit of industry among the troops. Every encouragement was given to the soldiers to employ their leisure time, when they were off duty, in working for their own emolument; and, among other encouragements, the most efficacious of all, that of allowing them full liberty to dispose of the money acquired by their labour in any way they should think proper, without being obliged to give any account of it to any body. They were even furnished with working dresses (a canvas frock and trousers) *gratis*, at their enlisting, and were afterwards permitted to retain their old uniforms for the same purpose; and care was taken, in all cases where they were employed, that they should be well paid.”

The great evil, which called loud for an efficacious reform in Bavaria, was the prevalence of mendicity throughout the electorate, and the inability of the industrious citizens to supply the wants, or to suffer the audacious importunity of the numerous beggars.

“ The number,” says our author, “ of itinerant beggars of both sexes, and all ages, as well foreigners as natives, who strolled about the country in all directions, levying contributions from the industrious inhabitants, stealing and robbing, and leading a life of indolence, and the most shameless debauchery, was quite incredible; and so numerous were the swarms of beggars in all the great towns, and particularly in the capital; so great their impudence, and so persevering their importunity, that it was almost impossible to cross the streets without being attacked, and absolutely forced to satisfy their clamorous demands. And these beggars were in general by no means such as from
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age or bodily infirmities were unable by their labour to earn their livelihood; but they were, for the most part, stout, strong, healthy, sturdy beggars, who, lost to every sense of shame, had embraced the profession from choice, not necessity; and who not unfrequently added insolence and threats to their importunity, and extorted that from fear, which they could not procure by their arts of dissimulation."

The author proceeds to draw a lively, and of course an unpleasant, picture of this scene of real and artificial misery; the arts, the frauds, the vices, the brutality of the beggars: and his account is corroborated by the address and petition to all the inhabitants and citizens of Munich, in the name of the real poor and distressed, which was given out at Munich. A translation of this address from the German into English, forms the first article of the Appendix to the volume.

In this state of things, and in the attempt to remove those grievances, it was necessary to keep in view a variety of important objects; such as the means of taking up the beggars and vagabonds, their maintenance, their employment, the method of recalling them from the habits of vice and idleness, to a life of honest industry, &c. The projector provided for all those particulars. A judicious plan, tempered with justice and humanity, was executed with vigour; and the success with which it was attended, signalizes the name of Count Rumford.

After explaining how four regiments of cavalry were dispersed, and cantoned in Bavaria and the adjoining provinces, for the purpose of preserving order, and preventing outrages; and after mentioning the instructions that were given to the soldiers, for the mutual security and accommodation of themselves and the citizens, &c. the author describes the preparations that were made for the reception and employment of the poor.

"By far," says he, "the greater number of the poor people to be taken care of were not only common beggars, but had been bred up from their very infancy in that profession; and were so attached to their indolent and dissolute way of living, as to prefer it to all other situations. They were not only unacquainted with all kinds of work, but had the most insuperable aversion to honest labour; and had been so long familiarized with every crime, that they had become perfectly callous to all sense of shame and remorse.

"With persons of this description, it is easy to be conceived that precepts—admonitions—and punishments, would be of little or no avail. But where precepts fail, *habits* may sometimes be successful.

"To make vicious and abandoned people happy, it has generally been supposed necessary, *first*, to make them virtuous. But why not reverse this order? Why not make them first *happy*, and then virtuous? If happiness and virtue be *inseparable*, the end will be as certainly obtained by the one method as by the other; and it is most undoubtedly
much

much easier to contribute to the happiness and comfort of persons in a state of poverty and misery, than, by admonitions and punishments, to reform their morals.

“ Deeply struck with the importance of this truth, all my measures were taken accordingly. Every thing was done that could be devised to make the poor people I had to deal with comfortable and happy in their new situation; and my hopes, that a habit of enjoying the real comforts and conveniences which were provided for them, would in time soften their hearts,—open their eyes, and render them grateful and docile, were not disappointed.

“ The pleasure I have had in the success of this experiment is much easier to be conceived than described. Would to God that my success might encourage others to follow my example! If it were generally known how little trouble, and how little expence, are required to do much good, the heart-felt satisfaction which arises from relieving the wants, and promoting the happiness of our fellow-creatures, is so great, that I am persuaded acts of the most essential charity would be much more frequent, and the mass of misery among mankind would consequently be much lessened.

“ Having taken my resolution to make the comfort of the poor people, who were to be provided for, the primary object of my attention, I considered what circumstance in life, after the necessaries, food and raiment, contributes most to comfort, and I found it to be *cleanliness*. And so very extensive is the influence of cleanliness, that it reaches even to the brute creation.”

We are sorry that the nature of our publication forces us to interrupt the course of these humane reflections, and that it only allows us slightly to touch on some of the most prominent parts.

“ Most of the poor had been used to live in the most miserable hovels, in the midst of vermin, and every kind of filthiness; or to sleep in the streets, and under the hedges, half naked, and exposed to all the inclemencies of the seasons. A large and commodious building, fitted up in the neatest and most comfortable manner, was now provided for their reception. In this agreeable retreat they found spacious and elegant apartments, kept with the most scrupulous neatness; well warmed in winter; and well lighted; a good warm dinner every day *gratis*; cooked and served up with all possible attention to order and cleanliness;—materials and utensils for those who were able to work;—masters, *gratis*, for those who required instruction;—the most generous pay, *in money*, for all the labour performed; and the kindest usage from every person, from the highest to the lowest, belonging to the establishment. Here in this asylum for the indigent and unfortunate, no ill usage;—no harsh language is permitted. During five years that the establishment has existed, not a blow has been given to any one; not even to a child by his instructor.”

The difficult task of taking up the beggars was performed on the first of January, 1770.

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“ The officers and non-commissioned officers of the three regiments of infantry in garrison were stationed in the different streets, where they were directed to wait for further orders.

“ Having, in the mean time, assembled at my lodgings the field-officers, and all the chief magistrates of the town, I made them acquainted with my intention to proceed that very morning to the execution of a plan I had formed for taking up the beggars, and providing for the poor; and asked their immediate assistance.

“ To show the public that it was not my wish to carry this measure into execution by military force alone, (which might have rendered the measure odious,) but that I was disposed to show all becoming deference to the civil authority, I begged the magistrates to accompany me, and the field-officers of the garrison, in the execution of the first and most difficult part of the undertaking, that of arresting the beggars. This they most readily consented to; and we immediately sallied out into the streets, myself accompanied by the chief magistrate of the town, and each of the field-officers by an inferior magistrate.

“ We were hardly got into the streets when we were accosted by a beggar, who asked us for alms. I went up to him, and laying my hand gently upon his shoulder, told him, that from thence forwards begging would not be permitted in Munich;—that if he really stood in need of assistance, (which would immediately be enquired into), the necessary assistance would certainly be given him, but that begging was forbidden; and if he was detected in it again he would be severely punished. I then delivered him over to an orderly serjeant who was following me, with directions to conduct him to the Town-Hall, and deliver him into the hands of those he should find there to receive him; and then turning to the officers and magistrates who accompanied me, I begged they would take notice I had myself, *with my own hands*, arrested the first beggar we had met; and I requested them not only to follow my example themselves, by arresting all the beggars they should meet with, but that they would also endeavour to persuade others, and particularly the officers, non-commissioned officers, and soldiers of the garrison, that it was by no means derogatory to their character as soldiers, or in anywise disgraceful to them, to assist in so useful and laudable an undertaking. These gentlemen having cheerfully and unanimously promised to do their utmost to second me in this business, dispersed into the different parts of the town; and, with the assistance of the military, which they found every where waiting for orders, the town was so thoroughly cleared of beggars, *in less than an hour*, that no one was to be found in the streets.”

A philosophical mind will, perhaps, be induced to admire the propriety of the plan much less than the activity and integrity of those who were entrusted with the execution of it. Plans of a similar nature had been formed before in many towns of Europe; but they had been attended with partial or insufficient success, principally on account of the negligence of the persons that were commissioned with the execution of them, and who could easily be induced to favour the inclinations of the

beggars,

beggars, whose unprofitable apprehension could only be attended with trouble to the keepers. *Custodes quis custodiet?*

We must unavoidably pass over the detail of the different kinds of employment that were given to the beggars; of their awkwardness at first; of the methods that were taken to render them docile, industrious, and regular, by means of rewards, encomiums, &c. as also of the particular internal regulations of the house of industry; but we cannot help pausing on the happy change of manners, which was brought about by those wise regulations.

“The melancholy gloom of misery, and air of uneasiness, and embarrassment, disappeared by little and little from their countenances, and were succeeded by a timid dawn of cheerfulness, rendered most exquisitely interesting by a certain mixture of silent gratitude, which no language can describe.

“In the infancy of this establishment, when these poor creatures were first brought together, I used very frequently to visit them,—to speak kindly to them, and to encourage them; and I seldom passed through the halls where they were at work, without being a witness to the most moving scenes.

“Objects formerly the most miserable and wretched, whom I had seen for years as beggars in the streets;—young women, perhaps, the unhappy victims of seduction, who, having lost their reputation, and being turned adrift in the world, without a friend, and without a home, were reduced to the necessity of begging, to sustain a miserable existence, now recognized me as their benefactor; and with tears dropping fast from their cheeks, continued their work in the most expressive silence.

“If they were asked, what the matter was with them? their answer was *nichts* (nothing) accompanied by a look of affectionate regard and gratitude, so exquisitely touching, as frequently to draw tears from the most insensible of the bystanders.

“It was not possible to be mistaken with respect to the real state of the minds of these poor people; every thing about them showed that they were deeply affected with the kindness shown them; and that their hearts were really softened, appeared, not only from their unaffected expressions of gratitude, but also from the effusions of their affectionate regard for those who were dear to them. In short, never did I witness such affecting scenes as passed between some of these poor people and their children.

“It was mentioned above, that the children were separated from the grown persons. This was the case at first; but as soon as order was thoroughly established in every part of the house, and the poor people had acquired a certain degree of address in their work, and evidently took pleasure in it, as many of those who had children expressed an earnest desire to have them near them, permission was granted for that purpose; and the spinning halls, by degrees, were filled with the most interesting little groups of industrious families, who vied with each other in diligence and address; and who displayed a scene, at once the most busy, and the most cheerful, that can be imagined.”

The humane institution of Munich spread its charitable assistance beyond the number of avowed poor, or clamorous mendicants. It reached those, who, though pressed by want and misfortunes, had not the courage to beg in the open streets; those who feel the shame and mortifying degradation which is attached to their unfortunate situation.

“ All those who stood in need of assistance were invited and encouraged to make known their wants to the committee placed at the head of the institution; and in no case was the necessary assistance refused. That this relief was generously bestowed, will not be doubted by those who are informed that the sums distributed in alms, *in ready money*, to the poor of Munich, in *five years*, exclusive of the expences incurred in feeding and clothing them, amounted to above 200,000 florins (above 18000 pounds sterling).

“ But the sums of money distributed among the poor in alms, was not the only, and perhaps not the most important assistance that was given them.—*They were taught and encouraged to be industrious*; and they probably derived more essential advantages from the fruits of their industry, than from all the charitable donations they received.”

In order to prevent frauds in the distribution of alms and victuals to the extra poor, many judicious regulations were formed, and strictly adhered to by the officers of the institution. By which means, any abuses, both on the part of the poor, and on the part of the servants of the institution, were effectually prevented.

As the operations of the house of industry at Munich were confined within the precincts of that town, measures were taken to excite a spirit of emulation in all parts of the country; and for this purpose, every sort of information and encouragement was liberally given to the other towns of the Elector's dominions. The thriving state of the institution was rendered an object of public admiration, by opening the house of industry to the curiosity of all sorts of people:

“ Persons were appointed to accompany strangers in their tour through the different apartments, and to give the fullest information relative to the details, and even to all the secrets of the various manufactures carried on; and printed copies of the different tables, tickets, checks, &c. made use of in carrying on the current business of the house, were furnished to every one who asked for them; together with an account of the manner in which these were used, and of the other measures adopted to prevent frauds, and speculation in the various branches of this extensive establishment.”

Essay II. *Of the Fundamental Principles, on which general Establishments for the Relief of the Poor may be formed in all Countries.*

This essay consists of five chapters; in the first of which the author gives a general outline of his subject. His benevolent
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mind paints, in true and lively colours, the state of those who are reduced to poverty ; shows that efficacious laws cannot be formed for removing their grievances and supplying their wants ; he describes how real assistance may be secured ; and answers various objections that are generally made respecting the expence, and difficulty which attends such institutions.

“ That degree of poverty,” says this author, “ which involves in it the inability to procure necessaries of life without the charitable assistance of the public, is, doubtless, the heaviest of all misfortunes ; as it not only brings along with it the greatest physical evils, pain, and disease, but is attended by the most mortifying humiliation, and hopeless dependency. It is moreover an incurable evil ; and is rather irritated than alleviated by the remedies commonly applied to remove it. The only alleviation of which it is capable, must be derived from the kind and soothing attentions of the truly benevolent. This is the only balm which can sooth the anguish of a wounded heart, or allay the agitations of a mind irritated by disappointment, and rendered ferocious by despair.

“ And hence it evidently appears, that no body of laws, however wisely framed, can, in any country, effectually provide for the relief of the poor, without the voluntary assistance of individuals ; for though taxes may be levied by authority of the laws for the support of the poor, yet, those kind attentions which are so necessary in the management of the poor, as well to reclaim the vicious, as to comfort and encourage the despondent—those demonstrations of concern which are always so great a consolation to persons in distress, cannot be *commanded by force*. On the contrary, every attempt to use *force* in such cases, seldom fails to produce consequences directly contrary to those intended.

“ The only step which, in my opinion, it would be either necessary, or prudent, for the legislature to take, in any country where an establishment for the poor is to be formed, is to *recommend* to the public a good plan for such an establishment, and repeal, or alter all such of the existing laws, as might render the introduction of it difficult or impossible.”

With respect to the article of expence, Count Rumford reasons in the following manner :

“ A poor person, who lives in poverty and misery, and merely from hand to mouth, has not the power of availing himself of any of those economical arrangements, in procuring the necessaries of life, which others, in more affluent circumstances, may employ ; and which may be employed with peculiar advantage in a public establishment. Added to this, the greater part of the poor, as well those who make a profession of begging, as others who do not, might be usefully employed in various kinds of labour ; and supposing them, one with another, to be capable of earning *only half* as much as is necessary to their subsistence, this would reduce the present expence to the public for their maintenance at least one half ; and this half might be reduced still much lower, by a proper attention to order and economy in providing for their subsistence.

“ Were

“ Were the inhabitants of a large town, where mendicity is prevalent, to subscribe only half the sums annually which are extorted from them by beggars, I am confident it would be quite sufficient, with a proper arrangement, for the comfortable support of the poor of all denominations.”

In the second and third chapters, the first of which treats of the extent of an establishment for the poor, &c. and the second of the general directions of the affairs of such an institution, the author is so very definite and particular, as perhaps to exceed the limits of practicability. He proposes to numerate the houses, to divide each parish into districts, to appoint a committee for each district, &c. &c. Time and experience only can inform us how far those numerous and minute regulations can be kept in force, in such a capital as London or Paris, where a continual and stupendous change of individuals, of habitations, and of interests, may perhaps disappoint the diligence of thousand inspectors and commissioners. We would not, however, be understood to mean any disapprobation of such an institution. On the contrary, we wish it all the success that a benevolent mind may reasonably expect; but we only mean to submit the remark to the consideration of persons much versed in the regulations of public affairs.

In the fourth chapter, which treats of the spirit of industry which ought to be introduced among the poor, and of a scheme for feeding them, this author shows, that, for the attainment of the first object, force or coercive means will not do. “ Address,” says he, “ not force, must be used on those occasions.”

“ The children in the house of industry at Munich, who, being placed upon elevated seats round the hall, where other children worked, were made to be idle spectators of that amusing scene, cried most bitterly when their request to be permitted to descend from their places, and mix in that busy crowd, was refused; but they would, most probably, have cried still more, had they been taken abruptly from their play and forced to work.”

“ Men are children of a larger growth; and those who undertake to direct them, ought ever to bear in mind that important truth.

“ That impatience of control, and jealousy and obstinate perseverance in maintaining the rights of personal liberty and independence, which so strongly mark the human character in all the stages of life, must be managed with great caution and address, by those who are desirous of doing good; or, indeed, of doing any thing effectually with mankind.

“ It has often been said, that the poor are vicious and profligate, and that, therefore, nothing but force will answer to make them obedient, and keep them in order; but I should say, that because the poor are vicious and profligate, it is so much the more necessary to avoid the appearance

appearance of force in the management of them, to prevent their becoming rebellious and incorrigible."

And farther on he observes, that .

" Rewards and punishments are the only means by which mankind can be controlled and directed ; and yet how often do we see them dispensed in the most careless, most imprudent, and most improper manner!—how often are they confounded !—how often misapplied !—and how often do we see them made the instruments of gratifying the most fordid private passions !

" To the improper use of them may be attributed all the disorders of civil society. To the improper or careless use of them may, most unquestionably, be attributed the prevalence of poverty, misery, and mendicancy in most countries, and particularly in Great Britain, where the healthfulness and mildness of the climate—the fertility of the soil—the abundance of fuel—the numerous and flourishing manufactures—the extensive commerce—and the millions of acres of waste lands which still remain to be cultivated, furnish the means of giving useful employment to all its inhabitants, and even to a much more numerous population."

Respecting the article of food, Count Rumford expresses his sentiments in a paper, contained in this chapter, and entitled, *Proposals for forming an Establishment for feeding the Poor, and giving them useful Employment ; and also for furnishing Food at a cheap Rate, to others who may stand in need of it, &c. &c.*

The contents of such proposals are not susceptible of any sufficient abridgment.

In the fifth chapter, which is entitled, *Of the Means which may be used by Individuals in affluent Circumstances, for the Relief of the Poor in their Neighbourhood*, the author justly censures such an improper mode of distributing alms as is generally practised by the rich, who seldom discriminate between deserving and undeserving objects ; and in order to render their charitable donations more efficacious, he recommends the formation of

" A general establishment for giving them useful employment, and furnishing them with the necessaries of life at a cheap rate ; in short, forming a public establishment similar in all respects to that already recommended, and making it as extensive as circumstances will permit.

" An experiment might first be made in a single village, or in a single parish ; a small house, or two or three rooms only, might be fitted up for the reception of the poor, and particularly of the children of the poor ; and to prevent the bad impressions which are sometimes made, by names which have become odious, instead of calling it a workhouse, it might be called *A School of Industry*, or, perhaps, *Asylum* would be a better name for it. One of these rooms should be fitted up as a kitchen, for cooking for the poor ; and a middle-aged woman of respectable character, and, above all, of a gentle and humane disposition, should be placed at the head of this little establishment, and lodged in the house."

The particular regulations of an institution of this sort, namely, such as relate to the articles of morality, food, instruction, &c. conclude this last chapter of the second Essay.

(To be continued.)

ART. IX. *Four Essays, on the ordinary and extraordinary Operations of the Holy Spirit; on the Application of Experience to Religion; and on Enthusiasm and Fanaticism. To which is prefixed, a Preliminary Dissertation, on the Nature of clear Ideas, and the Advantage of distinct Knowledge. In these Essays, the Nature of the Opinions maintained, the Justness of the Reasoning employed, and the Propriety of the Language adopted in the Scripture Characters of the Rev. Thomas Robinson, are fully considered.* 8vo. 115 pp. 2s. 6d. Rivingtons, &c. 1797.

A STRONGER evidence of a clear, sound, and discriminating understanding, than appears in these Essays, we have not often observed. The author dissecting with severity, but with justice, a work which we formerly commended as pious and well-intentioned*, and which he allows to be the same (p. 108, &c.) finds in it the seeds of many opinions which he censures as unsound, and as belonging to the principles of Methodism. As we have, with due exceptions, more than once commended works for their piety which had, in parts, a similar tendency, we are desirous here to introduce the definition given by this author of METHODISM, as that by which we also are willing to abide. On the word *Methodists* he has this note.

“ I would not be thought to countenance an unmeaning, much less an injurious appellation; but perhaps this appellation may lose that *indistinctness* which has been objected to it, if it should be applied only to those, who either deny the existence of the *law of Nature*, or who lay claim to knowledge *received immediately from God*, or acquired by the use of a *supernatural perceptive power*, given of God expressly for this purpose to some particular persons; and such knowledge which is not, and (as is affirmed by those who lay this claim) cannot be acquired by the use of *any natural faculty*, or by *reasoning* or by *instruction*.”
P. 44.

* Robinson's Scripture Characters, Brit. Crit. vol. iv, p. 260.

The latter division, at least, of this definition accords perfectly with our ideas; though it is not equally clear to us what the author means by the former part, "denying the Law of Nature." We do not recollect this feature in the portrait of that persuasion. The other, however, seems to characterize it sufficiently. It is unnecessary for us to state the subjects of these Essays, since the author has recounted them in his title-page. It is our part to declare, that those important subjects are treated in them with uncommon precision and perspicuity; and that, considered with attention, they strongly tend to remove all fanciful and inaccurate notions respecting inspiration, and to shut the door against fanaticism, without any injury to genuine religion. We might indeed have suspected, from some expressions introduced in the course of argument*, (in p. 110), that the author is no friend to the orthodox doctrine respecting the Divinity of the Saviour, but this suspicion is precluded by his positive assertion of it in a preceding passage (p. 54). In the Preliminary Dissertation, the powers and operations of our minds are briefly, yet distinctly explained. The business of the two first Essays being to distinguish the extraordinary from the ordinary operations of the Holy Spirit, the criterion is drawn from the acknowledged purposes of each. The extraordinary gifts were bestowed upon the Apostles to enable them with authority to teach mankind, and to approve their mission to them. The ordinary gifts are intended for the benefit or sanctification of each individual. From these different purposes may be understood the leading differences of these gifts; and particularly, that the former are of necessity attended with the consciousness that they are divinely communicated; the latter are not so.

"It is necessary that those, to whom a revelation is made *immediately* from God, should not only perfectly understand what is revealed to them, but also that it is so revealed. Without this (additional) information, the truths vouchsafed to them would *only* stand upon the same footing as all other *human* truth; for, it is the knowledge that these truths are *immediately* derived from God that gives to them divine authority: and, were the receivers ignorant of this derivation, they would also be ignorant of their own office, and of the proper mode of executing it. But, in the ordinary operations of the Spirit, it is by

* This argument, we may observe *in transitu*, seems to us the only weak one in the book. The author says, "Now if the same nature which sinned atoned; the divine nature can have no concern in the atonement, for surely the divine nature did not sin." No certainly. But though Christ therefore became Man, he was perfect God, as well as perfect Man.

no means necessary for the sanctification of any man that he should *know* either *when* he has the assistance of the Spirit, or in *what manner* that assistance is administered unto him. It is sufficient if the *certainty* of this assistance, at *some time* and in *some manner*, is declared by those to whom the revelation was originally made. An apprehension in men that they know these two circumstances may possibly be attended with much mischief; while it is utterly impossible, that any the least benefit can be derived from such knowledge." P. 26.

In the third Essay, the author carefully distinguishes *faith* from *experience*, and by that definition is led to animadvert upon several improper expressions of Mr. Robinson. The fourth Essay defines Enthusiasm and Fanaticism; and the manner in which the definition is introduced is particularly satisfactory and clear.

"Men can receive knowledge only in *two ways*,

"1. By the *use* of those faculties their Creator has given them; or,

"2. By *such* communication from himself as he may think proper.

"The knowledge men receive by the use of their various faculties is very imperfect; it is liable to be mixed with error, owing to the imperfection of these faculties, which are much limited in *power* and *extent*. The knowledge received from God, as far as it reaches, is liable to no mixture of error; but then men must be *made sure* that their knowledge is received from God before they can *claim infallibility*; and they must be enabled to *work miracles* before they can *demand this claim* to be *admitted by other men*. We can conceive no other mark of a message from God, than a power in him who is entrusted with it of altering the established course of God's appointments; and, unless both the messenger himself know that he is entrusted with a divine message, and those to whom he is sent are *equally* sensible of the *same truth*, every conceivable end of revelation is lost; for, the only use of revelation which we can imagine, is to introduce the immediate and indisputable *authority* of God into human affairs.

"By Enthusiasm and Fanaticism, then, I understand an *unsupported claim* to IMMEDIATE and SENSIBLE intercourse with God. The enthusiast supposes himself in possession of *knowledge*, the fanatic of *directions*, immediately (and miraculously) communicated to him from God himself; but neither of them produce any credentials to establish this claim.

"Those persons, then, who object to *ferveur* in religion, as being enthusiastical or fanatical, know not the meaning of the words. The objection is ridiculous; the complaint impossible. Enthusiasm and Fanaticism have no more to do with the dispositions or affections of the human mind, than they have to do with the human will or the human memory. Both belong to the imagination; both consist in a conceit of and claim to apostolical or prophetic *powers*, unattended with the possession of apostolical or prophetic *credentials*; and the admission of *such* a claim, without its proper support, would completely

overturn

overturn the proof of ALL religion, whether *natural or revealed.*"
P. 67.

After some other remarks of great consequence, and particularly an excellent description of the Bible itself, Mr. Ludlam, in the following acute manner, states his principal objections to Mr. Robinson, and some other writers of that stamp.

"We are told, 'there is a *universal necessity* for a *divine ILLUMINATION*; for, the human understanding is darkened, and reason an insufficient guide.' Now here is much falsehood under the semblance of some truth. If this divine illumination mean the light of the *Christian revelation*; if the darkness of the human understanding mean a *wilful* darkness—that men love darkness rather than light (John. iii, p. 19), ignorance than information: if it mean that they dislike and shun the knowledge which shews them the dangerous state they are in, and the dreadful consequences of offending God; if the insufficiency of human reason mean that reason cannot point out the way by which *sinners* may be reconciled to God and restored to his favour; all *this* is in perfect consonance with Scripture. But, if these expressions are designed to insinuate that *more* and *further* information than what is revealed, that *more* and *further* assistance than what is promised in the New Testament, is *still* necessary, and, when vouchsafed, is the object of *sense*; that, in consequence of the sin of Adam, men's abilities are so weakened, that they either cannot understand the Scripture at all, or, at least, not in such a degree as God intended when he gave it by inspiration from himself; that human reason is an insufficient guide to inform us what revelations have *actually* come from God originally, and to ascertain the evidence there is both for the *reality* of revelation, the *authenticity* of the Scriptures which contain it, and the *quantity* of them; we make no scruple to affirm, that *such* assertions have neither support nor countenance from Holy Writ.

"So again we are told, 'Christians must maintain communion and intercourse with God, and should enjoy a *holy familiarity* with him.' If these words mean no more than that Christians should cultivate pious dispositions and devout affections, and should walk worthy of the vocation wherewith they are called, there can be no doubt or dispute about the matter. But, if it is meant to insinuate, that this communion, or intercourse, is to be the same, or of a like sort as that, with which many holy men of old were favoured; and that we may expect to have, as they had, the evidence of *sense* for this intercourse, this communion, this holy familiarity; we think the New Testament affords not the least shadow of a foundation for such expectation."
P. 90.

It must be observed, that the present writer does not in any degree deny the ordinary operations of the Holy Spirit at this day, but only insists that they are not attended with the consciousness of the individual respecting their action, and makes it clear and intelligible why they should not. Many useful observations are interspersed, respecting the vanity of attempting

ing to know more of Revelation than God has thought fit to impart, and other topics which occasionally arise. The whole appears to us to be written with a truly Christian spirit, and to be a work of much value. The purity of the language is equal to its precision, and both are throughout well worthy of a scholar and a man of strong sense.

ART. X. *The Satires, Epistles, and Art of Poetry of Horace. Translated into English Verse. By William Boscawen, Esq.* 8vo. 559 pp. 8s. 6d. Stockdale. 1797.

VERY early in the career of our critical labours we were called upon to notice the Odes of Horace, translated by Mr. Boscawen*, on which we bestowed a very just commendation. The same author has now completed his undertaking, by the present volume, which contains the remaining works of that elegant and delightful Classic. That something more animated and poetical than the version of Dr. Francis, so long established for want of a competitor, might easily be produced, was a very natural reflection to arise in the mind of an admirer of Horace: nor do we think the present translator too presumptuous in supposing himself, in most respects, qualified to supply that deficiency. At all events the field is fairly open; and competition, of so liberal a kind, should be encouraged rather than repressed. Our metrical versions of the ancient poets are very justly the boast of our language, and ought by all means to be extended. Whoever undertakes to give a version of a classic author, pays at least a public testimony to the merit of the original, and so far contributes to diffuse a just and manly taste. We laugh at the cant expressions that the press groans, or that the public is overwhelmed with this or that kind of production. Nothing can be less a burden to the public than a book which it does not purchase; and such works as it deems worthy to be bought are the very supply of its wishes, if not of its necessities. The press never groans in any very melancholy voice at being employed. It would groan with much more cause if authors ceased to write, or were afraid to print their labours. The sure test of circulation has proved that the former effort of Mr. Boscawen was not unacceptable to the public; and we are among the number of those who strenuously wish him further

* Brit. Crit. vol. i, p. 329, and 423.

success. To a correct knowledge of his author, and a genuine and lively taste for his beauties, he joins a considerable command of his own language; with facility and grace of composition, certainly sufficient to secure his attempt from reprehension.

In translating the Odes of Horace, Mr. Boscawen had his choice among the lyric measures of our English poetry; and we think he was in general successful in employing such as were suited to the style of the original. In his choice of a measure for rendering the Satires and Epistles, we cannot feel that he is equally happy. He has used in general the couplet of eight syllables; which, though it has some advantages, and certainly is produced with greater ease than any other English measure, has not, in our opinion, the dignity which, with all their ease and becoming negligence, belongs to these compositions of Horace. The characteristics of this measure among us are liveliness, approaching to pertness and burlesque; or a simple and playful elegance, well suited to the familiar tale, or any of the lighter kinds of narrative. But it is not often sententious with much effect, and hardly ever rises to majesty. It has also a good deal of the lyric cast: nor can it fail to strike the classical reader as an impropriety, that

“*Mæcenas atavis edite regibus,*”

and

“*qui sit Mæcenas, ut nemo, quam sibi sortem,*” &c.

should be rendered precisely in the same English measure. It must be owned, at the same time, that Mr. Boscawen was not without authorities, calculated to seduce him into this path of ease. Even his predecessor, Francis, has rendered some satires and epistles in this way; and in the selection made by the Duncombes, the sanction of some great names is given to this style of translation. Pope's imitation of the 7th epistle, in the manner of Swift, and the 6th satire of the second book, thus imitated by Pope and Swift, were in particular likely to bias the decision of translator, hesitating in his choice, and naturally inclined to the method which he found the easiest. Nevertheless, we cannot but wish, that the deliberation had terminated otherwise; for, notwithstanding those great authorities, the propriety of the matter appears to be clearly on the other side. It may be observed too, that in free imitations, a burlesque air, not belonging to the original, might be introduced much more suitably than in professed translations. The only exceptions made by Mr. Boscawen, are in favour of the celebrated Epistle to Augustus, and the following to Julius Florus, which he has translated in heroic couplets. But here again we regret, that the Epistle to the Pisos, which, with the Epistle to Augustus, seems almost to form two books of an

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Art of Poetry, should wear so different a complexion. The rule for the one ought surely to have been the rule for the other, however the general question might be decided. To us the effect of the eight syllable couplet in rendering the Art of Poetry is much the same, as if a person had taken the pains to turn the original into Latin hendecasyllables. The classical measure of satire in Latin, English, and French, is the heroic measure of the language, rendered rather more familiar in manner, than in the higher compositions of the epic Muse. Having stated our opinion freely on this subject; it would not be fair to suppress what the translator has himself alledged in favour of his own method.

“ It remains only to inform the reader, what has been attempted in the present translation. A familiarity of style, and freedom of numbers being the characteristic qualities of these Satires and most of the Epistles, I have endeavoured to adapt both the style and measure to the original. Though our poet chose the Hexameter verse, he has (as we before observed) entirely changed its nature, for the purpose, no doubt, of rendering it *sermoni propior*, as near as may be to the freedom and ease of conversation. It would, I apprehend, be scarcely possible to preserve that ease in the English measure usually adopted in translating heroick; and the higher species of Didactic poetry (viz. the Iambick line of ten syllables) without falling often into a negligence, that may be excused in Horace, but would be severely censured in his translator. I have, therefore, after the example of Swift (both in his own original compositions and his imitations of Horace) of Prior in his *Alma*, and many other excellent writers, preferred the shorter Iambick, as best suited to the lighter and more familiar species of satire. It seems peculiarly adapted to the conversation style which prevails in these Satires, yet capable of that elevation to which particular passages aspire: nor is it more different in its nature and effect from the longer Iambick, than the Hexameters of Horace are from those of Virgil, or even of Juvenal. We have, indeed, no legitimate metre that answers to the Latin Hexameter, and may surely, therefore, in translating poems of that measure, be guided by convenience, where it does not wholly militate with established practice.” Pref. p. xvii.

Though we do not agree in all these positions, nor admit all the reasons as valid, we are pleased to produce the passage as a proof that the translator did not take so material a step without mature consideration.

We now proceed to a more minute examination of the book. The Preface is chiefly occupied by a sketch of the History of Satire, as far as the time of Horace, and some remarks on the style and character of that poet, as a satirist; in which Mr. B. denies the assertion of Bishop Hurd, respecting a supposed unity of design in every satire. On the subject of such unity, this may generally be observed; that some consistency

of that kind will most usually be produced by the spontaneous effect of common sense, regulating the thoughts of the poet, and directing his efforts to some rational object; but that a particular care to preserve a strict unity does not appear to have been an object with Horace in these compositions. In examining the translation of these Satires and Epistles, the first thing that strikes us is the success with which the English writer has given the complete sense of his original, by allotting frequently two verses of his short measure to one Hexameter. The increase in the number of lines amounts in general to rather more than one third. Take, for example, the opening of the first Satire.

Mæcenas whence the restless mind?
 The discontent that plagues mankind?
 That whether choice or chance alone
 Our lot have fix'd, each hates his own:
 Another's life is sure to please.
 "How happy they who plough the seas!"
 The soldier in these peevish strains,
 Opprest with arms and toil, complains.
 Now mark what vows the merchant forms,
 Whene'er his bark is toss'd by storms!
 Amid such perils and alarms,
 "How blest are they who thine in arms!"
 He cries, "for when the battle bleeds,
 "Swift death or victory succeeds."

This is much more spirited than the corresponding passage of Francis.

Mæcenas, what's the cause, that no man lives
 Contented with the lot which reason gives,
 Or chance presents; yet all with envy view
 The schemes that others variously pursue?
 Broken with toils, with pond'rous arms opprest
 The soldier thinks the merchant only blest.
 In opposite extreme, when tempests rise,
 War is a better choice the merchant cries:
 The battle joins, and in a moments flight,
 Death, or a joyful conquest, ends the fight.

Towards the end of this Satire, the present translator has rendered his author in a sense opposite to that given by Francis. The construction of the original is somewhat confused, but we believe Francis to be right. Horace says,

Illuc unde abii redeo. *Nemon' ut avarus
 Se probet, at potius laudet diversa sequentes.

* Nemo. Bax. &c.

Francis renders it,

But to return from whence we have digress'd:
And is the miser then alone unblest?
Does he alone applaud his neighbour's fate,
Or pine with Envy of his happier state?

Boscawen thus:

Return we whence we first digress'd—
By restless discontent oppress'd,
Will no man, like this son of Pelf,
Cease envying, and applaud himself?

“Nemon' ut avarus se probet,” seems undoubtedly, at first, to imply, “An Nemo se probet, ut avarus se probat;” and certain it is, that the Miser has been introduced as attempting his own justification. Yet from the lines which follow, particularly

—neque se meliori *pauperiorum*,
Turbæ comparat? hunc atque hunc superare laboret?

and, indeed, from the whole context, it appears that Horace meant to exhibit the Miser, as being no less discontented with his own state than others; and placed his speeches in the dialogue, merely as cavils against the reasons which should have made him satisfied with a little. The true interpretation therefore is, though it must be difficult so to render it literally; “is it then universally, as in the case of the Miser? will no one be contented with his own condition?” &c.

To make as fair a comparison as we can, of the merits of the new translation, with that which preceded it, let us turn to a Satire in which both translators have used the same metre. This is the case in the 8th and 9th Satires of Book I; but we will take our example from the 9th, as deservedly the more admired; and, indeed, the completest specimen of elegant humour that is extant in the writings of this poet. “*Ibam forte viâ sacrâ,*” &c.

FRANCIS.

Musing*, as wont, on this and that
Such trifles, as I know not what,
When late the street I saunter'd through,
A wight, whose name I hardly knew,
Approaching pertly makes me stand,
And thus accosts me, hand in hand:

* In the eighth edition of Francis, which happens to be before us, this word is strangely printed MUSIC. Rev.

“ How do you do, my sweetest man ?”
 Quoth I, as well as mortal can,
 And my best wishes yours—When he
 Would follow—What’s your will with me ?
 “ That one of your profound discerning
 Should know me : I’m a man of learning.”
 Why then be sure upon that score
 You merit my regard the more.
 Impatient to discard the Fop,
 One while I run, another stop,
 And whisper, as he presses near,
 Some nothing in my servant’s ear.
 But while at ev’ry pore I sweated,
 And thus in murmur’ing silence fretted—
 “ Bolanus, happy in a skull
 Of proof, impenetrably dull,
 Oh for a portion of thy brains”
 He on the town, and streets, and lanes,
 His prating, praising talent try’d,
 And, when I answer’d not, he cry’d,
 “ Ay, ’tis too plain, you can’t deceive me,
 You miserably wish to leave me,
 But I shall never quit you so,
 Command me,—whither would you go ?”
 You do me honour, but, in short,
 There’s not the least occasion for’t,
 I visit one,—to cut the strife,
 You never saw him in your life,
 Nor would I lead you such a round,
 He lives above a mile of ground
 Beyond the Tyber—“ Never talk
 Of distance, for I love a walk.
 I never have the least enjoyment
 In idleness ; I want employment,
 Come on ; I must and will attend
 Your person to your journey’s end.”
 Like vicious ass, that fretting bears
 A wicked load, I hang my ears.

ROSCAWEN.

“ As on the Sacred road one day
 I fauntered, in my usual way,
 Full of some trifles, now forgot,
 And musing—on I know not what,
 Came one whose name I barely knew,
 And seiz’d my hand, “ *Friend how do’st do ?*”
 “ Well, as the times are,” I replied,
 “ And may whate’er you wish betide !”
 When still he followed, to get free
 I cried, “ Your business, Sir, with me.”

F f

“ Sir,

" Sir, I'd be known to you :—I'm deemed
 " One of the learn'd."—" The more esteemed."
 I now, uneasy and perplex'd,
 Walk'd fast one moment, stopp'd the next,
 Then, in important whispers, gave
 Some mock directions to my Slave,
 Perspired all over, and confes'd
 Bollanus in his dulness blest.
 Still on what first occurs he chatters,
 The streets, the town, and such like matters :
 I answered not : He thus went on :
 " I see you're wretched to be gone :
 But, say or do whate'er you will,
 'Tis vain ; for I'll attend you still.
 Where are you bound?"—" Oh Sir, I pray,
 Don't let me lead you from your way !
 This morn I purpose to attend
 One whom you know not, an old friend,
 Beyond the Tiber (as 'tis said)
 Near Cæsar's gardens, sick in bed."
 " Well : I love walking, and have leisure ;
 So I'll attend you there with pleasure."
 I fulkily hung down my ears,
 Just as a stubborn ass appears
 When loaded much." P. 83.

In an imitation of this Satire, by W. Cowper, Esq. this simile of the ass is rendered with great spirit.

" No ass with double panniers rack'd,
 Oppress'd, o'erladen, broken-back'd,
 E'er look'd a thousandth part so dull
 As I, or half so like a fool."

In a line, almost immediately following, Mr. B. has said, " Oh, Sir, if you but knew my worth," which is an inadvertence ; the original is " Si bene me novi." Francis has better, " If well I know my own abilities." We will now take the opposite test ; that of a passage in the heroic couplet of ten syllables, from each writer. For this purpose we go to the Epistle to Augustus, and select the passage where the poet describes so pleasingly the merits of his art.

Hic error tamen, et levis hæc infania, quantas
 Virtutes habeat, sic collige, &c. &c.

FRANCIS.

And yet this wandering Frenzy of the Brain
 Hath many a gentle virtue in its train.
 No cares of wealth a poet's heart controul,
 Verse is the only passion of his soul.
 He laughs at losses, flight of slaves, or fires ;
 No wicked scheme his honest breast inspires

To hurt his pupil, or his Friend betray;
 Brown bread and roots his appetite allay;
 And though unfit for War's tumultuous trade,
 In peace his gentle Talents are display'd,
 If you allow that things of trivial weight
 May yet support the grandeur of a state.

He forms the Infant's tongue to firmer sound,
 Nor suffers vile obscenity to wound
 His tender ears. Then with the words of truth
 Corrects the Passions and the Pride of youth.
 Th' illustrious dead who fill his sacred page,
 Shine forth examples to each rising Age;
 The languid hour of Poverty he cheers,
 And the sick wretch his Voice of Comfort hears.

Did not the Muse inspire the Poet's lays,
 How could our youthful Choir their Voices raise,
 In pray'r harmonious, while the Gods attend,
 And gracious bid the fruitful show'r descend;
 Avert their plagues, dispel each hostile fear,
 And with glad harvests crown the wealthy year?
 How can the sound of all melodious lays
 'Th' offended powers of Heav'n and Hell appease."

BOSCAWEN.

" Yet this same folly (call it if you will
 A lesser madness) has some merit still.
 The Bard is seldom as a Miser known;
 He loves, enjoys and studies verse alone:
 All common losses (as the flight of slaves,
 Destructive fires) he ridicules and braves.
 No ward, no partner, his contrivance cheats:
 Plain herbs and coarsest bread alone he eats.
 Though weak in war, he's useful to the state,
 If small concerns can e'er assist the great.
 The Bard can best the lisping infant teach
 To form his accents, modulate his speech,
 From vile obscenity divert his ears,
 Infil kind precepts as he grows in years;
 Which smooth all roughness, every heat assuage,
 Can banish envy, and can soften rage.
 He points th' example of each glorious deed,
 Soothes us in sickness, solaces in need.
 Whence could our youths and virgins learn to pray,
 Did not the Muse inspire her poet's lay?
 The sacred Chorus feels the heavenly powers
 Kind to it's prayers, invokes celestial showers,
 Instructed how it best may sooth and please,
 Dispels dread danger and averts disease,
 Obtains glad peace, and bids rich plenty flow.
 Verse sooths the Gods above and ghosts below." P. 421.

There can be little hesitation, we conceive, in the mind of any reader of taste, to prefer the new translation, in several points, to the preceding; and we can safely affirm that in both these instances our choice was directed by our feelings respecting the original alone, without previous reference to either version. Duncombe's translation in blank verse is very flat and prosaic; and indeed we are by no means inclined to recommend that measure for rendering these Satires and Epistles. Very few writers have ever succeeded greatly in it (not perhaps beyond half a dozen in the language*) and the temptation to be either flat or inflated would perpetually mislead a translator, on the one hand or the other.

To conclude our examination of this work; wherever we have turned in it, for it cannot be expected that we should make a minute comparison of every couplet, or every Satire, with the original, the result of our inspection has been this: that if the reader be convinced by the arguments of the translator, that the measure he has principally employed is the fittest for the purpose, he will have no reason whatever to complain of the execution in detail. Differing from him as we have stated ourselves to do, on this point, we still commend very cordially this liberal effort of a gentleman, to augment and improve the classical literature of his country. Sufficient illustrations are subjoined to each poem in the form of notes, and the translator usually manifests the judgment of a polite scholar in the interpretations he adopts. Many notes from Wieland are introduced, which are chiefly valuable as being new in this country. A very sensible and well-written Introduction is prefixed to the *Art of Poetry*, in which the translator rejects all former systems for discovering its plan, and rests contented with the most obvious supposition, that it was composed with a certain elegant freedom, without any exact design in contemplation. We confess that, though some objections will offer themselves, we were better pleased with the system of Mr. Colman (which it seems Wieland has also taken up) than with any other: and we think that the version of Colman, though sometimes, in pursuit of complete ease, rendered too negligent, has in many parts a spirit and a propriety which will not often be surpassed. An arduous task it certainly is to do complete justice to such an original; but we will not say that Mr. Boscawen himself might not do it, with his ardour in the cause,

* Among these we must particularly specify Cowper, who might be overlooked, though for no other reason as a living writer.

if he would but well cultivate his ear by the best models of the familiar couplet, such as Pope's Imitations, and some parts of Dryden's works; and submit to the great labour of writing *easy* heroic verses, which should yet be of the best kind.

ART. XI. *Asiatic Researches. Vol. IV.*

(Concluded from our last, P. 258.)

HAVING allotted two articles, of considerable magnitude, to the volume before us, and the most important of the subjects discussed in it being already dispatched, we neither feel an inclination, nor think it necessary, to examine, with equal minuteness, the remaining portion; which, for the most part, consists of essays that have a local allusion, and, however gratifying to an Indian reader, may neither excite, nor merit, the attention of the European scholar. Long botanical catalogues, where the plants are not exhibited in the vivid colouring of tropical climes, nor are of any distinguished use in medicine, however necessary to the Oriental collector, neither delight the eye, nor instruct the mind; astronomical observations, made with a view to fix with accuracy the latitude and longitude of particular cities and temples in India, are undoubtedly valuable to the military and commercial man, to the historian and the geographer; but are not the object of criticism, and have few charms for the general class of readers. We shall, therefore, from the numerous remaining articles of this volume, select for consideration those more generally calculated to improve and entertain; and refer the more inquisitive in those particular sciences to the book itself; which, though difficult at present to be procured, will doubtless ere long be more attainable.

The first in order of these more interesting articles, is Art. XII. *A Discourse delivered by Sir John Shore, the President*, at the first meeting of the Asiatic Society after the death of Sir William Jones; which, though not distinguished by any animated display of eloquence, such as the occasion might appear to merit, is by no means destitute of neatness or elegance. After modestly apologizing for an attempt to sketch a character, which seemed to soar beyond the common line that bounds human genius and exertions, the President commences his survey of it, by noticing the wonderful facility with which his predecessor acquired the knowledge of almost every

every language spoken throughout the extent of Europe and Asia; in addition to an intimate acquaintance with those which have conveyed down to our times the wisdom and eloquence of the ancients. But he knew that language was only the *key of science*, and disdained the reputation of a mere linguist. It was his incessant aim to diffuse widely among his fellow-creatures the blessings of that science, to whose most exalted heights he, by the medium of those languages, attained; and he particularly laboured to make his acquisitions in this line useful to that profession in which he bore so well deserved a rank. The difficulties that attended the equal distribution of justice in the Hindu and Mohammedan courts, in consequence of the slender acquaintance possessed by those who were to dispense it, with the languages, laws, and customs of Asia, were by his indefatigable exertions, in great part, removed; and no less extensive an opening was by the same means afforded for fully investigating the history and antiquities of Asiatic regions. It is greatly to be lamented, that he did not live to obtain a complete knowledge of the *Chinese*, which latterly had engaged a considerable share of his time and attention; with a view, probably, to clear away for ever the thick mist which obscures that ancient people and their records; and which modern travellers, by their crude and ill-digested accounts, have rather increased than diminished. The President now proceeds to enumerate the various productions of Sir W. Jones, many of them published at a very early period of his life; but as these are, for the most part, as generally known in Europe as they are admired, we forbear to dwell upon them; satisfied that our readers will be better pleased to see a very curious list of *DESIDERATA* in literature, which was found, in the hand writing of Sir William, since his decease; and which, Sir John Shore very justly observes, exhibits a striking portrait of the writer's comprehensive mind, and of the lofty and enlarged conceptions by which it was animated, p. 187.

DESIDERATA IN ORIENTAL HISTORY AND SCIENCES.

INDIA.

1. The ancient geography of INDIA, &c. from the *Puranas*.
2. A botanical description of INDIAN plants, from the *Cosbas*, &c.
3. A grammar of the *Sanscrit* language, from *Panini*, &c.
4. A dictionary of the *Sanscrit* language, from thirty-two original vocabularies and *Nirukti*.
5. On the ancient music of the INDIANS.
6. On the medical substances of INDIA, and the INDIAN art of medicine.
7. On the philosophy of the ancient INDIANS.
8. A translation of the *Veda*.
9. On ancient INDIAN geometry, astronomy, and algebra.

10. A translation of the *Puranas*.
11. Translations of the *Mahabbarat* and *Ramayana*.
12. On the INDIAN theatre, &c. &c. &c.
13. On the INDIAN constellations, with their mythology, from the *Puranas*.
14. The history of INDIA before the *Mohammedan* conquest, from the *Sanscrit-Cashmir* histories.

ARABIA.

15. The history of *Arabia* before *Mohammed*.
16. A translation of the *Hamasfa*.
17. A translation of *Haviri*.
18. A translation of the *Faca batul Khulasfa*.
Of the *Casfab*.

PERSIA.

19. The history of *Persia* from authorities in *Sanscrit, Arabic, Greek, Turkish, Persian*, ancient and modern.
FIRDAUSI'S Khosrau nama.
20. The five poems of *NIZAMI*, translated in prose. A dictionary of pure *Persian*. *Jehangire*.

CHINA.

21. A translation of the *Shi-cing*.
22. The text of *CON-FU-TSU* verbally translated.

TARTARY.

23. A history of the *Tartar* nations, chiefly of the *Moguls*, and *Othmans*, from the *Turkish* and *Persian*." P. 189.

With the supply of some among these Desiderata, had Providence allotted a longer life to Sir William, the public would probably have been gratified from his own pen; particularly, we have reason to think, a history of his favourite Persia, from the sources named above; but it will be long, very long, we fear, before a constellation of genius shall arise in either hemisphere, to accomplish the arduous task here marked out. The President now proceeds to enumerate the other great intellectual and scientific attainments of his predecessor; his proficiency in *astronomy*, in *botany*, in *music*, and in *chemistry*; with all which his acquaintance was by no means superficial, but profound; for he never attempted any subject of enquiry in nature or science, however abstruse or difficult, wherein his perseverance was not crowned with success. His private character as a *man*, and his public one as a *magistrate*, we have already ventured to delineate in a preceding number of our Review; and shall conclude our strictures on this article with an observation, which may be extremely useful to those whose pursuits in literature are carried on with similar ardour. It regards this eminent man's distribution of his time; which was divided, by various allotments, from dawn to night, into portions alternately devoted to study, business, and relaxation. From this distribution he never deviated when in health; and thus principally was he enabled, without interruption or confusion,

to pursue, to their full completion, the widely-varying and extended objects of his learned enquiries; ranging through the labyrinth of science without being bewildered in its mazes, or dazzled by the too powerful effulgence of its beams. The lustre she shed upon *him*, he reflected back upon *society*, which must long bless the genial ray, and long venerate his memory.

The next material article in this volume is the XVth, an *Essay*, by Mr. Marsden, *on the Traces of the Hindu Language and Literature, extant among the Malays*. This article is important to the historian and geographer, because it marks the progress *eastward* of the Hindu influence and power, for we have sufficient proofs of their extension over the north and southern districts, adjoining to India. Mr. Marsden, well known as the faithful and elegant historian of Sumatra, found the Hindu and Malayan dialects to be very nearly similar, in a great variety of instances; and that, in cases which prove an intimacy by commerce, or otherwise, in times long anterior to the exaltation over India and Persia, of the sceptre of Mohammedan despotism. This decision is made on the ground that such words as are clearly of Arabic derivation, are, for the most part, "legal and metaphysical terms, borrowed from the Koran and its commentaries," and have an allusion to that religion; while those of an Hindu origin, on the contrary, are such as mark "the progress of civilization in infant nations, are expressive of the feelings of the mind, denote the ordinary modes of thought, and result from the social habits of mankind" (p. 222). Still, however, Mr. Marsden is of opinion, that the affinity between the Malay and Sanscrit languages is not *radical*, the former being a branch of the widely extended language spoken throughout the numerous islands of the *Archipelago*, which bears the name of *Malay*, and those of the southern ocean; comprehending a space of full two hundred degrees of longitude. It owes its superior refinement, above the ruder dialects of it spoken in the sister-islands, to a great intermixture of Sanscrit words, which have harmonized and meliorated that of Malacca; but the period when this connexion between the Hindus and Malays originally took place, extends equally beyond the records of tradition, and the voice of history. The result of this author's conjectures is, that the improvement was effected by an early intercourse in commerce with the people of Guzzurat, who are recorded to have resorted to these islands in ancient times, for those rich spices which have ever constituted so large a portion of Oriental traffic; and a principal basis for this opinion is, the great purity in which the genuine Hinducee dialect is spoken in Guzzurat, beyond that of every other maritime province of India (p. 223). Mr. Marsden confirms his arguments on this subject, by proofs that

that cannot easily be resisted; for he not only produces for their establishment, evidence of an alphabetical arrangement and a grammatical construction, nearly similar, but historical allusions in Malayan writings to the mythology and *avatars* of India, which argues an intimate acquaintance with that people, and their superstitions. The dreadful contests of the *Pandoos* and the *Kooroos*, that convulsed the superior India in remotest ages; the exploits of *Crisbna* and the *Nadavas*; and all the wonderful fables of *Rama* and his *apes*, or mountain satyrs, in the attack on *Lanca*, or *Ceylon*, could not otherwise have been known to the poets of *Malacca*; and while we perfectly assent to Mr. *Marsden's* judicious decision, we cannot but unite with him in lamenting that the great epic poems of India, the *MAHABBARAT* and the *RAYMAYAN*, remain yet untranslated. They are among the desiderata of *Sir William Jones*; and we hope that learning, vigour, and perseverance, are not wanting in India for the execution of a work desired with equal ardor by the literati of *Asia* and *Europe*.

The greater part of the remainder of this volume is engaged by catalogues of the rarer Indian plants, and astronomical observations; the former classed according to the *Linnæan* system, and apparently selected with elaborate care; the latter also made with great accuracy and judgment: but the locality of both prevents us from entering into any detail concerning them. We cannot, however, avoid expressing the pleasure we feel, in seeing that the rich botanical treasures, with which the fertile plains of *India* abound, so frequently form the subject of investigation to the gentlemen of the *Society*; for, after properly distinguishing and classing them, the next step, we hope, will be the examination and display of their valuable medical and other properties. The old *Indians* appear, from their classical writers, to have been very skilful in this matter; and where poisonous reptiles, and, we may add, poisonous plants, are so numerously diffused in a tropical region, to explore the proper antidotes against their baneful effects, is a proof of the highest prudence and philanthropy, and demands public encouragement and reward. That the latitude and longitude of particular places should be ascertained with precision, especially in the *Myfore* and *Mahratta* countries, which we may not always find so friendly as at present to our countrymen of *Bengal* and *Madras*, is a point of the highest importance; and the military of *India* in fixing the position of principal forts and cities so correctly as they have, while traversing those regions, have conferred a lasting obligation on their successors in that field of endless contest.

Among various articles of inferior consequence, there is one of very high moment to the historian and the antiquary; for though doubts have been entertained, and that with some justice, concerning the invasion of India by SEMIRAMIS, and even of the existence of such a woman; yet, in Art. XXVI, at p. 363, we have an express *dissertation* on that heroine, by Mr. Wilford. This dissertation not only confirms the fact of her having reigned over the countries she is represented to have governed, but to have actually fought with STHAVAR-PATI, the king of India, the STAUROBATES of the Classics, and to have been defeated by him with dreadful slaughter. The most particular relation which we have of this celebrated and early invasion of India, is by Diodorus Siculus, from Ctesias, who certainly must, as he professes to have done, have taken his account from the records of the Persian empire, since it so exactly agrees with the present, extracted from the Sanscrit books by Mr. Wilford; and affords a very decided testimony to the veracity of a writer, in general suspected of a propensity to fabling, on account of the incredible nature of many of the facts related in his history. The intermixture of the intricate mythology of India with every part of the story, would, if we were to insert only a passage or two from the Dissertation, subject us to the imputation of adding to the obscurity of their legends. The reader must have the whole narration before him, or it will not be intelligible to him; but it is of too considerable extent to be inserted *verbatim*; we shall, therefore, present it to the public in the subsequent faithful analysis.

To every exalted personage, in Asiatic antiquity, mentioned in Hindoo books, a divine origin is invariably assigned. It is an appearance of Veeshnu or Mahadeva: it is an emanation of the almighty power, manifest, for important purposes, among mortals. In truth, Ninus and Semiramis are here represented as those two deities, under a different name, but not *form*; for, it is most remarkable, that, in perfect consonance with the Greek Mythology, *that form is a dove*. On some disgust taken by Parvati at the licentious amours of the generative god, she left him, and went and took up her abode in Cusha-Dweepa. The penitent God pursued in vain. To arm herself with direr power of vengeance, she practised severe austerities in Vahni-Sihan, a mountainous district of that kingdom, for nine years. A fire sprang from the head of the incensed goddess, which was nearly proving fatal to that whole region; and men and animals fled from it with precipitation. Unwilling to injure animated nature, she repressed the rage of the fire, and confined it to the SAMI-tree, where she thenceforth fixed her abode. That tree she made

the place of her dalliance. Thence she was denominated SAMI-RAMA, or *she who dallies in the Sama-tree*. It is still thought to retain the sacred fire; and Pooja is even yet performed at certain seasons, in India, to Sami-Rama, and the Sama-tree, round whose fire the Devas exult.

Mahadeva, soon after assuming the form of a *dove* (a form certainly not the least proper to regain his consort's alienated affection) accomplished his end; and she herself, also, being transformed into the same bird, they travelled round the world together. With the fire that issued from them, the result of intense devotion, they consumed the long grass that had overspread the earth (that is, cleared it of the obstacles of culture) and with it the impure tribes, *Mlech'has* and *Yavanas*, or bands of infidels and robbers, who were accustomed to conceal their spoils under the covert of that long grass, were also destroyed in the general conflagration: a very intelligible fiction concerning the triumphs of Ninus and Semiramis, in their attempt to civilize the first savage race of men. At their command the clouds, pouring down water, quenched the conflagration, and left a country proper to be inhabited by the four great tribes, who rushed on every side into Cussha-Dweepa, and soon formed a powerful and wealthy nation. After the conflagration, it is added, all sorts of metals and precious stones were discovered; which seems to prove, that the Indians believe the first discovery of them to have been owing to the burning of vast forests; or to volcanic eruptions, melting the strata, near the surface of the earth.

The four tribes, however, soon deviated from the paths of rectitude, and became like *Mlech'has* (Infidels) while the *Yavanas* re-entered Cussha-Dweepa, spoiling and ravaging the whole country. They complained to SAMI-RAMA, who came and resided among them, while Mahadeva received the addresses of the pious at *Mochja-Sthan*, or MECCA, in Arabia, whence, in the Puranas, he is styled *Mochh-Eswara*. Among the pious who came thither, was a prince named *Virasena*, to whom, after a long series of ardent devotions (without which no boon from Heaven can be obtained in India) Mahadeva appeared, and in reward constituted him king over STHAVARAS, or the immoveable part of the creation, whence he was called STHAVARAPATI, written by the Greeks STABRO or STAUROBATES; and the hills, trees, plants, and grasses, of every kind (that is, in fact, all the world) were ordered to obey him. His native country was near the sea, probably the regions adjoining the Indus; and he began his reign with repressing the wicked, and insisting on all his subjects walking in the paths of justice and rectitude. In order to make his sovereignty acknowledged

knowledged through all the earth, he put himself at the head of a numerous army; and directing his course towards the south, he arrived at *Mocsha-Sthan*, where he performed rites in honour of *Mocsha-Eswara*, according to the rites prescribed in the sacred books. From *Mocsha* he advanced towards the Agni-Parvatas, or fire mountains, in *Vahnishan* (Bactria, perhaps the country of Zoroaster, whose principal fire temple was at Balek its capital) but they refused to meet them with presents, and to pay tribute to him. Incensed at their insolence, STHAVAR-PATI resolved to destroy them. The officers on the part of SAMI-RAMA, the sovereign of *Vanishan*, assembled all their troops, and met the army of STHAVAR-PATI, but, after a bloody conflict, they were put to flight. The Queen soon reflected, that he never could have prevailed against her without a boon from Mahadeva, obtained by the means of what, in India, is called *Ugra Tapasya*, or a *Tapasya* performed with intense fervour. She therefore had a conference with STHAVAR-PATI, and as he was now, through his *Tapasya*, become a son of Mahadeva, she told him she considered him in that light, and would allow him to command over all the hills, trees, and plants, in *Vahneshan*. The hills then humbled themselves before STHAVAR-PATI, and paid tribute to him.

After this strange manner have the Indians obscured all the historical records of their ancient empire; thus widely have they drawn the veil of mythology over all their early sovereigns, so that scarcely a feature of humanity remains to them; and while some of their heroes are canonized in the stars, others bear rule over nature; exalted in the elements, like STHAVAR-PATI, to the command of the subject earth and seas; or shrined like SAMI-RAMA in a blaze of fire, that bursts from her head, and consumes her enemies.

In Art. XXXI, at p. 409, we have an *Account of the Elephanta Cavern*, with a tinted print illustrative of some of the principal figures. This venerable antiquity has been often described, and with considerable accuracy; particularly by Niebuhr, the Danish traveller. No extraordinary light is thrown upon the gloom of this sacred recess by the present dissertation; nor is the grand desideratum of the age of the sculptures obtained by the enquiry. Indeed the writer appears to us on this subject to be guilty of a glaring error, since he asserts that this temple of idol deities must have been excavated posterior to the "grand schism in the Hindu religion," (p. 4) which gave birth to the two differing sects of VISHNU and SEEVA, and is a fane peculiarly erected in honour of the latter deity; whereas the astonishing magnitude and central situation of

of the stupendous bust which represents the *triple deity itself*; and of which a drawing, evincing its superior elevation above the other figures, accompanies his own description, affords direct proof of the contrary, notwithstanding the symbols of SEEVA which abound in the recesses. We are not all inclined to believe with this writer, that the grand schism in question took place *at a period coæval with our date of the creation*, (ibid); nor that the Jews derived their sublime system of theology, as intimated in p. 415, from the debased idolatrous system of Hindostan. If this gentleman really inclines to this opinion, he has read to very little purpose the elaborate Discourses of the late President: and that purity and sublimity should be derived from corruption, is contrary to every tendency of nature, and every calculation of probability.

The last article we deem worthy of particular notice in this volume, is the XXXIInd, which contains a long and interesting description of the city of Delhi, composed by Mr. Franklin during a tour through that region of India, once the most delightful, the nurse of science, and the seat of dominion, but now the most desolate and neglected, in 1793. It is interesting for two reasons; first, because we had before no good account of this magnificent metropolis of India, by Europeans; and, secondly, because that city itself, rapidly rushing to decay, will probably never revive from the dust into which it is crumbling. We have purposely reserved room for a considerable extract from this authentic and entertaining memoir, which cannot but afford the highest amusement to our readers, mingled with an awful lesson on the transient nature of sublimary grandeur. Delhi is known in India by the name of Shah Jehanabad, from Shah Jehan, who rebuilt the city, and called it by his own name.

“ *Shah Jehanabad* is adorned with many fine mosques, several of which are still in perfect beauty and repair. The following are most worthy of being described, and first, the *Jama Musjed*, or great cathedral. This mosque is situated about a quarter of a mile from the royal palace; the foundation of it was laid upon a rocky eminence, named *Fujula Pahar*, and has been scarped on purpose. The ascent to is by a flight of stone steps, thirty-five in number, through a handsome gateway of red stone. The doors of this gateway are covered throughout with plates of wrought brass, which Mr. Bernier imagined to be copper. The terrace on which the mosque is situated, is a square of about fourteen hundred yards of red stone; in the centre is a fountain lined with marble, for the purpose of performing the necessary ablutions, previous to prayer. An arched colonade of red stone surrounds the whole of the terrace, which is adorned with octagon pavilions at convenient distances, for sitting in. The mosque is of an oblong form, two hundred and sixty-one feet in length, sur-
rounded

rounded at top by three magnificent domes of white marble, intersected with black stripes, and flanked by two minarets of black marble, and red stone alternately, rising to the height of a hundred and thirty feet. Each of these minarets has three projecting galleries of white marble, and their summits are crowned with light octagonal pavilions of the same. The whole front of the Jama Musjed is faced with large slabs of beautiful white marble, and along the cornice are ten compartments, four feet long, and two and a half broad; which are inlaid with inscriptions in black marble, in the *Nuskhi* character, and are said to contain great part, if not the whole, of the Koran. The inside of the mosque is paved throughout with large flags of white marble, decorated with a black border, and is wonderfully beautiful and delicate: the flags are about three feet in length, by one and a half broad. The wall and roof are lined with plain white marble; and near the *Kibla* is a handsome taak or niche, adorned with a profusion of freeze-work. Close to this is a *mimber*, or pulpit of marble, having an ascent of four steps and ballustraded. The ascent to the minarets is by a winding stair-case of a hundred and thirty steps of red stone, and at the top you have a noble view of the King's palace, and the whole of the *Cuttub Minar*, the *Kurrun Minar*, *Humaion's* tomb, the palace of *Feroze Shah*, the fort of old *Delhi*, and the fort of *Loni*, on the opposite side of the *Jumna*. The domes are crowned with cullises, richly gilt, and present a glittering appearance from a distance. This mosque was begun by *Shah Jehan*, in the fourth year of his reign, and completed in the tenth: the expences of its erection amounted to ten lacks of rupees; and it is in every respect worthy of being the grand cathedral of the empire of Hindostan.

Not far from the palace is the mosque of *ROSHUN-A-DOWLAH*, rendered memorable to the *D. Ibians* for being the place whence *NADIR SHAH* saw the massacre of the unfortunate inhabitants. The cause assigned by historians for this inhuman act is, that a sedition broke out in the great market, in which two thousand Persians were slain. *NADIR*, on hearing of the tumult, marched out of the fort at night with a small force to the *Musjed* of *Roshun-a-Dowlab*, where he was fired upon in the morning from a neighbouring terrace, and an officer killed, close by his side. He instantly ordered an indiscriminate slaughter of the inhabitants, and his squadrons of cavalry, pouring through the streets, before the afternoon put to death one hundred thousand persons of all descriptions. 'The King of Persia,' says the translator of *Ferishta*, 'sat during the dreadful scene, in the *Musjed* of *Roshun-a-Dowlab*: none but slaves durst come near him, for his countenance was dark and terrible. At length the unfortunate Emperor, attended by a number of his chief *Omrachs*, ventured to approach him with downcast eyes. The *Omrachs* who preceded *MOHUMMUD*, bowed down their foreheads to the ground. *NADIR SHAH* sternly asked them what they wanted; they cried out with one voice, 'Spare the city.' *MOHUMMUD* said not a word, but tears flowed fast from his eyes; the tyrant for once touched with pity, sheathed his sword, and said, 'For the sake of the prince *MOHUMMUD*, I forgive.' Since this dreadful massacre, this quarter of *Delhi* has been but very thinly inhabited. The mosque of *Roshun-a-Dowlab*, is situated

at the entrance of the *Chandney Choke*, or market; it is built of red stone, of the common size, and surmounted by three domes richly gilt.

Zeenul-al Mussajid, or the ornament of mosques, is on the banks of the *Jumna*, and was erected by a daughter of AURUNGZEBE, of the name of *Zeenut al Nissa'h*. It is of red stone with inlayings of marble, and has a spacious terrace in front of it, with a capacious reservoir faced with marble. The princess who built it, having declined entering into the marriage state, laid out a large sum of money in the above mosque, and, on completing it, she built a small sepulchre of white marble, surrounded by a wall of the same in the west corner of the terrace. In this tomb she was buried in the year of the *Hegira* 1122, corresponding with the year of CHRIST 1710. There were formerly lands allotted for the support and repairs of this place amounting to a lack of rupees per annum, but they have all been confiscated during the troubles this city has undergone. Exclusive of the mosques above described, there are in *Shah Jehanabad* and its environs above forty others; but as most of them are of inferior size, and all of them of the same fashion, it is unnecessary to present any further detail.

“ The modern city of *Shah Jehanabad* is rebuilt, and contains many good houses, chiefly of brick. The streets are in general narrow, as is usual in most of the large cities in *Asia*; but there were formerly two very noble streets; the first leading from the palace-gate through the city to the *Delhi* gate, in a direction north and south. This street was broad and spacious, having handsome houses on each side of the way, and merchants' shops, well furnished with the richest articles of all kinds. *Shah Jehan* caused an aqueduct to be made of red stone, which conveyed the water along the whole length of the street, and from thence into the royal gardens by means of a reservoir under ground. Some remains of the aqueduct are still to be seen; but it is choked up in most parts with rubbish. The second grand street was likewise from the palace to the *Labor* gate, lying east and west: it was equal in many respects to the former, but in both of them the inhabitants have spoiled their appearance by running a line of houses down the centre, and across the streets in other places, so that it is with difficulty a person can discover their former situation without a narrow inspection. The bazars in *Delhi* are but indifferently furnished at present, and the population of the city miserably reduced of late years: the *Chandney Choke* is the best furnished bazar in the city, though the commerce is very trifling. Cotton cloths are still manufactured, and the inhabitants export indigo: their chief imports are by means of the northern caravans, which come once a year, and bring with them, from *Cabul* and *Cashmere*, shawls, fruit, and horses; the two former articles are procurable in *Delhi* at a reasonable rate. There is also a manufactory at *Delhi* for beadree hooka bottoms. The cultivation about the city is principally on the banks of the *Jumna*, where it is very good; the neighbourhood produces corn and rice, millet and indigo. The limes are very large and fine. Precious stones are likewise to be had at *Delhi* of very good quality, particularly the large red and black cornelians, and peerozas are sold in the bazars.

“ The city is divided into thirty-six mohauls or quarters, each of which is named either after the particular Omrah who resided there,

or from some local circumstance relative to the place. It appears that the modern city of *Shah Jehanabad* has been built principally upon two rocky eminences; the one where the *Jama Masjid* is situated, named *Julula Pabar*, and the other the quarter of the oil sellers, called *Bejula Pabar*; from both of these eminences you have a commanding view of the remainder of the city. Ancient *Delhi* is said by the historians to have been erected by *Rajah Delu*, who reigned in Hindostan prior to the invasion of Alexander the Great; others affirm it to have been built by *Rajah Pettourah*, who flourished in a much later period. It is called, in Sanscrit, *Indraput*, or the abode of *Indra*, one of the *Hindu* deities, and it is also thus distinguished in the royal diplomas of the chancery office. Whether the city be of the antiquity reported, is difficult to determine; but this much is certain, that the vast quantity of buildings which are to be found in the environs, for upwards of twenty miles in extent, as well as their grandeur and style of architecture, prove it to have once been a rich, flourishing, and populous city." P, 427.

After having taken this survey of the city, and its mosques, which always form the proudest ornament of Asiatic capitals, we are introduced into the palace, and to the presence of the hoary and blind monarch himself, who sits in humbled grandeur on the once splendid throne of the great Tamerlane.

"On the 11th of March we were presented to the king, SHAH ALLUM. After entering the palace, we were carried to the *Derwaun Khanab*, or hall of audience for the nobility, in the middle of which was a throne, raised about a foot and a half from the ground. In the centre of this elevation was placed a chair of crimson velvet, bound with gold clasps, and over the whole was thrown an embroidered covering of gold and silver thread, a handsome *Samianab*, supported by four pillars incrustated with silver, was placed over the chair of state. The king at this time was in the *Tusbeab Khanab*, an apartment in which he generally sits. On passing a screen of *Indian* con-naughts, we proceeded to the front of the *Tusbeab Khanab*, and being arrived in the presence of the King, each of us made three obeisances in turn, by throwing down the right hand pretty low, and afterwards raising it to the forehead; we then went up to the *Musnud*, on which his Majesty was sitting, and presented our nuzzers (presents) on white handkerchiefs, each of our names being announced at the time we offered them. The King received the whole, and gave the nuzzers to *Mirza Akber Shah*, and two other princes who sat on his left hand. We then went back with our faces towards the presence, made the same obeisance as before, and returned again to the *Musnud*. After a slight conversation we were directed to go without the enclosure, and put on the *Khelauts* which his Majesty ordered for us; they consisted of light *India* dresses; a turban, jammah, and kummerbund, all cotton, with small gold sprigs. On being clothed in these dresses, we again returned to the *Tusbeab Khanab*, and after a few minutes stay, previous to which Captain REYNOLDS received a sword from the King, we had

had our dismissal, and some servants were ordered to attend us in viewing the palace.

“ The present King, SHAH ALLUM, is seventy-two years of age, of a tall commanding stature, and dark complexion; his deportment was dignified, and not at all diminished by his want of sight, though he has suffered the cruel misfortune above five years. The marks of age are very strongly discernible in his countenance: his beard is short and white. His Majesty appeared at our introduction to be in good spirits, said he was happy at our arrival, and desired we would visit his palace, and the fort of *Selim Gbur*. He was dressed in a rich *kbecm-khaub*, and was supported by pillows of the same materials.

I imagined I could observe in his aspect a thoughtfulness, as if sufficiently well acquainted with his present degraded situation; and the recollection of his former state.” P. 428.

Before we conclude our extended critique of this valuable volume, we cannot avoid expressing our regret and astonishment, that of a work so deservedly high in repute as the ASIATIC RESEARCHES, such a small number of copies should be sent over from India for the accommodation of English readers, especially of the two last volumes; in consequence of which the sets of gentlemen who have purchased the two former cannot be completed. The price of the whole is also *unreasonably high*; which is a circumstance by no means consonant to the plan of a work intended for general instruction, and is certainly opposite to the intentions of the liberal founder. This neglect of the Indian editors is exceedingly culpable; and we hope that their error will in future be rectified by the spirit and generosity of the members of the Society.

ART. XII. *An Essay on the Medicinal Properties of Facitious Airs. With an Appendix, on the Nature of Blood.* By *Tiberius Cavallo, F. R. S.* 8vo. 262 pp. 5s. Dilly, &c. 1798.

IN this work Mr. Cavallo, whose talents for philosophical investigation are well known, has with great clearness described the various elastic fluids, or gases, which have been discovered by modern chemists; and has given a concise account of such as have been of late so highly celebrated for their supposed efficacy in the cure of various disorders, which had resisted the skill and established practice of the most eminent physicians.

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The book is divided into chapters, the titles of which will most readily convey a comprehensive view of the subjects treated; they are these:

“ Chap. I. The principal Properties of those Airs, or permanently elastic Fluids, which have been applied as Remedies to the Human Body.

“ II. Facts concerning the Respiration of Common, and of Oxygen airs.

“ III. Phenomena arising from breathing other Aerial Fluids, besides the Common and the Oxygen Airs.

“ IV. Phenomena arising from the Application of the above-mentioned elastic Fluids to other Parts of the Animal Body besides the Lungs.

“ V. Theory of the Nature of Aerial Fluids, and of Respiration.

“ VI. A general Idea of the Application of Aerial Fluids for the Cure of Disorders incident to the Human Body.

“ VII. Of the particular Administration of Aerial Fluids in different Disorders.

“ VIII. Medical Cases in which Aerial Fluids were administered.

“ IX. Practical Remarks, Hints, &c.”

To these chapters is subjoined an Appendix, on the Nature of Blood, which occupies the remainder of the work. The remarks of Mr. Cavallo, on this latter subject, are particularly valuable, and his account of the red globules will probably be the more acceptable to our readers, as it is a matter on which philosophers and microscopical observers have frequently differed in opinion.

“ The red particles, from which the whole mass of blood derives its colour, seem to have no particular attraction for each other, nor for the other two components, so that in the coagulum they are only entangled and detained by the viscid part. Their peculiar and uniform shape has attracted the attention of philosophers since the latter end of the last century, about which time they were first discovered. They have been attentively examined with the best microscopes, and the appearances which have been partly observed and partly supposed, have given origin to a variety of conjectures and hypotheses, generally fanciful, and often absurd.

“ When any thin and semitransparent part of a living animal, such as the tail of a small fish, the membrane which is between the toes of a frog, &c. is viewed through a good microscope, the circulation of the blood through its sanguiferous vessels, is rendered manifest only by the motion of the red particles, which follow each other at a greater or less distance; though in general each particle seems to touch, or, at least, almost to touch the following particle. They never run into each other and incorporate; and though not very hard, they are however possessed of a certain degree of consistency and elasticity; for in passing through small vessels they are frequently seen to assume an elliptical shape, and from other smaller vessels they are absolutely excluded.

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“ Those particles lose their shape, and are dissolved in certain fluids. They are not dissolved in the serous part of the blood, nor in urine, except when they are left in those fluids for some days, or when those fluids are diluted with water. But water is a powerful, and almost an instantaneous, solvent of those particles; yet water may be deprived of this property by the addition of common salt, or nitre, or of almost any other neutral salt, as also by the admixture of a very small proportion of vitriolic acid.

“ Marine acid much diluted with water, does not dissolve those particles, but it deprives them of their colour.

“ Vinegar is likewise a solvent of the red particles, though not so powerful as water.

“ When those particles have been once dried or dissolved in water, they cannot, by any known method, be made to reassume their former shape; and indeed even their formation in the animal body seems to be difficultly accomplished, at least much less expeditiously than that of the other components of blood; for in persons that have lost much blood, the sanguiferous vessels are indeed speedily filled with new blood; but this blood continues thin and pale for a considerable time, and if examined through the microscope, few red particles will be found in it.” P. 224.

The red particles of the blood, as Mr. C. has above informed us, were discovered by means of the microscope, towards the end of the last century. “ They were found,” he says, “ to be circular and uniform; a transparent flat surface appearing to be surrounded by a dark circumference. This peculiar shape seemed to indicate their being of singular use to the animal œconomy, and excited the industry of philosophers to the further investigation of their structure.” Minute globules of glass were found, after many experiments, to form the most perfect microscopes for such examinations, and these have been employed by Mr. Cavallo in his experiments. The most important of his observations are these:

“ I have repeatedly measured the diameters of the red particles, both by means of my mother-of-pearl micrometer in a compound microscope, and likewise by looking at them with one eye through a single lens, and referring their image to a scale properly divided, and viewed with the other eye out of the microscope.

“ In persons of nearly the same age the mean size of the particles differs very little indeed. In the same person they differ a little, and their figure is not very circular. This deviation from the circle is not such as a flat circular surface would assume in its different inclinations to the axis of vision; for, according to the rules of orthographic projection, the flat circular surface must appear either circular, or elliptical, or as a straight line; whereas I never saw the particles of blood as straight lines, *viz.* edgewise, and the elliptical figure, which they sometimes assume, is by no means regular.

“ In an adult of the human species, the diameters of the red particles run from about 0,0003 to about 0,0004 parts of an inch, and I

very seldom saw one smaller or larger than those limits. If, therefore, we take the smallest particles, and set them in a row, we shall find that about 3334 of them will equal one inch, and if we take the largest, about 2500 of them will measure one inch.

“ When the particles are magnified more than 40 or 50 times, and less than 80 (meaning always in diameter) they appear like colourless transparent spots inclosed within dark circles.

“ When magnified more than 80 times, and less than about 160, a dark spot, like a dot made with ink on paper, appears in the middle of each particle.

“ If the reflector which illumines the particles, instead of being situated straight before the object, be set on one side of the axis of vision, so as to throw the light obliquely on the object, then the half of the dark circle of each particle disappears, viz. that half which is on the opposite side to the reflector. The central spot does at the same time appear to change its place.

“ When the particles are magnified above 200 times, the central spot appears converted into a circle inclosing a transparent space. The diameter of this inner circle is about the half of that of the external one; but the proportion of these diameters, or the size of the internal circle, may be caused to increase or decrease by the least alteration of the distance between the object and the microscopical lens; and by the same means the space within the inner circle may be rendered clearer or darker than that between the two circles. The position of the inner circle is changed by the direction of the light; for if the particle of blood be viewed through a microscopical globule, directly facing the flame of a candle, without the intermediation of any lens or reflector, the inner circle will appear concentric with the outer one; but if the candle be moved a little to one side, so that the light may fall obliquely on the particle of blood, then the inner circle will be observed to move towards the opposite side, and to acquire an elliptical shape.

“ When the particles of blood are magnified above 400 times, an imperfect image of the candle, which is placed before the microscope, may be seen within the inner circle of each particle.

“ Through a glass globule of 0,018 of an inch of diameter, I have seen the red particles of blood magnified about 900 times, in which case the image of the flame of the candle could be seen within the inner circle of each particle very clearly, at least so as to shew to which side the motion of the air in the room inclined it.

“ Notwithstanding this great magnifying power, the annulus or space between the two circles did not appear to be divided, excepting some accidental fractures, which now and then could be seen in a few of the particles.

“ These observations seem to prove, that the red particles of blood are not perforated, but that they are globular, and of some uniform substance much less transparent than glass. They likewise shew that Mr. Hewson's idea of their containing a central body or nucleus, moveable within the external shell, arose from the apparent change of place which the various direction of the light produces on the central spot or inner circle of each particle. Warned, however, by the example

ample of other observers, I shall not attempt to offer any further conjectures concerning the nature and construction of those particles. My reader may draw what conclusion he thinks proper from the above-mentioned facts, and he may also, with little trouble, satisfy his curiosity concerning those appearances, as I find that microscopical glass globules may be had at Mr. Shuttleworth's philosophical instrument shop on Ludgate Hill. I shall therefore conclude with the account of a few experiments which I have made, with a view of imitating the phenomena that are exhibited by the particles of blood, the result of which seems to corroborate what has been already observed.

“ On the supposition of the red particles being globular, I expected that globules of other transparent matter would exhibit the same appearances as the particles of blood, and my expectations were in great measure verified by actual experiments.

“ A glass globule was placed as an object upon the stage of the microscope, and was successively viewed through lenses of various, but not great, magnifying powers. As every part of the globule could not be at once in the focus, the whole of it was not of course equally distinct. This indistinction, however, being not very great, I shall proceed without taking any farther notice of it.

“ The globule appeared like a dark circular surface, with a transparent circular spot in the middle, and in this spot there appeared a distinct image of the candle or the window, or, in short, of any other object that was placed directly before it.

“ In this experiment three points of difference between the glass globule and the particles of blood were remarked, viz. 1st, that the globule shewed a distinct, whereas the particle shewed an indistinct image of the candle; 2dly, that the inner circle of the globule is much smaller in comparison with its external boundary, than the inner circle of the particle is in comparison with its external one; and, 3dly, that the annulus or space between the two circles is uniformly dark in the glass globule, whereas in the particle it is about as clear as in the internal surface, or rather clearer.

“ The first and the last of these points of difference seem to depend on the imperfect transparency of the particles of blood; for in semi-transparent bodies, whatever light falls upon any part of them is scattered through the whole body.

“ The second point of difference I attributed to the particles of blood being surrounded by a coagulated fluid of nearly an equal refracting power with themselves, whereas the glass globule was surrounded by air only. In order to verify this supposition, I placed the glass globule in water, and viewing it in that state through the same magnifiers that had been used before, I found that the transparent part or circle appeared much larger than in the former case.

“ In the globule of glass, as well as in the particle of blood, the inner circle may be made to appear larger or smaller, by altering the distance between the object and the microscopical lens.

“ In the glass globule the inner circle may be seen to move from the middle of the dark surface, according as the candle is moved from the direct line between the object and the microscopical lens.” P. 247.

To what Mr. C. has said respecting the impossibility of restoring the globules to their former shape, after having been dried, &c. we may add, that when they are dried on a piece of glass or talc, for microscopical observation, they do not seem, according to such experiments as we have made, to lose any thing of their natural appearance; except that they do not, quite so distinctly as before, exhibit the central or seemingly included spot; owing, probably, to their having assumed a degree of flatness in drying.

It would be injustice to conclude this article, without observing that the work appears to us, altogether, the most complete and satisfactory that has yet been offered to the public, on the subjects abovementioned; and well worthy the established reputation of the author.

ART. XIII. *Physiology, or an Attempt to explain the Functions and Laws of the Nervous System; the Contraction of Muscular Fibres; and the constant and involuntary Actions of the Heart, the Stomach, and Organs of Respiration, by Means of simple, universal, and unvarying Principles. To which are added, Observations on the intellectual Operations of the Brain, and the Diversity of Sensations, with Remarks on the Effects of Poisons; and an Explanation of the Experiments of Galvani and others on Animal Electricity.* By E. Peart, M. D. 8vo. 327 pp. Miller, Old Bond-Street; and Murray and Highley, Fleet-Street. 1798.

IT is even in these days scarcely possible to meet with a writer whose presumption reaches higher than that of the author of the present work, and whose merit is at the same time so far below the level to which he aspires. The contempt with which he treats the most rational, and the best established theories concerning the principal philosophical subjects, raises the curiosity of the reader to the expectation of such wonderful discoveries, and such close reasoning, as may lead to more sublime and less equivocal results. But we are sorry to find that, instead of new facts, and demonstrable conclusions, the book is full of indigested theories, and of disquisitions scarcely rational.

The contents of the sixteen sections which form this work are pretty well announced by the copious title-page; but, with respect to the quality of the materials, it would be equally useless and tiresome to attempt their particular examination;

we shall therefore only select a few passages for the satisfaction of our readers.

In the Preface the author says,

“ That the chemical doctrines of Mr. Lavoisier, and the electrical theory of Dr. Franklin, are founded on *absurd principles*, and are therefore *erroneous*, I have *proved* by such arguments as I do not for a moment hesitate to assert are absolutely conclusive: whatever therefore may be the fate of my own theory, *theirs*, to a certainty, are false. With respect to my own *principles*, I feel as confident of their existence as of my own; how far I have succeeded in developing the *laws* by which they are governed, is another matter; many of my conjectures may be erroneous, and much remains to be discovered. Confidence, however, may be misplaced; and I have all along declared, and still declare, that I would not for a moment hesitate to *abandon* both my *theory* and *principles*, were they once proved to be *fallacious*.”

Further on he says,

“ When I read, in every periodical work, from the Transactions of the Royal Society down to the humble Review, that the proud *diamond* itself is nothing more than crystallized *charcoal*,—what can I add—but, that when the readiest and best method of *thus crystallizing charcoal* is clearly pointed out, I will confess that the discovery is as *brilliant* as it is wonderful! wonderful! wonderful!

“ According to the antiphlogistic system, carbon, azote, and hydrogen, are three distinct principles; but as each of them is capable of *combining* with the *acid* principle and of *saturating* it more or less completely; and as they are mutually convertible into each other, as is too well known to the antiphlogistians to need insisting upon, I hesitate not to affirm, that they are *one* and *the same* principle, in different states of purity, with respect to the admixture of other matters, and with different proportions of the *power* by which they are rendered atmospheric.”

Towards the end of the Preface he says,

“ I by no means, however, offer this as a finished work upon the subject; the result of *twenty years* mature deliberation: on the contrary, I declare candidly, that it was *begun upon* merely as a winter-evening's amusement, and *finished* in *less* than *twice* the number of *evenings*.”

After this last declaration, we cannot help recommending to the Doctor, that he would allow himself more time to mature the productions of his luxuriant, but irregular imagination.

In the second section, the Doctor gives the outline of his principal theory, which is as follows:

“ Oxygen, or the acidifying principle, then, I shall call, for convenience, the acid principle.

“ Hydrogen, or the alkalescent principle, I shall distinguish, by calling it the antiacid, or the alkaline principle; which, also, by partial com-

combinations with the other principle, and the powers in different proportions, forms the different kinds of earths.

“ That peculiar power, or fluid, or principle, which renders the particles of the acid principle aeriform, by becoming atmospheric around them, I shall distinguish by the title of æther, or the ætherial power; and the fluid power, or principle, which, in an atmospheric state around the particles of the alkaline principle, renders them aeriform; I shall call phlogiston, or the phlogistic power.

“ From the preceding considerations, then, I draw the following general conclusions:

“ 1. That the brain consists of two distinct substances; or different powers and properties: the cerebrum and cerebellum.

“ 2. That they are intimately connected together, and invariably accompany each other, in all their ramifications.

“ 3. That every common nerve is connected with the cerebrum and cerebellum; and therefore, that every nerve is composed, in fact, of a branch from the cerebrum, and another from the cerebellum.

“ 4. That every branch of nerve connected with the cerebrum, contains and conveys a peculiar energy, fluid, or power; that every branch from the cerebellum contains and conveys a peculiar fluid, or power also; but essentially different in its properties from the former; and consequently, that every common nerve is composed of a nervous branch from the cerebrum, and another from the cerebellum; each of which is supplied with its peculiar power, essentially different from the other.

“ 5. That the heart and sanguiferous vessels contain and convey the blood; which is composed of two distinct principles, with their respective powers in chemical combination.

“ 6. That the blood derives its principles and support, from the atmospheric air, constantly taken into the lungs; and from the food repeatedly taken into the stomach.

“ 7. That the principle taken from the air is the acid principle, rendered aeriform by the ætherial power.

“ 8. That the principle selected and acquired from the food, is the alkaline, or antiacid principle, combined with a portion of the phlogistic power.

“ 9. That the blood, thus constantly supplied with the acid principle, with its ætherial power; and with the alkaline principle, with its phlogistic power; is capable, by co-operation with the nerves and their respective powers, of producing all the functions of life; all the actions, and operations of the human system.”

In the other sections, and especially in that which treats of *the intellectual Operations of the Brain, &c.* this author is peculiarly confused. A numerous set of undefining definitions, and references to conclusions which were never previously concluded, render the subject quite unintelligible to the reader, or we may at least say to us.

Upon the whole it seems, that the author is superficially acquainted with those subjects, on which he attempts to write; and

and that he endeavours to supply the real, or, more frequently, the supposed deficiencies, by the substitution of hasty and fantastical hypotheses.

The Doctor's language too is by no means unexceptionable; but we might with less regret pass over the imperfections of style, if the trouble of perusal could be compensated by the acquisition of real and useful information.

ART. XIV. *Iconographia Scotica, or Portraits of illustrious Persons of Scotland, engraved from the most authentic Paintings, &c. With short Biographical Notes. By John Pinkerton, F. S. A. Perth. 8vo. 63 Plates, with Letter-Press. 3l. 3s. Herbert; No. 29, John-Street, Tottenham-Court Road; Harding, Pall-Mall, &c. 1797.*

AN undertaking which has for its object the preservation and arrangement of the portraits of illustrious persons, accompanied with biographical notices, drawn up by a writer so well qualified for the task as Mr. Pinkerton, cannot fail to be approved and encouraged. It was remarked in the Prospectus to this work (which ought certainly to have been inserted in the volume) that a particular neglect of this interesting department of knowledge has prevailed in Scotland. To remedy this defect is the design here taken up, on which the following additional remarks of Mr. Pinkerton deserve notice.

“The collection of Danish portraits, by Hoffman, may shew the attention of the most remote countries to this pleasing branch of art and science, a favourite with the most polished nations, ancient and modern. Nor has it been observed without reason, that portrait-painting is perhaps equal to any exertion of the pencil; as, when it displays a character really interesting, it awakens more numerous ideas of mind, life, and action; than any other allotment of the canvas can pretend to inspire. It renders us personally acquainted, so to speak, with former ages; and it imprints with double vigour on the memory, the entertainment and the instruction of history.”

The first plate here given is an interesting view of the Parliament of Edward I, assembled; in which Alexander III, King of Scotland, is present. It is taken from an ancient painting, formerly in the College of Arms in London, now in the collection of the Earl of Buchan. Then follow three plates of Seals; on the occasion of which, this additional insight into the plan is given.

The plan of this work, as may be judged from the Prospectus, entirely differs from those of Birch, Perrault, Hoffman, or like; not

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being intended as a splendid publication of fine portraits, but as a variegated assemblage of ancient portraits in particular, represented without any improvement, and in the just colours of the various sources whence they are taken. Vertue, in his heads of the English monarchs, has sometimes been obliged to have recourse to seals; and they at any rate shew the *costume* of the time, and may sometimes serve to identify larger and more exact delineations. In the middle ages, seals also present some of the best monuments of art, and must supply the want of medals."

The remarks made on the portraits, and on the degree of credit which is due to them, appear to be candid and judicious. Thus on the portrait of Robert II, it is said :

" In person he was tall and majestic ; but his countenance was disfigured by the inflammation of his eyes, which, Froissart says, were distorted and red as sandal wood ; a defect which procured him the vulgar epithet of blear-eye. This portrait from the descriptions of Jonston, seems not much to be depended on ; the eyes are indeed distorted, but the beard worn in that age is wanting. The dress, however, accords with the *costume*. David appears with the robe fringed on the shoulders, as here : and the form of the bonnet repeatedly occurs in Montfaucon's prints."

The portraits are arranged in the volume, in chronological order. The best heads that appear in the present volume, are, William Elphinston, Bishop of Aberdeen, from an original painting in that university ; James IV, from a picture at Kensington. Mary, Queen of Scotland, from a painting at the same place, but very unlike many reputed heads of her ; there are four successive portraits of this lady, all very unlike each other ; John, Earl of Mar, regent of Scotland ; George Jameson, the Vandyke of Scotland, from a picture by himself ; Robert Boyd, of Trochrig ; the admirable Crichton, from a painting at Fren draught, formerly a seat of the family ; David Lesley, Lord Newark, and some others ; but particularly Frances Stuart, Dutchess of Richmond, on whom a very finished engraving is bestowed. The picture from which this picture is taken, is in Kensington Palace, and corresponds with the idea of her beauty, given by Grammont and others. The three compartments of the Kensington picture, which contains James II, of Scotland, and his Queen, are also well engraved, and are of an interesting kind. There are also several whole length figures, copied from monuments, and other authentic sources. The work is altogether, as far as it has proceeded, both entertaining in its kind, and judicious in the execution ; and is rendered the more valuable, by the accounts of each portrait, of which we have given a specimen. We doubt not, that it will be encouraged, while the same care shall be preserved in conducting it ; which is not likely to be remitted.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Hobby Horses, a Poetic Allegory, in Five Parts.* By *Jenkin Jones.* 12mo. Common Paper, 3s. Fine Paper, 5s. Allen, Paternoster-Row. 1798.

The Hobby Horse is a burlesque name for the ruling passion, and is so used in this poem. The reader may therefore find the subject treated with more dignity in Pope's Moral Essays; but Mr. Jones, with all the faults that belong to judgment unmaturing, has no small share of the requisites which form a poet. Like other young poets, he delights his imagination with ideas of approaching improvement.

“ But let us hope that happier times are near;
 War soon shall vanish, Peace shall all endear,
 To ev'ry realm direct her gentle dove,
 And join all nations in a band of love.
 Lost are the shrinking views of narrow minds:
 Expanding sense a liberal focus finds;
 Th' infatuate reign of Bigotry is o'er,
 And Superstition sways the world no more.
 O hail, thou blest anticipated day!
 Gild my young Muse with one enlightened ray:
 So shall thy light each intellect refine,
 Burn in each thought, and glow thro' ev'ry line.
 Hail, happy dawn! thy glorious sun shall rise,
 Beam on the dreary night of polar skies;
 Chase the thick mists of ignorance away,
 And on the darkest mind emit full day.
 At thy approach Injustice shall retreat,
Astræa shall resume her long-lost seat,
 The reign of red-arm'd Tyranny be past,
 Oppression cease, and Discord breathe her last;
 No more shall men with hate their brethren greet;
 No more the slave shall kiss his master's feet;
 No more with speechless patience crouching bear
 The chains that gall him, and the whips that tear;
 No more the wretch, despondent in his grief,
 Crawl to a vault, and die without relief.” P. 30.

Benevolent vision! But in the name of mercy, and all the meek-eyed charities, what appearance is there of such a time approaching. Is it because religion and morality are openly despised in a large part

of Europe; because tyranny and despotism, made more odious, if possible, by the hypocritical pretence of regard to freedom, are extending their oppressions on every side; and man, sinking below all former degradation, has learned to despise every claim of humanity, at the very moment that he utters the cant of spurious philanthropy? Are these the symptoms that promise such a golden age? Would we could believe it; there would then be some consolation at least in the future, though little to approve in the present.

From the talents displayed in this sketch, we have little doubt that Mr. Jones will hereafter appear with considerable credit as a poet. But he must first acquire a sounder judgment than appears in his extravagant and indiscriminate admiration of Dr. Darwin's poetry; whose *Botanic Garden* may best be characterized, as the sacrifice of genius in the temple of false taste. Why this author writes *blot* for *blight*, pp. 18 and 137, we are the less able to guess, because affectations are not common in his book. Ovid would have told him, that his Muse's name (p. 138) was not *Erāto*, but *Erāto*.

Nunc Erāto: nam tu nomen Amoris habes.

ART. 16. *Critical Trifles, a familiar Epistle to John Fisher, Esq. LL. D. Commissioner for the Spanish Prizes. By the Rev. Charles Edward Stuart, Author of a Collection of Trifles, in Verse.* 12mo. 25 pp. 1s. 6d. Bickerstaff, Essex-street, Strand. 1797.

This is below trifling; and proves decisively that the author cannot bear with patience even the most candid remarks, on those pieces, which, with an humility entirely affected, he calls *Trifles*. We thought much better of his abilities from some of his former productions, than is consistent with the flatness, insipidity, and rank egotism of this. We observe uniformly, that whenever we rather strain a point to speak of a poet as favourably as possible, without an absolute offence against truth, he is sure to cry out against us as unreasonably severe.

DRAMATIC.

ART. 17. *The Castle Spectre: a Drama. In Five Acts. First performed at the Theatre Royal, Drury-Lane, on Monday, Dec. 14, 1797. By M. G. Lewis, Esq. M. P. Author of the Monk, &c. Third Edition.* 8vo. 2s. J. Bell. 1798.

Youth courts the praise of wit, and despises that of morality. The time will come when Mr. Lewis will wish to find some better distinction, than that of author of a work, which degrades him in the mind of every man who has one genuine feeling of morality or religion. Nor will he seek, we conceive, to be distinguished even as the author of the present drama; which, with all its popularity, has no other merit than that of keeping up, for once, a kind of nonsensical curiosity about the grossest improbabilities, and amusing the eye with pantomimical display. The spectre, from which it is named, instead of being necessary, contributes not a tittle to the plot of the drama, and might be omitted without any change, except the show. Even her last appearance,

pearance, when, from the danger of being too late, it is rendered truly ludicrous, is not more requisite than the first; as a dagger will kill without the aid of a ghost. It is unnecessary for us to give any specimens of a drama so well known, on and off the stage. The prologue is highly poetical. To the play the author has subjoined notes, which prove at least the respect he has for his own notions.

MEDICINE.

ART. 18. *Oratio ex Harveii instituto habita in Theatro Collegii Regalis Medicorum Londinensis, October 19, 1796. A Gulielmo Saunders, M. D. Coll. Regal. Med. London. et Reg. Societ. Soc. 4to. 28 pp. 3s. Phillips. London.*

The oration contains, as usual, a brief narration of the foundation of the College, with traits of the characters of the founders, principal benefactors, and most celebrated members; with a warm, and, we believe, a just representation of the advantages which the science of physic has received from their labours. The whole is told, we may add, in a pleasing and agreeable manner. As a specimen of the execution, we shall select a passage, where the author at once pays homage to the virtues and talents of the respectable personage who has lately quitted the presidency, and expresses his gratitude at being received into the college. "Prius tamen," the orator says, p. 22, "quàm finem dicendi faciam, hanc à vobis, amicissimi collegæ, veniam mihi datam iri spero, ut mentionem injiciam viri illius optimi*, qui summo nostræ civitatis magistratu nuperrimè se abdicavit, cùm per plures annos rebus nostris cum honore præfuisset. Quin fortasse ingratus esse, etiam vobis judicibus, viderer, si eum silerem, cui in primis illud acceptum referre debeo, quòd vester sim, quod hæc fores mihi patuerint, quod in tantâ tamque ornatissimâ doctorum virorum frequentiâ dicere, mihi concessum fuerit. Quam dulce, quod nullo nomine eum laudare possim, quin dicta fidem habeant ex luculentissimis argumentis! Si enim illum celebravero, ut in rebus philosophicis peritum, eum talem arguit illa de affectibus animæ et morbis indè oriundis, ab ipso, quadraginta jam ab hinc annis, habita dissertatio. Si ut præstantem medicum; talem se exhibet cùm in opere jam dicto, tùm in suo, de catarrho et dysenteria Londinensi, epidemicis utrisque, libello. Si, ut elegantiori et reconditori literaturâ ornatissimum; hanc laudem ipsi vindicant certatim varia ejus scripta, et præsertim illa ejus Harveiana oratio, in quæ reperiuntur eæ omnes sermonis gratiæ et venustates, quæ, in optimis Romæ scriptoribus, lectorem aliciunt et demulcent. Si demum, ut societati nostræ addictissimum, ejusque jura diligenter et simul liberaliter tuentem; dictis nostris consonant suffragia vestra, quibus rerum nostrarum summam toties illi detulistis, atque adeò auream illam sobriè sapiendi legem, cui morem nunquam non gessit, gratam vos habere significastis."

* Sir George Baker.

DIVINITY.

ART. 19. *A Charge delivered to the Clergy of the Diocese of Durham, at the Ordinary Visitation of that Diocese in the Year 1797. By Shute, Bishop of Durham.* 8vo. 49pp. 1s. Payne, Cadell, &c. 1797.

This charge of the distinguished prelate, to whom the public has such serious obligations for his attention to their moral and religious interests, is deserving of very general regard, as it is calculated to awaken all classes of society from that lethargy of indifference into which the spirit of religion is, in these days, but too apt to sink. The Bishop, in adverting to the circumstances of that convulsion which has subverted the ancient government of France, and in which we have seen the powerful holds of Christianity burst asunder, its principles abandoned, its ordinances abolished, and its very name renounced," proceeds to enquire how it "has happened, that with all the advantages of learning and piety which have been brought to the support of revolution, by the most able advocates within the last century and a half, with all the accumulated light of the present day, scepticism and infidelity, those engines of anarchy which have torn up the foundation of society in other kingdoms, should, even in this country, and of late years, to all appearance, have increased rather than been diminished." Disregarding general causes, he suggests the consideration whether the consequences which we have to lament, are not more owing to an "almost universal lukewarmness and indifference in Christians respecting the essentials of their religion, the peculiar grounds of their faith, of their hopes and their fears, than to the ability, the arguments, the zeal, and even the perseverance of the enemies of Christianity." After reminding his readers of the great outline of christian prudence, with a view to show that it is not from any defect of testimony that our modern philosophers deny or doubt the truth of Christianity, "but the unconsciousness of the want of a Redeemer, the vanity of a disputatious temper, the hardness of an unhumiliated heart, the opposing interests of a worldly spirit that blind men against the plainest and most obvious conclusions." The Bishop proceeds to examine some objections brought against Christianity by the author of the *Age of Reason*, in that first part of his work which had not been considered by the Bishop of Landaff in his able apology. This examination is very satisfactory: among other just remarks it refutes the argument urged against revolution, drawn from the want of an universal language; stating, with a very just and important distinction, that by the word of God we are not to understand the very articulate words uttered by the Deity, but the will of God expressed in the words of man.

The learned Bishop, with that extent of discussion which argues a comprehensive observation of life, goes on to consider the causes of that antichristian lukewarmness which he bewails. These he states to be a want of religious impressions, formed in the earliest teachable years of childhood by domestic instruction—secondly, a neglect of religious knowledge at school—thirdly, an infrequency in the pulpit

of

of those subjects which constitute the peculiar doctrines of christianity—and, lastly, a neglect of other means necessary to promote the general diffusion and advancement of religious information. On the two last of these subjects, his Lordship dwells with impressive effect, recommending some useful means of promoting religious knowledge among the lower classes of society. He very forcibly observes that “genuine christianity is no other than the union of pure devotion with universal benevolence.” He points out the peculiar exemptions which we enjoy from the calamities of confusion and anarchy which have convulsed the rest of Europe; among which he justly enumerates the continuance of that valuable life to which the government of these kingdoms is entrusted;—a life the exemplary virtues of which, if they do not awe the restless, the turbulent, and the seditious into attachment and loyalty, have done what is more than equivalent; have assembled round the throne all the energy of the constitution and laws invigorated by the firmness of a watchful magistracy, and the fidelity of a grateful people, prepared equally to repel the insidious arts of secret traiterous corruption, and the open violence of domestic tumult or hostile invasion. Subjoined to the charge are some useful instructions, pointing out various means of doing good, bodily and spiritually, extracted from Dr. Stonehouse; “Considerations on some particular Sins, &c.” After the analysis which we have thus given of a very excellent charge, it cannot be necessary for us particularly to explain to our readers, that it is in a high degree practical and useful, or to recommend it more strongly to their serious attention.

ART. 20. *A Sermon, composed for the late General Fast, observed on the 8th of March, 1797. By a Minister of the Church of England.* 8vo. 24 pp. 6d. Rivingtons. 1797.

This author justly states, that, by the “evil” mentioned in the text (Amos iii, 6) is intended, “not *moral* evil, but the evil of affliction and trouble, sent upon the children of disobedience for the chastisement of their iniquities.” He vindicates the doctrine of “God’s superintending and all-controlling providence;” and infers “the folly of withdrawing our dependence upon *him*, and placing it upon second causes.” He shows, “that judicial chastisements were not confined to the Jews, who lived under a theocracy, but were extended to the Gentiles also,” as the descendants of Adam, though not the children of *Abraham*, “and therefore subjects of God’s dominion, though not objects of his covenanted mercy.” Having established these points, the universality of the divine providence over the world, and the exercise of its judicial authority, the author proceeds to apply this doctrine to the business of the day. His censures of the age are just, and not exaggerated; and his reflections are plain and practical, judicious and useful: tending to excite us to make *God* propitious to us, by “contrite confession, and unfeigned repentance;” and to be “true to ourselves, using with becoming energy the means of defence which the divine providence has put in our power.” Then, he says, we may “laugh at the folly, and despise the boasting insolence of that vain-glorious, atheistical foe, who so maliciously watches for our destruction,” P. 22.

ART. 21. *A Sermon, preached at St. Patrick's Chapel, Sutton-Street, Sobo-Square, on Wednesday, the 8th of March, 1797, the Day of Solemn Fast, Humiliation, &c. By the Rev. Arthur O'Leary.* 8vo. 66 pp. 1s. 6d. Keating, and Coghlan.

“ The benefit and obligations of fasting, and its applicableness to the present occasion, are the subjects of this discourse,” on Joel ii, 15, 17. But they are neither the only, nor the principal subjects of it. At p. 16, the preacher exhibits the calamitous effects of *infidelity*, by sketching out some of the horrors of the French Revolution. Among these, one crime here recorded would be altogether incredible, if any thing could be incredible in the consummation of wickedness produced by that stupendous event: “ French philosophy gave birth to a new immolation unrecorded in the annals of time. The sun had quitted our hemisphere, to avoid a spectacle which it had never beheld. It was in the obscurity of the night, so favourable to works of darkness, that the Jacobins met in a spacious church, converted into a club-room for debating on murder and politics. The pillars, the altars, as yet standing, the glimmer of tapers, which served as funeral torches, every thing contributed to give more awe to the solemnity of the sacrifice; when lo! a French Republican appears with his father's bleeding head, and pointing to it, exclaims, Behold my father's head, which I cut off for not subscribing to our glorious constitution: and lo! the sacrifice every true Republican should make to liberty!!” P. 20.

The following is a very sensible caution, and would be salutary to any congregation: “ In this numerous congregation, should there be any disaffected person, misled by the notion, that, in the event of an invasion, he would have a chance of enriching himself by rapine and murder, let me remind him, that, to his cost, he may too late discover his error; for in such a juncture, the honest—the virtuous—the generous—the wise—would associate for their mutual defence against the attempts of the wicked. And may I furthermore add, that the most indigent peasant in England, with his coarse fare, under the protection of the law, is happier than the most opulent ruler in France, who considers himself every instant as a victim devoted to the slaughter.” P. 32.

At p. 36 the preacher commences an attack upon those modern prophets, who have foretold “ the destruction of the Catholic religion, and the end of the succession of its pastors, in the person of the present Pope.” P. 36.

The peroration from p. 56 is practical and solemn; and, though we reject many of the notions entertained by the preacher, yet, as we would not refuse justice to really pious writers, of any religious creed, we pronounce the whole discourse to be a most animated, vigorous, and powerful oration.

ART. 22. *A Discourse, in Two Parts, on the Nature of Truth and Falshood in General; and against each particular Species of Lies, the Pernicious, the Jocose, and the Officious Lie.* By the Rev. Edward Stone, A. M. formerly Fellow of Wadham College, Oxford. 8vo. 35 pp. 1s. Rivingtons. 1797.

A very sensible and masterly discussion of a subject, most extensive in its nature, and important in its consequences. Mr. Stone defines a lie to be, "the representing of any thing by word or deed, to be true or false, which is known or believed to be the contrary, with an intention to deceive"—where "the intention to deceive" is made to constitute "the essence of a lie." Having explained his definition, and premised some remarks upon the nature of truth and falshood; the latter of which he proves to be "mean and base, contrary to our duty, and inconsistent with our interest," the writer proceeds to animadvert upon the different species of lies, as classed in the title-page. There are some sentiments in his reprobation of the two latter classes, which, from their excellence, we cannot refuse to extract.

"It is easier," says Mr. S. "to confine our whole speech from lying, than only part of it. When men through fear, policy, interest, or any other principle, have once given vent to it, it presses, like water, with its whole weight upon that opening: falshood, by custom, becomes familiar; some convenience is found in it; it hides a blot, or serves a present turn; but an indifference to truth in any respect will soon breed a general contempt of it; and, thus, from an opinion of the innocence of the jocose lie, and the utility of the officious lie, falshood has been introduced into the world, and truth braten out of countenance. The congratulatory forms of speech, and customary salutations of friends, have become mere nugatory phrases, both delivered and returned without any meaning. Though they are like base coins of no intrinsic value, yet all have agreed to pass them from one to another, as if they were pure sterling gold. And, what is still worse, from this fashionable familiarity with falshood, it has been deemed the height of good breeding to dissemble; and many have thought it a necessary accomplishment to cover the coldest indifference of temper under the warmest expressions of love; to make the tongue drop honey, when the heart is as bitter as wormwood; as if words were designed to disguise men's thoughts, and hypocrisy was wisdom; or, as if it was ignorance of the world, and clownish rusticity to be downright honest and sincere; to have no lie in the mouth, or guile in the breast." P. 30.

The whole Discourse is intitled to much praise, for the clear and judicious manner in which it exposes that vice in human nature, which, if not the parent, is at least the ally of almost every crime.

ART. 23. *The Nature and Importance of Resignation, a Sermon, occasioned by the Christian Triumph displayed in the peaceful Departure of Mrs. Sizer, of Woodbridge, Suffolk, who died Feb. 1, 1797, in the 29th Year of her Age. By Samuel Lorwell. 8vo. 9d. Chapman. 1797.*

The author takes the occasion of lamenting the death of a friend, to introduce many suitable and pious reflections on the duty of resignation. Upon such a subject little novelty of argument can be expected; but the preacher's zeal is properly tempered, his language is always perspicuous, and often animated, and his doctrine altogether unexceptionable.

ART. 24. *A plain and popular View of some of the leading Evidences of Christianity. By T. Toller. 8vo. 22 pp. 4d. Conder, and Knott. 1797.*

“The following discourse is sent into the world solely with a view to the benefit of young persons, and the lower classes of people, who may want time and inclination to read large and learned productions, but who may be in danger of infection from the prevailing infidelity of the age.” P. v. To this purpose it is well enough adapted, by its plainness and perspicuity.

ART. 25. *Sixteen Sermons, prepared for the Press, from the Manuscript of a Clergyman, now deceased, of the County of Salop. 8vo. 246pp. 5s. Richardson, London; Sandford, Shrewsbury. 1797.*

If these sermons had been printed for the benefit of a distressed widow or children, we should have felt much pain in the discharge of our duty, by telling all that we happen to know about them. But, as nothing of this sort appears, nor even the name of the editor, or of the supposed author, we need not hesitate to say, that they were, probably, most of them transcribed from authors of an old date. Concerning the fifth sermon, we can affirm this positively, because the original is, word for word the same, upon our table, preached before the University of Oxford, by Thomas Newlin, Fellow of Magdalen College. This sermon is also re-printed, in the volume entitled “Domestic Divinity.”

We shall take this occasion to give a few admonitions: 1st. to editors of manuscript sermons; that they publish only such as are declared, in the manuscripts, to be originals. 2dly, to transcribers; that they expressly signify, in any language they please, the author to whom they are indebted. Lastly, to divines, in general; that they compose more, and transcribe less, than they are generally furnished to do. When ability, in this respect, is not wanting, idleness is disgraceful and unpardonable; and ability would often be found, were the effort duly made, where it is not known to the possessor to exist. Addison's advice on this subject has done, we fear, much more harm than good.

POLITICS.

ART. 26. *A short Address to the Members of the Loyal Associations, on the present State of Public Affairs; containing a brief Exposition of the Designs of the French upon this Country, and of their proposed Division of Great Britain and Ireland into three distinct and independent Republics; with a List of the Directories and Ministers of the same, as prepared by the Directory at Paris. By John Gifford, Esq. Author of a Letter to the Earl of Lauderdale, a Letter to the Hon. Thomas Erskine, a Second Letter to the same, &c. &c.* 8vo. 43 pp. 1s. Longman, Paternoster-row. 1798.

After paying a due tribute of applause to the patriotism of the Loyal Associations formed at the close of the year 1792, Mr. Gifford invites the members of them to unite again, in a similar manner, at the present juncture. To convince them that the period is now arrived when they ought to do this, which they promised when they ceased to act before, the author proceeds to lay open the present designs of the French against these countries; and *actually produces the lists of the intended Directories and Ministers of England, Scotland, and Ireland*, as prepared by the French Directory. Of the authenticity of these documents Mr. Gifford gives this account: "The intimation which I now give of the views, the designs, and the proceedings of the French Directory, I have derived from a source which never yet has deceived me; whatever degree of credit, therefore, others may be disposed to give it, I must believe it to be authentic; it certainly corresponds with their past conduct, and with their recent declarations, and is at least entitled to your most serious consideration."

When it is recollected that Mr. G. has given on several occasions abundant proof of having accurate intelligence from France, the more regard will probably be paid to his information. This also all who know him will strongly assert of him, that he is a man, in himself, most highly worthy of credit. With respect to an insinuation thrown out in a public print, that the list he has given is a mere fabrication, his answer is decisive. "If it be meant to be maintained that the list in question is *an English fabrication*, I take upon myself to affirm that such an assertion is a *direct falsehood*."

It will probably startle many, even of those who have been inclined to French principles, to find that those imperious Republicans have decreed the division of the British Empire into three independent states, the division of its fleets, &c. after taking what they please for themselves, and have appointed among our intended governors some of the most despicable wretches that exist under the name of Englishmen. Committees for managing these points now meet daily at Paris under the direction of H. Rowan, N. Tandy, T. Paine, and T. Muir. It appears that little regard is intended to be paid to those who have gone only *certain lengths* in favour of France, and that some of our leading oppositionists are destined to condemnation and plunder as much as those of a contrary description.

ART. 27. *Sound an Alarm, to all the Inhabitants of Great Britain, from the least to the greatest; by Way of Appendix to "Reform or Ruin."* 8vo. 37 pp. 1s. Wright, Piccadilly. 1798.

It does not appear that we are indebted for this publication to the author of the other tract mentioned in the title, who is now known to be Mr. Bowdler. It is, however, written with a similar union of patriotism and piety. After touching, with strength and judgment, some of the leading topics of our present politics, the author comes to the style of complaint used by some misled or misjudging persons. Provisions are dear; trade is dead; manufactures are at a stand; &c.—we cannot be worse off if the French come." To this the author very wisely and ably replies. "But I would beg these thoughtless persons to consider, that if provisions are dear, as they unquestionably are, will the landing of two hundred thousand hungry Frenchmen in this country, who will destroy ten times the quantity they devour, make them cheaper? If trade is dead, and manufactures are at a stand, will the admission of an enemy whose principal object is to destroy both, make matters better? The dearth of provisions, the deadness of trade, the stoppage of manufactures, are temporary evils, and the unavoidable consequences of war. Support the character of Englishmen, and destroy those enemies, who will otherwise most assuredly destroy you, and all the evils of which you now complain will gradually vanish." P. 27. The conclusion of this pamphlet is totally different from that of political tracts in general, it consists of a solemn and well-conceived prayer. Thus turning the mind of the reader to the ultimate support of all our other efforts, reliance on *Providence*.

ART. 28. *Sound an Alarm; abridged. &c. &c.* 12mo. 24 pp. 3d. or 2s. 6d. a dozen. Wright, No. 169, Piccadilly. 1798.

The most important parts of the preceding pamphlet compressed into a smaller size, for the benefit of more extensive information. A very laudable effort.

ART. 29. *Unite or Fall. Fifth Edition.* 12mo. 19 pp. 6d. or 4s. 6d. per Dozen. Wright, Piccadilly. 1798.

This little tract, which is generally attributed to the Earl of Carlisle, gives, with remarkable distinctness, the leading arguments which should at this time dispose Britons to unanimity, and tend to detect the false pretences of the French and their partizans. With respect to the conduct of France towards America, the author has made a most judicious use of the admirably penned and argued pamphlet of Mr. Harper, the most important parts of which he has thus adapted to more general circulation. The distribution of this little tract, cannot fail to produce the most beneficial effects.

ART. 30. *Democratic Principles illustrated by Example. By Peter Porcupine. Part the First, Seventh Edition.* 12mo. 23 pp. 3d. or 2s. 6d. a Dozen, or 11. 1s. a Hundred. Wright, Piccadilly. 1798.

This useful, and, at the present moment, important little tract, is extracted, with very few and inconsiderable alterations, from the second part

part of Peter Porcupine's Bone to Gnaw for the Democrats, of which we gave a full account in our seventh volume, p. 241. As the whole narrative is taken from the best authenticated documents, we earnestly wish, that every subject of Great Britain could be induced to read it; that he might see what mercy or justice are to be expected from the pretended philanthropy of Republicans. Humanity shinks with horror from the facts here related. The detail forms a bitter, though most salutary potion.

ART. 31. *Democratic Principles illustrated. Part II. Containing an instructive Essay, tracing all the Horrors of the French Revolution to their real Causes, the licentious Politics, and infidel Philosophy of the present Age. By Peter Porcupine. Ninth Edition. 12mo. 52 pp. 4d. or Twelve for 3s. 6d. Wright, Piccadilly. 1798.*

As the first part of this tract was taken from Cobber's *Bone to Gnaw*, so this second is extracted from his publication called the *Bloody Buoy*, noticed by us in our ninth volume, p. 201. Of that work it forms the concluding part, after the recital of the horrid facts themselves, which the nefarious revolution of France so abundantly supplies. It abounds with that strong sense, and noble zeal for the support of morality and humanity, which every where appear in the writings of that self-taught genius. The sale is stated to have been prodigious: and most cordially do we rejoice to learn it, since these tracts are among the antidotes which are best calculated to counteract the prevailing poisons of the day.

ART. 32. *A Warning to Britons against French Perfidy and Cruelty, or a short Account of the treacherous and inhuman Conduct of the French Officers and Soldiers towards the Peasants of Suabia, during the Invasion of Germany in 1796. Selected and translated from a well-authenticated German Publication. By Anthony Aufreere, Esq. With an Address to the People of Great Britain, by the Translator. 12mo. 72 pp. 1s. Cadell and Co. Wright, &c. 1798.*

Another picture of a similar kind to the preceding, copied from different originals, but equally tending to show the uniform features of French democracy. After all these dreadful narratives, how small a part of the truth do we actually know! The invasion of Switzerland was in itself an iniquity of the most detestable kind, but what must the particulars of that event produce!

ART. 33. *The Speech of the Right Honourable John Earl of Clare, Lord High Chancellor of Ireland, in the House of Lords of Ireland, Monday February 9, 1798, on a Motion made by the Earl of Moira, that an humble Address be presented, &c. With an Appendix containing Original Papers, referred to in the Course of the Speech. Third Edition. 8vo. 97 pp. 1s. 6d. Dublin printed; reprinted for Wright, Piccadilly. 1798.*

ART. 34. *The Speech of the Right Hon. &c. The same Speech reprinted for Stockdale, Piccadilly. 1798.*

As it is well known, that this speech was of very high importance, in respect to Irish politics, it is not to be wondered that the English Bookfellers have thought it worth reprinting. We do not see any material difference between the editions; and the speech itself neither wants recommendation, nor is an object for our criticism.

ART. 35. *Address to the Grand Jury of the Hundreds of Kirton and Skirbeck, in the Parts of Holland, in the County of Lincoln; at the General Quarter Sessions of the Peace, held at Boston, April 17, 1798; concerning the late Act of Parliament, for the Defence and Security of the Realm. By Samuel Partridge, M. A. Chairman at the said Sessions. Published at the Request of the Bench, and of the Grand Jury. 8vo. 22 pp. 6d. Rivingtons, and the Bookfellers of Lincolnshire. 1798.*

In the opening of his Address, the Chairman states his reason for offering an explanation of the late act for defence, &c. to the audience then assembled. "This act has been by many persons, who depend upon rumour alone for information on public affairs, very much misunderstood. I will therefore," he says, "take this opportunity of stating and commenting upon such parts of it as are most necessary to be generally known; not so much, gentlemen, for your information, who will doubtless procure and read attentively this important act,—as for the information of the neighbourhood at large, now assembled to witness the administration of the laws of our country; laws more just and equal, and administered, I trust, with more impartiality and purity than those of any other nation in the world." The service which Mr. P. thus intended to render to his neighbours of Lincolnshire, his published Address is well calculated to perform on a more extensive scale. It points out the most important provisions of the act, and comments upon their intention and utility with great clearness and propriety.

ART. 36. *Thoughts on National Insanity. 8vo. 40 pp. 1s. Johnson. 1797.*

The evident object of this tract is to render the people of Great Britain discontented with their situation, and to bring all our establishments, civil and religious, into general discredit. Fortunately, the abilities of the writer are inadequate to the accomplishment of this laudable project, and the enemies of his country will have nothing but his disposition to praise.

He begins by stating, that "at certain periods, whole nations, or, at least, the greater part of them, have been under the influence of a kind of temporary delirium;" and he then adverts to different periods of the British history, at which, according to him, the inhabitants of this country have displayed unequivocal symptoms of insanity. It so happens, however, that the very circumstances which he adduces in support of his position, are such as would be considered, by every good

good and faithful subject, by every honest and upright mind, as strong proofs of the sound intellects, and sterling sense, which so happily characterize the English nation.

Thus, the restoration of royalty in the last century, the recent establishment of loyal Associations, for the protection of the constitution, against republicans and levellers, and the late rejection of Lord Lauderdale by the Scottish Peers; are brought forward, as indisputable marks of national lunacy; while the murder of the First Charles is highly praised, in the true spirit of Calvinistic enthusiasm, as an act of justice; and "a memorable example of royal decapitation;" while the modern advocates for "the holy right of insurrection," are triumphantly held forth, as "the most virtuous and enlightened members of the community." In the same spirit of perversion and falshood, we are told that ministers were "mad enough to wish even for a war with France, because the inhabitants of that country had determined to assert their liberties;" and that "some clergymen in the neighbourhood, of much bigotry, and little literature, and even some magistrates, had been promoters of the riots "at Birmingham." The calumnious imputations which the disaffected have so frequently cast on the enemies of France, are here repeated, without any attempt at argument or proof; the doctrines of the French Jacobins, with a somewhat greater semblance of truth, are maintained to be the same "principles of government which had been laid down by Sidney and by Locke, and by various other English writers; and the atrocities which were the result of those doctrines are, ignorantly, or maliciously, ascribed to "the improper interference of foreign despots, in the internal concerns of France!" These specimens will suffice to show "the spirit and temper" of a publication, most contemptible in point of composition, though most pernicious in its tendency.

ART. 37. *Agrarian Justice, opposed to Agrarian Law, and to Agrarian Monopoly; being a Plan for meliorating the Condition of Man, by creating, in every Nation, a national Fund, to pay to every Person, when arrived at the Age of Twenty-one Years, the Sum of Fifteen Pounds Sterling, to enable him or her to begin the World; and also Ten Pounds Sterling per Annum, during Life, to every Person now living of the Age of Fifty Years, and to all others when they shall arrive at that Age, to enable them to live in old Age without Wretchedness, and go decently out of the World. By Thomas Paine, Author of Common Sense, Rights of Man, Age of Reason, &c. Small 8vo. 16 pp. 1s. 6d. Paris, Adlard; London reprinted, Williams. 1797.*

One of the principal means now employed to subvert the state of society, is the attempt to impress a belief on the lower classes, that the privations to which their situation compels them to submit, arise from the injustice of those who possess property. The knowledge which they receive from education does not supply these classes of society with arguments to refute their misleaders; and nothing is more easily irritated than ignorance, even when not very ill-disposed. Of those who have thus endeavoured to overwhelm Europe with anarchy, Mr. Paine may be looked on as a leader of the first note; but he has many disciples worthy of him.

His idea of Agrarian Justice is as follows: Nature made the soil the undivided property of mankind; but without appropriation it would not support more than a tenth of the inhabitants which we find in cultivated countries; nine tenths of its value are, therefore, given to it by the first occupant, or his existing representative; whose indefeasible possession it therefore is; but the remaining tenth is still in the people at large. Every one, therefore, who succeeds to the direct inheritance of land, ought to pay a fine to the society at large, of one-tenth of its selling price. Collateral relations, or heirs by will, who are strangers to the blood of the testator, Mr. P. directs to pay at a higher rate for their successions.

He argues for this claim in the following manner. Before land became property, the labour by which mankind subsisted was hunting; and a nation of hunters are better supported than the present poor of Europe. The rich, therefore, who have benefited by this change in the state of society, ought to make up to the poor the difference*. This argument hinges entirely on a false representation of the hunting state. A poor man, by the wages of the new kinds of labour introduced by the altered condition of society, acquires the command of a greater quantity of the necessaries and conveniences of life, for himself and family; and with a much more secure constancy, than any individual in a nation of hunters. In their wandering tribes the most destructive famines are common; their impotent and aged they frequently destroy, when unable to follow them in their migrations; and their women, incapable of carrying two children at once, seldom bear a second, until the first is of age to support the labour of travelling with its parents, when they change place. These are proofs of a much greater destitution of necessaries, than we find among the poor in Europe.

The application of this fund, is expressed at large in the title-page. Mr. Paine acknowledges, that he had no proper elements, to determine whether it was adequate to the purpose he lays down. They were prepared for him, however, in tables of lives to be found in books on life annuities. He has still chosen to assume, as it pleased his own fancy, the data he should have sought in those tables; and these assumptions have no colour of probability. To examine such calculations any further, is as fruitless as to make them. But as from poisons, salutary remedies may sometimes be extracted; those men of property and respectable station, who look with unconcerned supineness on the present dangers of civilized society; may find one or two good lessons in the tract of this malignant incendiary now before us. They shall be copied here for their use. "The superstitious awe, the enslaving reverence, that formerly surrounded affluence, is passing away in all countries, and leaving the possessor of property, to the consul-

* In England, however, this is actually paid, the poor's-rate amounting to a tenth of the rent of the soil very nearly; but a district in Europe, tolerably peopled, would not support above $\frac{1}{8}$ part of its inhabitants, as hunters; their share would thus be an eightieth of the rest of the soil not $\frac{1}{8}$.

of accidents. When wealth and splendor, instead of fascinating the multitude, excite emotions of disgust, *the case of property becomes critical.*" We have many persons labouring to do away this fascination, and excite this disgust. Again, "*An army of principles will penetrate, where an army of soldiers cannot. It is neither the Rhine, the Channel, nor the Ocean, that can arrest its progress. It will march on to the horizon of the world, and it will conquer.*"

ART. 38. *A Mirror for Princes, in a Letter to his Royal Highness the Prince of Wales. By Hampden.* 8vo. 61 pp. 1s. 6d. Jordan. 1797.

So severe a monitor as Hampden is not likely to be heard with much cordiality, even if his intent were really what his pamphlet holds out, that of giving important advice to a Prince at a very critical juncture. It is impossible, however, to read his sentiments on the causes of the war, and his allusions to our constitution in what he calls its native and original purity, without suspecting him of a secret design to increase that unpopularity, which he affects to lament. Who can read the following sentence, and suppose the writer a real friend to any prince? "It is to little purpose *Kings* have fortified their dungeons, and have forged new chains, new implements of oppression: the phantom of opinion, darting athwart the fullen horizon of Europe, shaking ten thousand meteors from her wings, spurns at *their* impotent controul." Where are these new dungeons, chains, and oppressions? O wondrous bile! which conjure up such images. Happy, however, were it for man, if princes or any other mortals, could have magnanimity enough to profit by the wise counsels of enemies, without being prejudiced against them by their rancour.

ART. 39. *A Review of the Conduct of the Prince of Wales, from his Entrance into Public Life, till his late Offer to undertake the Government of Ireland.* 8vo. 109 pp. 2s. Debrett. 1797.

The very public manner in which the conduct of the Heir Apparent has been discussed, and the dissatisfaction which has been expressed at some parts of it, have called forth in the pamphlet before us, a very strenuous and plausible defence. The writer, who is possessed of all that ability, information and attachment can give to his cause, investigates through many pages, the errors of his royal client, on the score of expenditure, and ascribes them to the inadequateness of his income, compared with the demands of his station. To show that this defence is not unreasonable, the writer adverts to the settlements made on the only precedents in point, George II, and his son Frederic, when Princes of Wales. From these statements, the diminution in the value of money, &c. he concludes, that a deduction should be made from the debts incurred by the Prince, in proportion to the supposed deficiency of his income. From accounting for his financial embarrassments the writer proceeds to those more delicate subjects of accusation, which have also been discussed in private, if not in public. Upon the mode of vindication here adopted, we could make some remarks, but the ex-

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treme delicacy of the case, seems to recommend to us that silence, which, in some instances, we think it might have been more adviseable even for this defender to have observed.

ART. 40. *The Principles of the Constitution of England; including an Account of the Parliament, National Debt, and Established Religion.* 8vo. 29 pp. 1s. Debrett. 1797.

“ The following compilation, selected from the works of several eminent political writers, is intended for the perusal of those persons who have not formed any regular or consistent idea of the English government, and who have not leisure to peruse the voluminous productions of the authors who have written upon the science of politics.” It may serve this purpose very well; but it will be of little use to those who possess Blackstone’s Commentaries; from the first volume of which this compilation is, for the most part, extracted; as the remainder, from p. 20, is from Paley’s Principles of Moral and Political Philosophy, vol. ii, c. 10. We recommend it to all compilers to deal plainly with their readers, by pointing out expressly the sources of their compilations.

FINANCE.

ART. 41. *The essential Principles of the Wealth of Nations, illustrated in opposition to some false Doctrines of Dr. Adam Smith, and others.* 8vo. 144 pp. 3s. Becket. 1797.

This is a work of some disciple of the school of the *œconomists*: a Sect, which having begun by raising many controversies in France on nugatory principles, combined and extended with some metaphysical subtlety; and having thus had their share in exciting the ferment which preceded its sanguinary revolutions, finished the next period of their course by taking a very leading part in them. Dr. Adam Smith has given some account of this system, and censured parts of it. To these strictures this present writer replies at length; and though they are not, perhaps, the most decisive part of the work of Smith, the remarks here made upon them are utterly destitute of solidity, and of that decorum with which the opinions of writers possessed of great and just reputation should be controverted.

The system of the *œconomists* is now brought forward by those, who are desirous of involving Britain in the calamities of our continental neighbours. Its fallacy lies so near the surface, and it is applicable to purposes so bad, that, by way of warning, we shall briefly state it: but to this statement, the following principles are to be premised. The annual revenue of society, is what it can consume without waste every year: it consists of necessaries, or things convenient in their form for real use. This is the annual product in its most important sense, being the useful or usable product. Almost the whole of this product consists of raw materials *modified by labour*. Labour indeed concurs in the multiplication of raw materials, but few of them are useful product, without the further labour of other classes of workmen.

workmen. Whence, (gratuitously admitting the existence of a non-productive class in society, that is, of a class neither productive directly, nor circuitously) the productive class, or that which furnishes us with useable product, is divided into two orders: the first of cultivators, who multiply the raw materials; and the second of manufacturers and artizans, who give the ultimate form to the commodities produced. To their conjoint labour society owes, what is here called *product*, in its important sense, its annual revenue, or the whole mass of necessaries it can consume in a year. Hence the cultivators of the earth, as such, only furnish the materials from which useable product is made: they concur only in the supply, and are not the exclusive furnishers of it. They are only a section of the productive class, and not exclusively the whole body. The economists on the contrary, assert the cultivators of the earth to be the sole productive class. To maintain this error the author now before us, with more earnestness than strength, employs a great part of his work. The manufacturers, he denies to be a productive, while he holds them to be a necessary class.

The land-owners he ranks in the non-productive class. Hence he agrees, that the whole charge of public defence and public instruction, should be paid out of the rent of land. This he calls a burden of thirty-three per cent. upon product, and its receivers the most unessential and burdensome class in society. In short, he repeatedly lays down and argues on the positions, on which that opinion is maintained (the most fatal to civilized order in the present state of things) that there can exist no property in land; and having led the unguarded reader so far that the conclusion is fully anticipated by him, he abstains from drawing it.

But we may observe here that to all the productions of man there are three things requisite; capital, labour, and skill. Now where land is property, it is used as the fixed capital of the cultivator: as the profit he is to derive from it arises from his retaining it to his use, and not from its alienation, whence that of the circulating capital arises. Now a man who wants fixed capital to carry on any business, either agriculture or manufacture, and cannot command the money to purchase it, must pay the interest of the purchase money to get the use of it, and this in land is the rent. The proprietor of every part of the capital employed in agriculture, ought to receive from the fruits of the land, the interest of its selling value. The landlord is as justly intitled to the whole rent, without payment to the state, as the former to the interest of his stock fixed and circulating: which he has the same title to expect as the manufacturer that of his capital. It is the interest of an advance in money whereby part of his fixed capital is purchased by another for his use which is paid by the former, under the name of rent.

This tract concludes with one of the most romantic proposals which the present age has produced, to make a sea frontier round our whole coast by circling the island with fortified cities. As a specimen of the scale of this project, it is recommended by this author, to build "two new Liverpools on the coast of Essex,"—"and twice as many on the coasts of Kent and Sussex."

ART. 42. *Letters written to the Governor and Directors of the Bank & England, in September 1796, on the pecuniary Distresses of the Country, and the means of preventing them. With some additional Observations on the same Subject, and the means of speedily re-establishing the Public and Commercial Credit of the Country. By Sir John Sinclair, Bart. President of the Board of Agriculture. 8vo. 36 pp. 1s. Nicol. 1797.*

The late situation of Sir John Sinclair at the head of so important an institution as the Board of Agriculture, was likely to secure a general desire to know his sentiments on our still subsisting difficulties; as it supposed and indeed demanded a respectable degree of knowledge in political œconomics in the person who filled it.

When these letters were written, the bank and the public at large laboured under some difficulties from the want of guineas. The writer proposed, therefore, that this great company should be empowered by Parliament to issue a million in notes of 2l. or 3l. each, payable one year after date. As they had then about ten millions of paper in circulation, payable on demand, it should have been considered, that the new emission, being of an inferior condition to the rest, would instantly be at a discount. This defect of the proposed new paper seems to have escaped the proposer's notice; but with another consequence of the measure it appears that he was fully impressed. It would not be payable on demand after date: he therefore directs all the notes to be dated a year after their emission, that they might preserve the appearance of continuing so payable. Thus he suggests a falsity to be inserted in the obligation, which would not, even on the weakest understanding, produce the effect proposed. Besides if the person who might have signed such notes, to any amount, should die before the expiration of the year; and one of them were to come before the courts of law, what could they decide on an obligation bearing upon the face of it, that it was executed many months after it could be proved, that the subscriber was dead.

Such was the preventative recommended by Sir John Sinclair when the difficulties of the Bank commenced: the continuance of his care for public credit engaged him afterwards to give an additional plan for a remedy to them, when they had caused a cessation of payment in cash. On this consideration he proposes an addition to be made to the capital of the Bank of ten millions; one half to be purchased by paying in an equal amount of their own notes in circulation, and the remainder by exchequer bills, or other government securities. Thus he observes its circulating paper will be reduced nearly one half, and its stock of coin will be sufficient to support the calls for the remainder, and the Bank may be re-opened for prompt payment. But as this will make a vacancy in the sum of our currency, he directs that it should be filled up by paper of a new kind, and fortified by legal securities, at which he hints; which papers should be emitted by bankers, licenced for that purpose; and to the new bank capital of ten millions, a dividend of 7l. per cent. is to be secured. But here we must be permitted to ask, whence is this dividend to arise? For the circulating paper of the bank being diminished one half, their profits thereon must be deduced in the same proportion: and if the whole were allotted to the dividend

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of the old capital, it is evident that it must fall: and the interest of the government securities subscribed to the additional capital would not have exceeded 6½l. per cent., the dividend upon it would not have been above 3½l. per cent.; and this author has taken care by his plan that the Bank should not retrieve their former profits, by re-augmenting their circulation, by means of his invention of a new species of paper to fill up the vacancy. It must be enquired also, where are the licensed bankers to procure coin, to circulate five millions of paper, if it cannot be done by the Bank? Have they more credit or facilities? The notes of the bankers; it is here said, are to be taken in payment of taxes, which will favour their continuance in circulation; but those of the Bank, the place of which they are to supply, have been long in possession of the same advantage, which does not prevent their being brought in too fast at this juncture.

Other observations on this production suggest themselves to our minds, but it does not appear necessary to give them to our readers.

LAW.

ART. 43. *The posthumous Works of Charles Fearne, Esq. Barrister at Law; consisting of a Reading on the Statute of Enrolment; Arguments on the singular Case of General Stanwix, and a Collection of Cases and Opinions. Selected from the Author's Manuscripts. By Thomas Mitchell Shadwell, of Gray's Inn, Esq. J. Butterworth.* 4to. 68pp. 12s. Boards.

The great learning and ingenuity of the author of the *Essay upon Contingent Remainders, and Executory Devises*, must render all his productions highly valuable to the legal profession. The wish to become master of his posthumous works, will not be decreased when it is considered that its object is to provide a more adequate maintenance for the widow of a gentleman, whose talents entitled him to fill the highest and most and lucrative offices in the law. The book has been patronized accordingly by a subscription, in which the most eminent persons in the law have inserted their names.

The reading upon the statute of inrollments is a learned and useful essay upon the subject, and the arguments in the case of the representatives of General Stanwix and his daughter, were extremely acute and ingenious. Of the opinions, the following account is given by the editor in his preface.

“The opinions make up the chief part of the work, and are selected from amongst a great number, the editor avoiding the insertion of such as might by publication be productive of any inconvenience to the parties concerned; those he had admitted are mostly on general points; and all dates, names, descriptions, and all references to persons and places, or the property of individuals, have been carefully altered or omitted.”

“The title of each opinion, for the most part, (particularly where no case is prefixed) contains the chief subject, combined with the turn of the author's opinion upon it, and is only a short abstract of the opinion.”

For any errors which may appear in the editor's list of the publications, Mr. Shadwell offers the following modest apology :—

“ As to any defects or inaccuracies, and, no doubt, there are some with which the editor may be thought chargeable, he begs leave to offer in extenuation, that the lines devoted to this compilation, were stolen from the exercise of profitable employment, solely for the satisfaction of endeavouring to serve a very deserving lady, the widow of one who was the guardian of his infancy, and had honoured him with his most intimate friendship.”

If any such errors do exist, they have been passed by unnoticed by us; and we venture to recommend this book equally to the friends of humanity, and to the votaries of science; to those who wish to receive valuable information upon different points of law, and those who wish to excite others to diligence, by showing that, in a liberal profession, distinguished merit can never be neglected.

MISCELLANIES.

ART. 44. *Outlines of an Attempt to establish a Plan, for a just and regular Equivalent for the Labour and Support of the Poor; and to reconcile the Weights of the Kingdom to one Standard, by connecting them with the Copper Coinage.* 8vo. 68 pp. 2s. Woodfall.

The poor, employed in agriculture only, are the objects of this writer's attention. We wish, that instead of declaiming against *poor-houses*, he had attempted one of these two things; either to inform us, by what means separate dwellings are to be built (or, as it is commonly said, *barbour* is to be found) for every poor family which chances to want such aid; or else to insure a regular inspection of poor-houses, by magistrates, clergymen, and others appointed for that purpose. This is indeed a grand desideratum, for we much fear that the humane, but *optional* provisions of the act, 30 Geo. III, c. 49, are not very generally attended to; though perhaps all the other services which a magistrate renders to his country (and they are most numerous and important) would scarcely outweigh a regular execution of this single act of parliament.

The author's “just and regular equivalent for the labour of the poor,” is a certain quantity of wheat, or its value in money, at the option of the labourer, for every six day's labour. We perceive some formidable objections to this plan. First, it sets an equal value upon the labour of different men, whose degrees of skill and strength are exceedingly various. Secondly, it supposes that when wheat bears a very high price, and this option is given, farmers must, and will, employ as many labourers as at other times; but, in fact, most of them would then be unemployed. What would have become of a farmer, who had threshed and sold his corn soon after the harvest in 1795, if he must have paid his winter-labourers at the advanced rate which afterwards took place in that year? He must have let his business stand still.

At p. 21 it is said, “that the poor-rates have increased beyond the amount of the land-tax;” and where is the wonder? The latter is a fixed

fixed sum, and is a lighter burden, just in proportion as money is depreciated, and rents are raised; but the burden of the poor-rates is only *nominally increased*, in the same proportion; for, in truth, two millions raised by poor-rates at this time, are of no more value than one million raised fifty years ago. Besides, if our whole *population* be prodigiously increased, as it doubtless is; the poor, being proportionably more *numerous*, must require a correspondent increase of the *total rate* for their relief; but this may bring no additional burthen to the rich, whose numbers, furnishing that relief, are increased in the same proportion.

Willing to rectify some errors (as we account them) important and not unfrequent, we have noticed so much at large this part of the tract, that we must dismiss that part which relates to Weights and Coinage merely by reporting, that it proposes "to effect the following national benefits: First, relief of the poor of Great Britain, by the suppression of false weights and base coin: secondly, establishment of one general standard for weights: thirdly, obtaining a revenue, or at least a saving to government, of the expence of a new silver and copper coinage." P. 24.

The ideas concerning Weights and Coinage appear to be new and ingenious, and highly deserving the attention of all persons conversant in these subjects, and of the Legislature.

ART. 45. *A Dressing for L**d T**r**co, prepared by a Surgeon.*
8vo. 26 pp. 1s. Ccx, in the Brough. 1797.

This piece does no kind of honour, either to the author, or the cause he undertakes to defend. Of the cause, it may be truly said, that it requires no such defenders. It is by argument and sound reason, not by raillery and flimsy attempts at wit, that a cause must be supported, in which all ranks of men are interested; and that due support it has received from the able pen of Mr. Chevalier, an account of whose publication we have given in a former part of this number. We may add, that nothing which we have yet seen or heard, and we have attended to the arguments of the opponents, materially affects the reasons which he has urged, for renewing the charter of the Surgeons' Company, or for indulging them with the title and the additional privileges for which they petition. That the Court of Assistants were quite blameless in their conduct, and had committed no errors, it would be preposterous to suppose. In the arduous business they had to perform, some omissions were almost unavoidable, and some acts would be committed which had been better avoided. Among them, the step of parting with the Hall, notwithstanding the defence set up for it, seems deserving of reprehension. But as the Company have suffered no actual loss, and, on the other side, have been materially benefited by that proceeding, surely the agents in it have not either merited the opprobrious names with which they have been branded, nor the rancour and virulence with which they have been opposed. Time will, we doubt not, soften the asperity of their opponents, and induce them to acquiesce in a measure, which has for its grand object the honour and advantage of the profession of Surgery. But such a coalition of sentiment, is not likely to be effected, by the pamphlet before us, which is

at once vulgar, illiberal, and indecent; and when we consider the high character of the person to whom it is addressed, and that it presumes to arraign him for his parliamentary conduct, we are at a loss whether to admire most, the absurdity or temerity of the writer. We are sorry to have heard the name of a gentleman assigned for the writer, from whom we should have expected better things, but as the author, whoever he is, has had the decency to withhold it from the public, we shall not attempt to draw the veil aside.

ART. 46. *The Outlines of a Plan for establishing a United Company of British Manufacturers.* 8vo. 6d. Eglin and Pepys. 1798.

The ingenious author of this pamphlet deserves great credit for his philanthropy; and the idea which he has here thrown out well deserves the most serious consideration. The times, however, are necessarily hostile to the accomplishment of his object; but when fortunately a peace shall come, we shall be glad to have his plans properly discussed.

ART. 47. *A Visit to the Philadelphia Prison, being an accurate and particular Account of the wise and humane Administration adopted in every Part of that Building; containing also an Account of the gradual Reformation, and present improved State of the Penal Laws of Pennsylvania; with Observations on the Impolicy and Injustice of Capital Punishments, in a Letter to a Friend.* By Robert J. Turnbull, of South Carolina. 8vo. Philips. 2s. 6d. 1797.

This author merits applause for his benevolence; but his opinions relative to capital punishments have been often and successfully controverted. The particular prison of Philadelphia seems to be admirably regulated.

ART. 48. *Allegorical Miniatures for the Study of Youth.* By the Author of the Brothers, a Novel for Children. 18mo. 84 pp. 1s. Darton and Harvey, Gracechurch-Street. 1797.

The Lilliputian library has now become extensive, and instruction is offered for children, in every attractive form that their teachers can wish. The Brothers had a degree of merit, to which we bore proper testimony, in our fourth volume, p. 245. The present little volume consists of tales, which are chiefly allegorical; but the veil is not so thick, as to prevent the young student from tracing out the useful moral beneath.

ART. 49. *Mr. Palmer's Case explained.* By C. Bonnor. 8vo. 38 pp. 1s. Richardson. 1797.

The object of this pamphlet, is to invalidate the charges brought against Government in the Memorial of Mr. Palmer. The agreement which Mr. P. affirms to have been entered into by administration, to furnish him with a per centage upon the Post Revenues during his life, Mr. Bonnor contends to have been only a *Proposal*. In addition to this, Mr. Bonnor charges him with having devised "a scheme to throw the whole country into confusion, to create delay in the conveyance

ance of letters, and, in fact, to cause the worst possible conduct of an important public concern, intrusted to his management, and for which, in addition to a great many thousand pounds previously received, he was then in the receipt of near five thousand pounds a year." To substantiate this accusation, some extracts are annexed from letters in the signature of Mr. Palmer, the object of which is not capable of misconstruction. This is the substance of the pamphlet, and the credit of the writer is pledged to the truth of these allegations.

FOREIGN CATALOGUE.

FRANCE.

ART. 50. *De l'Influence des Passions sur le bonheur des individus et des nations, par Madame la Baronne Stael de Holstein.* Paris and Lauzanne.

The title of this work represents it as consisting of two parts, of which we have here the first only, together with a sketch of the second.

Mad. St. de H. considers as passions all those affections, which placing, as it were, a tyrant within us, either make us seek for subjects in others, or enslave us to them. Such are the passions of glory, ambition, love.

At the same time, she allows that there are likewise what she calls *affections égoïstes*, such as the love of play, avarice, drunkenness; and, lastly, passions which pretend to no positive enjoyment, but merely to satisfy the disposition to do injury, such as envy, vengeance, and the love of mischief, or vice, for its own sake.

Having treated of these different passions, the author describes, in a second section, those *sentiments* which she regards as *intermediate between the passions*, and the *resources which we may be said to possess within ourselves*, friendship, filial, paternal and conjugal affection, religion.

In a third section, an account is given of those resources themselves, which are philosophy, study, and beneficence.

It is the author's object to prove, that happiness is incompatible with the passions; that it is the character of the most gentle of them to communicate its emotions to the whole of life, whereas its enjoyments are confined to a few instants only; that if their absence does not absolutely ensure happiness, it secures us at least from any great evils; that philosophy, study, beneficence, are the only resources of which persons naturally too much exposed to the tyranny of the passions, can effectually avail themselves; that the passions are even not required for the purpose of giving an impulse to the soul, but that

virtue

virtue is as capable as the noblest among them, of leading men to great actions. Pity is the only passion excepted by the author from this anathema which she has pronounced, and her considerations on it terminate the book.

To such opinions as the following, we believe that most of our readers will be ready to subscribe.

“ Ordinairement la multitude marche par impulsion, non par un mouvement libre. Elle est susceptible de l'électricité des sentimens, non de la communication des pensées ; et l'impulsion qu'elle fait, *c'est ordinairement un individu qui la donne ; c'est l'injustice d'un homme, exercée par l'audace de tous.*”

“ Dans les révolutions qui ont pour cause l'exaltation de toutes les idées de liberté, il reste encore des moyens d'acquérir du pouvoir ; mais l'opinion dispensatrice de la gloire, n'existe plus. Le peuple *veut*, et il ne daigne plus juger. Ce qu'on appelle le public ne se montre nulle part. Nul ne se présente devant les étrangers et la postérité pour rendre un témoignage exact sur les choses et les personnes. Mais quels sacrifices impose alors l'ambition, à quelle triste couronne elle aspire ! Tout est dominé par la force conduite par la *fureur*. Nul n'est capable ni d'arrêter, ni de ralentir, ni de diriger le mouvement général ; l'ambitieux ne peut que se mettre à la tête de ceux que le mouvement entraîne, et disputer le pas dans la carrière du crime.

“ Pour obtenir et conserver quelques momens le pouvoir dans une révolution, il ne faut écouter ni son ame ni son esprit même. Des crimes de tout genre, des crimes inutiles au succès de la cause, sont commandés ou par le féroce enthousiasme de la populace, ou par la peur ; car un peuple qui gouverne ne cesse jamais d'avoir peur : il se croit toujours au moment de perdre son autorité, et n'a jamais pour les vaincus, l'intérêt qu'inspire la faiblesse opprimée. Ainsi l'homme qui veut acquérir une grande influence dans ces temps de crise, doit rassurer la multitude par sa cruauté. Il ne partage point les terreurs que l'ignorance fait éprouver, mais il faut qu'il accomplisse les affreux sacrifices qu'elle demande, qu'il commette des crimes sans égarement, sans fureur, sans atrocité.”

“ La vanité a joué le premier rôle peut-être dans la révolution française. Ce petit mobile a été l'une des causes du plus grand choc qui ait ébranlé l'univers. Le désir des applaudissemens, le besoin de faire effet, cette passion native de France, la rivalité des orateurs, ont singulièrement influé sur la marche de la révolution. D'abord, on n'accordoit aux applaudissemens que des phrases, bientôt on a cédé des principes ; et ce qu'on a fait pour plaire à la foule ayant égaré son jugement, on a fait ensuite de nouveaux sacrifices à ce jugement égaré.”

“ Quand un homme, devenu indifférent à l'opinion publique, est tombé dans l'impuissance de s'estimer lui-même, la réflexion et le raisonnement lui sont insupportables ; une sorte de fièvre passe dans son sang ; c'est le besoin du crime. Ce besoin s'est déclaré dans Robespierre par des *mouvements convulsifs* des mains et de la tête.

“ Le crime appelle le crime ; le crime ne voit de salut que dans de nouveaux crimes. Il fait éprouver une *rage* intérieure qui force à agir sans autre motif que le besoin d'action. C'est le goût du sang propre aux bêtes féroces, alors même qu'elles n'éprouvent ni la faim, ni la soif.”

“ La religion tenoit lieu d'un grand nombre de jouissances aux classes grossières du peuple ; et on aura peine à la remplacer. La révolution l'a suppléée quelque temps, par l'agitation qu'elle lui a procuré en l'initiant aux affaires publiques ; par les espérances qu'elle lui a données. Mais quand un gouvernement solide aura fait rentrer le peuple dans ses occupations, où seront ses plaisirs et ses espérances ? quel trésor pourra-on lui ouvrir, qui se proportionne comme la foi religieuse aux désirs de tous ceux qui veulent y puiser ?

“ Dans les temps de calamité qui viennent de s'écouler, la religion a manifesté une immense puissance ; nous avons vu des femmes nées timides, des jeunes gens à peine sortis de l'enfance, des époux qui s'aimoient, ne pas reculer, ne pas frémir devant l'abyme de l'éternité. . . .”

Espr. d' Journ.

ART. 51. *Voyage en Espagne, par Lingle ; cinquième édition avec carte géographique. Paris.*

Of one hundred and fifty articles which compose this book, there are not more than three or four which have any visible connection with each other. That some of them, however, are not without merit, both in regard to the sentiment and the expressions will appear from the annexed specimens.

“ *Justice criminelle.* Excepté la prison des nobles, toutes les prisons de Madrid sont des charniers, des cachots. Nulle différence entre le scélérat consommé et le tripon qui commence. En Espagne on confond tout ; et souvent le brigand incurable, le malheureux qui doit et le braconnier qui a tué une perdrix dorment tous les trois sur la même paille.

“ En Espagne comme en France, on trouve de ces geoliers féroces qui vendent au poids de l'or, aux malheureux qu'ils gardent, l'air fétide qu'ils respirent, le grabat vermoulu sur lequel ils se couchent. Howart est le seul écrivain de nos jours qui a eu le courage de pénétrer dans les prisons, de descendre dans les cachots, et de fixer l'œil du gouvernement sur ces concierges et gardiens qui paroissent à leur son de voix, à leurs mouvements brusques, à leurs gestes, à l'habitude entière de tout leur corps, ne tenir à l'espèce humaine que par la stature et la parole.

“ Dans un siècle où l'on ne parle que de *bienfaisance*, où tous les soupers, tous les cercles, tous les journaux retentissent du mot *bienfaisance*, pourquoi ne pas offrir des pensions, procurer du travail, ouvrir des hospices de charité au brigand qui consentiroit à abandonner les bois pour venir s'établir en ville ?

“ C'est la misère, c'est le manque d'ouvrage qui peuplent les forêts ; c'est la misère qui aiguise les stilets, les poignards ; Et sur mille malheureux qu'on étrangle par semaine, depuis Abo jusqu'au Cap Finistère, les trois quarts se font pendre pour ne pas mourir de faim.”

“ *Cimetières.* Dans une de mes promenades aux environs de Madrid, j'ai vu plusieurs cimetières, un entr'autres m'a frappé, je l'ai retenu, je le fais, pour ainsi dire, par cœur.

“ Il est sur une éminence, au centre du village ; il tient à l'église. C'est un carré parfait ; un ruisseau coule dans le milieu. Le sol est couvert de violettes, de jasmins, de roses, et autre fleurs qui croissent

sans culture ; ni cyprès, ni sycomores, ni aucun de ces arbres à douleur, à verdure batarde, qui semblent appeler le trépas et fixer la mélancolie sous leur ombrage. Des aîsiers, des pommiers. Mille pinçons, mille moineaux font leurs nids, font l'amour sur les branches.

“ Ces oiseaux, ce ruisseau, l'éclat des roses, tout rappelle ces jardins, ces berceaux délicieux, ces prairies fortunées, où, selon les anciens, les aines vertueuses solârent, s'amusaient et dansent pendant toute l'éternité.

“ Platon rendoit grâce aux dieux d'être né à Athènes ; moi je remercirois l'Être Suprême de me rappeler à lui pendant que je suis en Espagne. J'aurois à reposer dans un de ces cimetières. J'aurois à penser en expirant : quand mes enfans iront pleurer sur ma tombe, ils trouveront de l'ombre, ils pourront cueillir des roses, faire des bouquets, s'asseoir au bord de l'eau et manger des pommes.

“ J'abhorre la construction de nos cimetières. Entourés de murs épais, fermés à triples verroux ; on ne peut s'y promener, ni les voir..

“ Dans presque toutes les villes de la domination espagnole, on enterre les morts à visage découvert. Cet usage devoit être général ; un extrait mortuaire ne suffit pas pour constater la mort de quelqu'un. Il y a trente ans qu'il se passa en France une scène odieuse. Le comte de ***, pressé de jouir du bien de son père, le fit enlever, le fit jeter dans un cul de basse-fosse, prit le deuil, et publia que son père venoit de mourir ; les cloches annoncèrent le lendemain qu'on alloit enterrer le mort, et l'on enterra une pierre.

“ Nous avons perdu l'ancienne habitude de brûler les morts. Beaucoup de gens regrettent cet usage. Je suis du nombre de ces gens-là. *Putréfaction, cercueil, vers*, ces mots font peur. Il seroit d'ailleurs consolant de conserver, d'avoir toujours sous les yeux, de porter sur soi les cendres de nos parens, de nos amis.

“ Je donnerois cent louis, ma bague et ma montre pour une bonbonnière remplie des cendres de ma mère ; quelque ressemblant qu'il soit, son portrait n'est pas *elle*, n'est rien d'*elle* ; ce sont des couleurs, c'est de l'huile, c'est de la toile.” *ibid.*

GERMANY.

ART. 52. Appiani Alexandrini *Romanarum Historiarum quae supersunt ; graece edidit, notis variorum selectis et suis illustravit ac temporum rationem et indicem rerum adjecit* Ludovicus Henricus Teucherus. *Voluminis primi Pars I. Fragmenta ex V prioribus libris. Historia Romanorum Hispaniensis, Annibalica, Punica, Fragmenta Numidicae. Pars II. Fragmenta ex Histor. Macedon. Historia Romanorum Syriaca, Mitbridatica, Illyrica.* Lemgo, 1796. 476 pp. 8vo. 1 Rixd. 12 gr.

Instead of an introduction, in which the editor should have given us some account of the author's character and credibility as an historian, of the sources to which he had recourse in the composition of his works, of his imitation of the manner and language of *Herodotus*, of the writings falsely ascribed to him, such as the *liber Partbicus*, with, perhaps, some portions of the other books, and, lastly, of the literary

literary aids for a new critical edition of his works; we are here presented with a short, and unsatisfactory preface only, in which Mr. T. informs his reader what he has contributed, or, at least, what he intended to contribute, towards the elucidation of his author. The Greek text is treated by him after his usual manner, with which the public is already but too well acquainted. This is to be followed by notes, partly selected from the apparatus of *Schweighäuser*, and other commentators, and partly of the editor's own manufacture. In these the various readings are to be enumerated, such both of these, and of the conjectural alterations as have been admitted by Mr. T. into the text, vindicated, and *res nonnullae* (an expression for which we are perhaps to account rather from his inability to give them a proper arrangement, than from his modesty) relating to other writers, and particularly to ancient geography, chiefly according to the introduction of *Dillenius*, illustrated. The whole is to conclude with a chronological view of the events recorded by *Appian*, after *Sigonius*, *Pighius*, and *Almeloveen*, and with *Schweighäuser's* index. At present, we must confine our observations to the text, which is certainly, on the whole, formed upon that of *Schweighäuser*; but as Mr. T. thought himself justified in taking greater liberties than his predecessor, he has, without scruple, received into the text various readings and conjectural emendations, which the latter had confined to the notes, and this has, unfortunately, most frequently happened, in instances where the changes proposed are peculiarly objectionable; as, for example, *de rebus Syrac. Cap. x.* p. 301 (I, p. 548 *ed. Schweighäus.*) where *Scipio* asks *Hannibal*, whom he considered to be the greatest general? *Alexander*, answered he. And whom then? *Pyrrhus*. And whom after *Pyrrhus*? Myself, replied *Hannibal*. *Scipio* was much chagrined by this answer, conceiving that he should, at least, have been regarded by him as the third in rank. Δακνόμενον δ' ἦδη τὸν Σκιπίωνα, ὅμως ἐπανερέσσαι ἐτι, τινὶ διδοῖν τὰ τρίτα, ταχὺ γοῦν ἐλπίζοντα ἕξειν τὰ τρίτα. Here, instead of ταχὺ, Sch. had suggested τάχῃ, as an improvement of the reading, which has therefore been adopted by the present editor in the text, though the word πάργῃ (for πάντως) as proposed by *Wyttenbach*, with which he was most probably not acquainted, is, more especially in a writer who is so much disposed to imitate *Herodotus* (II, 31), unquestionably preferable to it. So again *de rebus Hispan. LXII.* p. 96 (I, p. 176, *ed. Schw.*) of *Viriathus*, ὁ δὲ ἐς τρία ἔτη Ρωμαίοις ἐπολέμησεν. *Livy* reckons fourteen, *Diodorus* eleven, *Velleius* twenty, and our author, in another place (*cap. 75.* p. 191), eight years. Without doubt, therefore οὐτῶ is to be restored here, the error having arisen, as may easily be conceived, from the numerical signs which were used on this occasion. Schw. is satisfied with making this observation; but Mr. T. goes further, and without any authority, obtrudes the words ἐστὶν ἄ ἔτη on the text; as he has likewise done, *Fragm. lib. I. de Reg. Rom.* p. 14 (p. 24, Schweigh.) where he has not hesitated to supply the defect after ἐξήσας, apparently from *Höfchel's* note (*deest annorum numerus; vixisset supra LXXX. annos scribit Dionysius*) by inserting ἵπὲρ ὀγδοῦ ἤκοντα ἔτη. But who are we to be certain, that *Appian's* calculation was the same?

Jena ALZ.

SWEDEN.

SWEDEN.

ART. 53. *Bref om Marocco af Oloff Agrell—Letters concerning Marocco, by O. Agrell.* Stockholm, 661 pp. 8vo.

This author, who is Secretary to the Swedish Consul in Morocco, was himself an eye-witness to the events and scenes which he describes. His first letter is dated from Tangiers, 5th of Sept. 1789; and the eighteenth, or last, was written from the same place, on the 6th of Oct. 1791.

In the *second* letter, Mr. A. gives an account of the ceremony of the celebration of the flight of Mohammed. A lamb is sacrificed on this occasion, and such parts of it as are not consumed, are cut into small pieces and dried in the sun. In the room in which the Governor *Abdelmalek* gave audience to the Consul-General *Wyck*, and to the author, there were neither goods, nor windows, nor any other ornaments, except carpets on the floor, and painted carving, but without any figures of men or animals, on the ceiling, and over the doors. The Moorish houses are constructed in such a manner, that the whole is surrounded with walls, and even the entrance from the street is formed in zig-zag, as not to allow a direct view into the court. For males it is reckoned indecent to walk on the roof of an house, where they might easily see their neighbour's wives. The beds of persons of distinction are raised three yards above the ground, so that, in order to get into them, a ladder is required. There are no windows in the houses, either towards the street, or towards the court; but small apertures in the roof, through which and the door only the day-light enters; as soon, therefore, as it begins to grow dark, a hanging lamp is always lighted. Tangier has from 5 to 6000 inhabitants, reckoning from eight to ten persons to each house. When the master of the house is at home, he generally sits at the entrance of the door. In the visits which the women pay to each other, they are entirely covered with their haiks.

Third Letter. First on the climate. Festival of the birth of Mohammed. Some woman of distinction dresses herself on this day like a bourgeoise, and acts, through the whole of the night, the part of a person in labour, till she is in the morning delivered of a son. This event is announced by the firing of cannon, and by the usual cry of *i—ja—i—ja—i*. On the last day of this festival, the male children, from five to six years of age, are circumcised. Account of the devourers of snakes. They swallow first some handfulls of straw, in order, as they say, to make a bed in their stomach for the snake.

In the *seventh* letter, the author describes some Roman antiquities and ruins, found at Gabinia, and in the city of Tingis, as also some Roman coins.

The *eighth* letter relates to statistical matters. The Emperor's title is *Sultan-Elgharb*, i. e. Lord of the Western Country, as the Sultan of Stambol is denominated Lord of the East. By his immediate servants and slaves, he is styled God's Vice-gerent, the Prince of the Faithful, the perfect Scheräf, Iman or Prelate, &c. All the Princes descended from

from a Sultan are named *Muley*; there are more than one thousand of them in Taflet. The principal Sultaneſs is called *Lilla Kabira*, or the Great Lady. There are thirty-five civil officers about the court, of which that of General Falconer only is hereditary. The Sultan has full power of life and death over them, and often executes the ſentence in his own perſon. Among the public officers are twelve perſons, whoſe buſineſs it is to draw the Sultan in caſaſhes about the palace and gardens; in the gardens, however, belonging to the harem, this duty is performed only by females and eunuuchs. The principal officer of the court is the Lord High Chamberlain, who has under him twenty-four inferior officers, as alſo two Librarians, though there is no library. The Lawyers, (Talbs,) have the whole management of education. In Tetuan, and in ſome other large towns, there are ſchools, where *Euclid's* Elements, ſome algebra, and aſtronomy, are taught. The fleet, as appears from p. 238, conſiſts of only twenty-four large and ſmall ſhips. Their land-army is made up partly of natives, and partly of negroes. Of the latter there are 24000, commanded by fix generals; and of white troops, or natives, 12000; in all, 36000.

The *tenth* and *eleventh* letters treat of the feaſt of Rainadam and Beiram, of the audience given to the conſul at Larafch, and of the attack made by the new Emperor on Ceuta and Tetuan.

The *thirteenth* and *ſiſteenth* letters relate chiefly to Prince Edward of England, who was then at Gibraltar; and, in the *eighteenth*, or laſt, an account is given of the bombardment of Tangiers by the Spaniards.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Toby Belch may be thoroughly aſſured, that we have our eyes ſteadily fixed upon the object which he points out to our notice, and ſhall not fail to treat it in the manner he juſtly ſuggeſts it to deſerve.

If our excellent correſpondent, *R. E. M.* will only conſider how different a thing it is to examine books of profound learning from the fugitive traſh of the day, he will not wonder that we have yet delayed to notice the former of the two works he mentions. The book was ſent to us, and is under conſideration; nor will the account of it be much longer delayed. The latter book we have not yet ſeen.

To a Lady who has ſent us ſeveral printed books, containing the Plan of an Academy, we can only reply, that it is not the kind of publication which can be properly an object of criticiſm in a Review. The books are left in the hands of Meſſrs. Rivingtons, St. Paul's Church-Yard, and will be returned on demand.

LITERARY INTELLIGENCE.

A republication, in Parts and Numbers, of the late *Mr. Philip Miller's* figures of Plants, described in his *Gardener's Dictionary*, on three hundred folio copper plates, coloured under the inspection of *Mr. E. Donovan*, will take place in the course of this month.

Mr. Morrit, who has visited the spot with care, has now in the press some valuable observations on the *Plain of Troy*, illustrated by views of the country.

Dr. Harrington has in the press, *A Letter to Henry Cavendish, Esq.* containing some animadversions and strictures upon the *Chemical Papers* in the last volume of the *Philosophical Transactions*, with remarks also on some last French chemical publications.

Mr. Symons informs us, that his *Pocket Flora* is in great forwardness,

The *Orestes of Euripides*, will be published in the course of a month, by *Professor Porson*, in the same form, &c. with the *Hecuba*.

Farther illustrations of Hogarth, by *Mr. John Ireland*, printed by *Bulmer*, with a great variety of interesting plates are now finished.

The *Discoveries of Mr. Park* in Africa, are preparing for the Association, in an abridged form; but we have the pleasure of announcing that an extended work upon a much larger scale, containing a detailed account of the ingenious traveller's observations and adventures, has been undertaken by *Mr. Bryan Edwards*.

Mr. Kett, whose *Bampton Lectures* have been so much esteemed, has nearly completed a work on *Prophecy*.

A gentleman of the name of *Edgeworth*, resident in Ireland, of whose talents we have heard respectable mention, is engaged on a work on Education, which will occupy a large quarto volume.

Mr. Hutchinson has been employed on a work of Medical Biography, which is now almost finished.

A splendid edition of *Cowper's Poems*, ornamented with plates, will be soon published.

The *Museum Worsleanum*, often promised, and long expected, is now approaching to its completion.

THE
BRITISH CRITIC,

For MAY, 1798.

Virtus, Albine, est pretium perolvere verum
Quis in versamur, quis vivimu' rebu' potesse. LUCIL.
'Tis Virtue, surely, with experienc'd view,
To form and give decisions just and true.

ART. I. *Some Account of the Cathedral Church of Exeter: illustrative of the Plans, Elevations, and Sections, of that Building. Published by Order, and at the Expence of the Society of Antiquaries, of London. Royal Folio. Eleven Plates. 4l. 4s. White, Robson, &c. 1797.*

THE activity and liberal spirit of the Society of Antiquaries have been abundantly proved, by the many valuable publications which they have, from time to time, delivered to their members. The present work, as the first specimen of a design at once judicious and magnificent, demands particular attention. The magnificent scale and elegant execution of the plates, promise to render the work of great value to the admirers of Gothic architecture; while the account here given from a very respectable document, evinces the intention of the council to make it also, as much as possible, interesting to the general lovers of Antiquarian research.

We cannot better introduce our account of this work, than by copying the introduction prefixed by the learned society.

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“ The

“ The Society of Antiquaries, in prosecution of their design of publishing accurate measures of all the principal ecclesiastical buildings of England, do now present to the public the plans, elevations, and sections of the Cathedral Church of Exeter; engraved from measured drawings, made by their orders, by Mr. John Carter, and accompanied by his account of such things as appeared to him worthy of remark, in the course of his survey of that elegant building.”

“ As the wish of the council is to render the information relative to the subject as complete as possible, they have prefixed to Mr. Carter’s account, a very curious tract by their late President, Bishop Lyttelton; who, while Dean of Exeter; extracted from the rolls of the Cathedral, every circumstance which could tend to fix the dates of the erection of the different parts of the Cathedral.

“ The council having entrusted to Sir Henry Englefield, Bart. and Joseph Windham, Esq. the superintendence of this work, and the arrangement of these valuable materials, some few observations on Bishop Lyttelton’s tract, and on the architecture of the Cathedral, have been added by Sir Henry Englefield.”

It appears from the researches of the learned antiquaries above-mentioned, that the first ecclesiastical foundation at Exeter was a Benedictine Monastery, established by King Athelstan, in 922: that in the reign of Edgar, the Abbot was Tideman, who was also Bishop of Crediton*; that in 1049, Edward the Confessor removed the See to Exeter, and made Leofric Bishop. The old church is said to have been very small, not larger than St. Mary’s Chapel, which is less than sixty feet in length. Bishop Lyttelton is inclined to doubt the principal accounts adopted by Hooker† and Godwin from tradition; which the remarker upon his observations, on the other hand, supports. Their account is, that the present choir was begun by William Warlewast, who was made Bishop in 1107. On this, Bishop Lyttelton says;

“ That Bishop Warlewast began the present choir, I much doubt, the arches being all elliptic, the pillars by no means thick and clumsy, nor their capitals hatched *dauncette-wise*‡; circumstances which occur in all buildings of that age, as Christ Church Cathedral, in Oxford, Tewkesbury Abbey Church, &c. The light Gothic or Saracen style (as the great Sir Christopher Wren terms it) not prevailing here or in other parts of Europe adjoining to England, till about the time of King Henry II, and even then we find the old Saxon mode frequently intermingled with the Gothic.”

* Or Cridington, now Kirton, a small village. So says Heylin, but Crediton is still the name, and it is a market town. This was the seat for the See of Devonshire. That of Cornwall was annexed to it about 1032.

† Chamberlain of Exeter, in Elizabeth’s reign.

‡ An heraldic term, for a succession of small angles united, *Rev. Sir*

Sir Henry Englefield says;

“ William Warlewast, who succeeded in the year 1107, began to enlarge his church, and to him the towers yet remaining are probably to be ascribed; they are perfectly similar in style to the buildings of Gundulphus his cotemporary; and much more resemble the magnificence of the Norman architects, than the simplicity of the English Saxons.”

This, indeed, does not affect the former remarks on the style of *the choir*; but it is mentioned afterwards, that the church suffered extremely by fire, when Exeter was besieged by King Stephen, and particularly the choir, which renders it probable, that the style of that part of the building was changed when the repairs were made. Bishop Lyttelton is not inclined to believe, that the original church was so small as St. Mary's chapel. Sir H. contends, that it stood on the actual site of that building, according to the tradition, though the edifice, from the style of it, could not be the same; and that consequently the addition made by Warlewast, “ was nearly two hundred feet, and was a magnificent structure.” Robert Chichester, the fourth Bishop, began to rebuild the choir; which repairs were continued, at a great expence, by the three succeeding Bishops. The transept and the cloisters were built by the seventh Bishop, Peter Quivil, who came to the See in 1280; and, in 1208, was styled *Fundator novi operis*. Bishop Lyttelton has doubts upon these points, as well as the former. Of the subsequent additions, the most important were made by the seventeenth Bishop, John Grandison, in 1327, &c. who added two arches to the western part of the church, built the magnificent screen at that end, and vaulted the whole.

Besides the notices respecting the building, the remarks of Bishop Lyttelton contain some curious illustrations of ancient customs, particularly that of the *Boy-bishop*, and a specimen of the *bidding prayer* for the souls of the benefactors, which was used in papal times. The Boy-bishop was appointed on St. Nicholas's Day, the 6th of December.

“ In the inventory of the goods, vestments, &c. belonging to the church, anno 1327, *inter alia*, “ una parva tunica pro Episcopo puërorum.” The learned John Gregory, in his posthumous tracts (printed anno 1649) has given a curious account of this latter custom, as it was practised in the church of Sarum; and he is the only author, I think, that treats of it*, except Mr. Anstis, in his edition of Ashmole's History of the Order of the Garter, who sometimes mentions

* The commentators on the old English dramatic writers have since handled the subject. *Rev.*

it as retained in Eton College, where at this time St. Nicholas's Day is esteemed a gaudy in the College*. But I have reason to think it was an universal custom, in all the Cathedrals in England, and in most of the great parish churches; for in a register of the church of Worcester, I meet with a proclamation dated anno 1541, when Latimer was bishop, against observing St. Helen's Day; the day of the invention of the cross, 3d May; the exaltation of the cross, 14th September, as feasts: and against the superstitious observation of *St. Nicholas* and *St. Catherine*, *St. Clements* and the *Holy Innocents*; decking and apparelling children like bishops, priests, and women, and leading them with songs and dances from house to house, blessing the people, and gathering money; and boys singing mass and preaching; usages (says the good bishop) rather to the derision than the honour of the Saint.

“ Among the archives of the church, I find a commemoration roll in English of its founders and benefactors, wrote some time in the reign of King Edward IV. which was, as I apprehend, the *bidding prayer*, before the sermon. As I have met with nothing similar to it in print of so old a date, I think an extract from it will not be unacceptable. ‘ Ye shal praye for the state of al holy church; for our holy fader the Pope, with alle his college of cardinals; for the Holy Lande, that of his hiegh mercy send hit sone into Cristenmens honde. Also for the Erchebysshoppe of Canterbury, and al other byshoppes of this lande; and in specielle for our reverent fader the byshop of this see. Also for our masters the dean and chapitre of this churche, and for al the mynystres and servantes that serveth or have served— theyrune this holy place. Also for the goode state and tranquillite of this lande; for our soveraigne lorde the kyng, the queen, and for all the lordes and nobles of this lande, and for all the communes of this

* “ In a MS. preserved in the library of Corpus Christi College, Cambridge, entitled *Status Scholæ Etonensis*, and compiled at the beginning of Queen Elizabeth's reign, the following passage occurs, relating to this custom. “ *In die Sti Hugonis Pontificis solebat Ætonæ fieri electio Epi Nibilenfis, sed consuetudo obsolevit. Olim Episcopus ille Puerorum habebatur nobilis, in cujus electione et literata et laudatissima exercitatio, ad ingeniorum vires et motus excitandos, Ætonæ celebris erat.*” By this it appears that the *Epis. Puerorum* was elected at Eton on the feast of St. Hugh, Bishop of Lincoln, viz. 17 November, and not on St. Nicholas' Day; but it was on St. Nicholas' Day every where else; and the boy bishop's power lasted till the day after the Holy Innocents.”

The account appears to us to imply, that the Bishop was elected on the feast of St. Hugh, whose functions were to begin on the day of St. Nicholas; for he is called *Episc. Nibilenfis*, there as well as in other places. *Rev.*

† “ In Mr. Hearne's Glossary to Robert of Gloucester's Chronicle, at p. 624, is the form of a *bidding prayer*, as used in the time of King Edward VI.”

lande;

lande; in especialle for the maier of this citee, and the communes thereof; and for alle Cristen puple, that we be dewe and detteurs to pray for. Also ye shall praye for the soule of Kyng Athelstan, the first founder of this place; for Kyng Edgar," &c.

Then follow the names of the Kings and Bishops in their order, to the time of writing the prayer, and some other individuals; and the prayer concludes thus :

" And for all brothers, susters, and for all the good doers of this church; and for all the soules whose bodies resteth in this church, or in this churchyerth; and for all the soules that abideth the mercy of God in the bitter paynes of purgatorye, that God of his mercy the souner delyvere yam through your devote prayers de profundis."

Bishop Lyttleton subjoins, " Some short versicles, and two Latin prayers, I have omitted." This form is the more curious, as the prayer for the souls in purgatory is here complete; of which, in the prayer given in Hearne's glossary, there is only a small remnant, and that said to be crossed out by another hand. Part, however, is nearly the same; " and for all the soules that we ben bonde to pray for."

The account given by Mr. Carter is chiefly an architectural description, for the sake of illustrating the plates, which are eleven in number.

1. The engraved title-page, which represents a mural monument to an unknown person, still remaining in the church.
2. Plan of the church and adjoining buildings.
3. Elevation of the west front.
4. Elevation of the north side of the church,
5. Section from east to west.
6. ——— from north to south.
7. The grand screen or façade at the west front of the cathedral: built chiefly, if not entirely, by Bishop Grandison.
8. Parts of the cathedral at large.
9. Part of the north side of the nave.
10. Other parts of the cathedral at large.
11. Ornaments from different parts of the cathedral of Exeter at large.

This enumeration will point out to the reader, that the learned body has not thought proper to give any perspective views of the church; which, though perhaps not strictly within the province of antiquaries, would have formed a very agreeable addition to the plates; and would, we conceive, illustrate some points in which the common eye may be deceived in the inspection of geometrical elevations. The work is, however, executed throughout in a grand and scientific style, and must be regarded as a very important and satisfactory commencement of a great and liberal design.

ART. II. *Tenhove's Memoirs of the House of Medici.**(Concluded from our last, p. 379.)*

WITHOUT further preface, we continue our analysis of this useful and pleasing work. To which we shall subjoin such specimens from it, as will abundantly enable our readers to judge of the nature of the original, and the style of the translation.

Pietro Francesco having married a lady of the Acciajuoli family, occasion is thence taken to cast a glance on the adventures of Niccolò Acciajuolo, the favourite of Catherine de Valois, Dowager Dutchess of Tarentum, who, from a pretended claim to the crown of the eastern empire, assumed the title of Empress of Constantinople. Niccolò was also in many instances the adviser of the ill-fated Jane the First, Queen of Naples, but does not seem to have witnessed her untimely end. Several others of that family are mentioned, down to a Cardinal, whom, before his banishment from Portugal, Baretti saw near Lisbon. Lorenzo de' Medici was sent, in 1483, to compliment Charles VIII on his accession to the throne of France. His grandson Lorenzetto's character is stained with the assassination of Alessandro, the Duke of Florence, with circumstances of atrocity which none but a soul of the blackest dye could devise. Giovanni, the brother of Lorenzo, was the second husband of the famous heroine, Caterina Sforza, whose conduct at Forli favours of the stern virtue of the elder Brutus. Their son Giovanni inherited his mother's courage, and became an eminent, though a capricious leader, in the armies of the Emperor and of France. He may be said to have been the only one of the Medici family who distinguished himself in the military line. He received the appellation of the Modern Achilles, having like that Hero died of a wound in his heel. At length appears Cosmo his son, who at an early age displayed a character of consummate policy, in seizing the helm after the murder of Duke Alessandro, in extending his authority, as well as his dominions, and at length in assuming a power bordering upon despotism, under the title of Grand Duke. He grew tired of a laudable course, and his latter years sullied the fame his early conduct had procured him.

In the XIIIth and last chapter, after enumerating the most eminent authors and artists of this recent period, the author proceeds to the history of the Grand Duke Francesco the Ist, the account of his inglorious surrender to the fascinating allurements

ments of Bianca Capello, and the mysterious tale of his and her death. This history, which throughout abounds in bloody deeds, closes with an instance of fratricide avenged by a father on his own son. Giovanni, the second son of Cosmo, was either by accident, or in a fit of rage, murdered by his brother Garzia; and the Grand Duke, after some expostulation, and with a coolness that nothing but habitual cruelty could account for, stabbed the assassin with his own paternal hand.

Our readers will no doubt perceive that we have passed over the literary characters and artists with uncommon brevity; and yet we must assure them, that the passages which relate to the more eminent among these, are the parts which we have perused with the greatest satisfaction. We think ourselves bound to bear testimony to the candour, as well as critical acumen, with which the author has contemplated and discriminated the merits of the many writers and artists who came within the limits of his extensive plan; and we particularly commend the unbiassed spirit which has led him to reject the examples of most of the modern biographers, who often lavish extravagant praise where an ample share of censure is due. A discerning mind will not readily assent to the specious maxim *de mortuis nil nisi bonum*; historical truth, as well as moral improvement, and distributive justice, requiring that the vices and follies of conspicuous men be held up to contempt and detestation; placing these examples as beacons to warn us of the rocks and shoals that surround us on every side. The candid reader, aware of the imperfections of human nature, and ever upon his guard against insidious slander, will still know how to distinguish between foibles and pernicious vices; and how to commiserate the one, while he consigns the other to infamy: nor will he suffer a character of essential worth to be disparaged for the sake of a few venial blemishes. Unmerited and promiscuous praise, whether the effect of pusillanimity, of a desire of reciprocal commendation, of party spirit, or merely of a similarity of pursuit, is more pernicious than it is held in the usual and careless estimates of mankind.

Such seem to have been the sentiments which influenced Mr. Tenhove in his disquisitions on the characters of men in general, and on the monuments they have left us, by which we may form an estimate of their real merits. As his accounts of authors and artists are given in an unconnected manner, we find it utterly impossible to present our readers with a comprehensive view of them; we shall therefore, to gratify them in the best manner we are able, insert a few of the articles at length, which will at the same time afford specimens of the merits of the performance, in point of composition and style.

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The first we select is the character of Politian, the confidential friend of the Magnificent Lorenzo.

“ Angelo Politiano was the greatest friend of the scholars who distinguished themselves at the restoration of letters. He was the first amongst the Moderns that professed the Greek language, and Erasmus, whose judgment was acknowledged, and whose admiration was never violent, has not hesitated to reckon him a literary miracle. We meet with the sweetness and the beauties of the Ancients in most of his works, and the Attic honey appears to have lost very little of its flavour. His fertile genius extended to every subject, and in his Latin translation of Herodian he has excelled, in the opinion of many scholars, the original.—Whilst the History of the Pazzi Conspiracy warms the reader by its interesting relation, he is delighted with the elegance of language; and in the whole composition Politiano will bear a comparison with St. Real, Sarrazin, or Sallust.—Every figure starts out of the canvass, and astonishes us with its uncommon animation.—In his Miscellanies a great depth of critical judgment is every where discernible, with exquisite learning, and his Letters afford a rich fund of instruction and amusement. Of his Latin poetry it is but just to say it has a relish of the Augustan age. In the problems of Alexander of Aphrodisium we are the least concerned, and from the impertinent answers to useless questions little improvement is to be derived. Yet this version proves that Politiano had not neglected philosophy. His capacity embraced indeed the whole superficies of ideas, and there was scarcely a literary topic on which he had not exercised it.

“ The Italian Muses, that had been in a deep sleep or lethargy for near a century, were roused from their disgraceful slumbers at his soft and powerful voice. His stanzas, “ *Della famosa Giostra,*” resemble Virgil for the brilliancy of expression, and in his vintage Dithyrambics the harmony of numbers and the force of wine are happily united. Those kinds of drama which were called “ *Favole Boicarcie,*” or Pastoral Fables, were supposed to have been invented by him, and his *Orfeo* is a production of this species, on which Tasso and Guarini have improved.—The stanza of eight rhymes he adopted after the example of the Theſeid of Boccacio; but where Boccacio only made an effort, Politiano succeeded. Too great a conviction of the superiority of his own talents rendered him petulant, captious, and unpleasant to his learned friends. The weaknesses and foibles, from which men of the brightest talents are not entirely free, reduced them to the standard of their cotemporaries, and the balance of human advantages is by these means preserved. Politiano was lavish in his commendations of ancient Greece; from the Moderns he withheld even justice. His colleague, Demetrius Chalcondylas, of some erudition, though without much ingenuity, was one instance of it, who candidly told him, ‘ that the ancient owl was an emblem of wisdom, whilst the modern one had only its eyes, its plumage, and its beak.’ Politiano had also a long difference with the learned George Merula, patronised by the Sforza family; with Sannazarius, who observes of him, in the style of the times,

‘ ————— nescio quis Pulitianus,
Ni Pulex magis fit vocandus hic ;’

and with Bartolomeo Scala, the Secretary, Gonfalonier, and Historian of Florence. The favours which Scala received from Lorenzo shew very clearly that whilst he attended to the balance of power between states and kingdoms, he had the peace to preserve between these literary republicans. Lorenzo, in fact, as may be gathered from the writers of the times, was their generous mediator, and a great part of his leisure hours was devoted to settle their disputes, and reconcile those fierce spirits to each other. Like a kind and indulgent parent, he had often occasion to interpose his authority, with the

‘ Ne Pueri, ne tanta animis assuescite Bella!’

though their irritation sometimes made the restoration of peace a work of difficulty.—Politiano's favourite disciple was Piero de Ricci, more known under the Latin name of Petrus Crinitus, who arrived at some literary reputation.” Vol. i, p. 332.

The following stricture concerning Cardinal Bembo, as a just censure of the servile imitation of the ancients in modern Latin writers, will, we are sure, interest our classical readers.

“ It has been pretended that Bembo said those hours of his life had been wasted which he had employed in the study of the Scriptures—that he spoke with great contempt of the Epistles of St. Paul—and that he never repeated his Breviary that he might not corrupt his Latin.—The whole of this deserves but little credit.—Bembo's letters and his life prove him to have been both a man of letters and a good Christian, but he had ridiculously adopted the phrases of Cicero on ecclesiastical or religious subjects, and Erasmus has ridiculed it with great wit and ingenuity in his Ciceronianus. Bembo's Latin style is forced and laboured—words and things are perpetually at war; and if he always triumphs, it is sometimes by the dint of excessive pains, and sometimes at the expence of judgment.—The Roman Orator is to the Prelate, what a graceful Dancer is to a Posture-Matter.” Vol. ii, p. 56.

As an instance of moderation in panegyric, we transcribe the following account of one whose example, of pedantry and petulant arrogance, is hardly at any time without an imitator.

“ Francesco Filelfo, born at Tolentino, of a Florentine family, was principally known for his astonishing fecundity of genius in every thing he undertook. In his letters he discovers to us his natural disposition, sound morality, and a degree of learning, as multiplied as the times admitted. His orations are less valuable; they have more learning than eloquence, are spun out, and abundantly too long. With him ‘ The plenitude’ of ideas does not correspond with ‘ The plenitude’ of words. Whatever esteem might be due to his talents, for his temper little can be said. He was restless, covetous, vindictive, and full of vanity and absurdity. The partizans of Albizzi brought him first to Florence, but Cosmo de’ Medici courted him on his arrival by every adyanee, and every civility. The generous friend of letters paid him
immediately

immediately a visit, and assured him he might depend on his patronage and protection, provided, on his part, he might rely on his sincerity. His unbounded vanity, however, exposed him to much ridicule.

“ Studying with wonderful perseverance, and attaching the most absurd importance to his most trifling productions, the moment they were finished he expected the public to be wholly engrossed with them. From this foolish opinion of his own abilities he frequently exposed himself, and became the trumpeter of his own fancied reputation. ‘ *Univerſa,*’ says he, ‘ *in me civitas Florentina converſa eſt. Omnes me diligunt, honorant omnes, ac ſummis laudibus in cœlum efferunt. Meum nomen in ore eſt omnibus. Nec primarii cives modo, cum per urbem incedo, ſed ipſæ etiam nobiliſſimæ ſœminæ honorandi mei gratiâ locum cedunt.—Si lapides ipſi loqui poſſent, omnes in meas laudes linguas ſolverent.—Mihi libris opus non eſt, nam ſatis mihi librorum in me ipſo.*’ And he repeats with the ſame oſtentation, that the winds brought him ſcholars, ‘ *A Gadibus uſque et Cypro, et ab ultimis Galliæ et Germaniæ populis.*’

“ The good underſtanding between Fileſo and Coſmo de’ Medici was not of long continuance; and on Coſmo’s reſtoration, Fileſo, from fears, as he ſaid, of his perſonal ſafety, quitted Florence. Their enmity increaſed, and Coſmo, finding even that appearances were not to be kept up with one who outraged all his feelings, included him in the liſt of the proſcribed. A torrent of the moſt abuſive virulence was then poured upon Coſmo, and, to ſatiate his reſentment, Fileſo deſcended ſo far as to charge him with the moſt horrid and improbable crimes, having only diſguiſed his name under that of Mundus in his libel. Few perſons will now travel through ten thouſand Latin verſes in ſearch of the inveſtive.” Vol. i, p. 189.

To ſhow how unqualified this author can be in his commendations, where commendations are really due, we ſhall add the character of a perſon, than whom ſcarcely any one is known to have approached nearer to perfection; Leonardo da Vinci.

“ With the fineſt and moſt impoſing figure Leonardo da Vinci had the nobleſt heart.—Naturaliſt, Geometriſian, Botaniſt, Sculptor, Painter; Muſician, Poet, Improviſatore—this favourite of Heaven had all theſe talents in perfection.—In addition to all theſe accompliſhments, Leonardo da Vinci was an excellent horſeman, danced with the greateſt elegance, and in the ſcience of arms was particularly excellent. His ſtrength and force were uncommon, and he twiſted a horſe-ſhoe as eaſily as if it had been compoſed of lead.—Ludovico Sforza, a great judge of merit, and who always acted for the public intereſt, when it was not his own to act otherwiſe, prevailed on Leonardo da Vinci to ſettle at Milan, where he placed him at the head of the newly erected Academy of Painting and Sculpture.—Twelve precious volumes of his manuſcripts are preſerved at Milan*, which are conſidered as invaluable, though the greateſt part conſiſts in bare ſketches, ſometimes of a figure, and ſometimes of an inſtrument or machine, with a ſhort note annexed to it. There is alſo an explication of the leaden colour of the new Moon, which has been attributed to others; an explanation

* Theſe have been lately ſeized by the French, and carried to Paris, *Rev.*
of

of the relief in painting; some observations, on the deception from looking at any object with only one eye; and he suggests that white is not a colour in itself, but a mixture of all the others, which has been since confirmed by the Newtonian experiments.

“ A noble Venetian, who proposed a few years ago to establish an Academy at Venice, used to say, that he only wished for a catalogue of the best pictures, plaster casts of the best Grecian statues, a *Camera Obscura*, and Leonardo da Vinci's Treatise upon Painting.

“ Practically speaking, this great genius excelled particularly in expression. There was a wonderful relief in all his works; his abilities extended even to the minutest parts of them, and his children had a grace upon their countenances which Nature did but equal, without surpassing.—Prodigious vivacity was joined in him to prodigious patience, and he gave the first example in the art of the effects of unwearied assiduity and strenuous exertion. Unfortunately the importunate idea of perfection, a goading fury to great genius, left him not a single moment at rest; and many exquisite performances were thrown into the flames because they did not reach his own imaginary standard. From this reason, so few of his pictures are now left.

“ The History of the celebrated Holy Supper in the Refectory of the Dominicans at Milan, is singular and curious. If its loss was formerly lamented by every writer on the art, the connoisseur may now congratulate himself on its restoration. The following is an authentic account of it, extracted from the Report made by the Prior of the Convent to the Princes Corsini, when they passed through Milan.

“ Da Vinci painted the Holy Supper about the end of the fifteenth century.—The French having taken Milan, could not carry away the picture as it was in fresco, but they had it twice copied, and one copy is in the Church of St. Germain's Auxerrois at Paris, and the other, which is the better, in the Chapel of Ecoeu, that once belonged to the Constable Ann de Montmorenci.—Lomazzo copied it a third time, and his copy is in the Church of St. Barnaba at Milan. The original, after near a century, was so much faded and decayed, that the religious believed it impossible to be restored, and that it was consequently of no value. Desirous, however, of enlarging the door of the Refectory, they broke into the picture, and cut off a leg of one of the Apostles.—It continued in this state till the year 1726, when the ingenious Angelo Bellotti offered to restore it. The Monks did not suppose it to be possible, but as Bellotti persisted in his proposal, and nothing could be lost by the attempt, they submitted to the experiment. He succeeded to their astonishment, and the picture in its present state seems to have suffered only very little in its colouring, and the damage of one of its figures.—The very incorrect print of Peter Soutman, the younger, is after Lomazzo, but there are very few engravings of any kind from Leonardo da Vinci.—Hollar has left a few, and he has introduced into them conceits of his own which reduce their value.

“ Leonardo da Vinci projected the junction of the two canals which conduct the waters of the Adda and Tesino to Milan, by the means of sluices, the mechanism of which had been discovered before his time.—After the catastrophe in which his patron Ludovico Sforza had been involved, he returned to Florence, and by one of those fatalities which seem due to accident, he escaped the notice of Leo the Xth, and this great

great Mæcenas did not receive the advantage from him that was within his reach.—Leonardo da Vinci, solicited by Francis the Ist, quitted his country for France, and soon after his arrival at the Court of Fontainebleau he fell sick. Francis the Ist paid him a visit in person, and Leonardo da Vinci rising up to receive his august visitant with more respect, expired within the Monarch's arms." Vol. ii, p. 114.

Our readers will be amused with the following instance of martial prowess of the modern Italians.

“The Duke of Milan's forces beat the Florentines at Sagonara, 1422, but extraordinary as it may seem, not an individual lost his life in the engagement*. A single trooper having fallen under some of the cavalry, was carried off the field severely bruised and recovered in a few days. The chronicles of the times are full of instances of a hundred such encounters, and the Italian battles of that age may be justly styled the Triumphs of Humanity. Economists of human blood, these cautious warriors aspired only to the honour of making prisoners that they might ransom. Their lances were never shivered against each other, and they returned from the field with their virgin swords unstained in their hands, the only blood that was spilt, being what fell from their horses sides. If a horse broke loose, took fright, or became unruly, it was sufficient to decide the fortune of the day. The whole squadron followed on a gallop, and

‘Quadrupedante putrem sonitu quatit ungula campum.’

The enemy pursued as fast as they were able, laughing at the confusion of their adversaries, and crying out, ‘Good terms and quarter.’ In these early wars indeed the names of the generals were alone tremendous, and we read of Iron-Arm, Ham-Stringer, and a variety of such ludicrous appellations. A Venetian general from his delicious stratagems, had the name of ‘Gattamelata,’ and Piccinino not less celebrated, seeing a battle lost, and fearing to be taken prisoner, was concealed in a sack, which probably furnished the idea of one of the cheats of Scapin. The French and Spaniards, and in their turn the Swifs, appeared afterwards on the Italian plains, and they changed the whole military system. These comic farces were converted into real tragedies, and instead of tilts and tournaments, we have obstinate and bloody conflicts. ‘Look at these savages,’ said one of Scipio's descendants, ‘and see how they run into the jaws of certain death, as if they were to be restored to life in the morning.’ Vol. i, p. 29.

Before we conclude our account of a work, the character of which has already been established by a competent judge, we cannot help expressing our regret, that the author did not live to complete his plan; which, if he had done, we have no doubt but even what we have now before us, would have received a considerable degree of additional improvement. We have already hinted that the arrangement and distribution of the parts are not such as we could have wished. The transitions are

* A similar instance, in 1486, was mentioned in our account of Roscoe. See vol. viii, p. 77. *Rev.*

often sudden; and the chain of events is too often interrupted to gratify a reader who keeps a particular object in view. The too general want of dates, and of genealogical tables, such as we have been at the pains of compiling, inevitably embarrass, and at best require a continual recollection and reference to other works. The book, after all, is not for common readers; the frequent allusions, hints, and indirect implications, requiring a degree of historical and poetical knowledge which does not fall to the share of many. The translation, we have already said, is free and spirited; many passages are elegant; but we will not say that it is throughout correct in point of English diction. "From these trifles he is indebted for his fame," is perhaps an error of the press. "Man, resuming the Arabs, in the torrid zone, has not that force of mind, by which the imagination can alone be regulated." This is to us unintelligible. Tamar, in one place, is called the daughter of David; porphyry, in another, is called a marble. These latter mistakes are probably in the original. But we will not dwell any longer upon such trifling defects, which the liberal editor, who probably does not aspire to the rank of a professional writer, may very well disregard.

ART. III. *A Voyage to St. Domingo, in the Years 1788, 1789, and 1790. By Francis Alexander Stanislaus Baron de Wimpffen. Translated from the Original Manuscript, which has never been published. By J. Wright. 8vo. 6s. Wright. 1797.*

THE accounts which have hitherto been given of St. Domingo, are by no means either so circumstantial or so extended, as its magnitude and importance evidently deserve. Mr. Edwards's history of this island, was reviewed at some length in the *British Critic*, vol. ix, p. 474; but the opinions and assertions of this gentleman have, since the publication of his volume, been seriously arraigned, and powerfully controverted, by *Monf. Venault de Charmilly*. The narrative before us is plain, intelligent, and instructive; and, though the speculative opinions of the author may, in their turn, give rise to argument and discussion, yet the facts, of which he informs us, are novel and curious, and bear evident marks of sober and dispassionate investigation. The Baron commences his volume by a Preface, in which, with much candour and moderation, he reprehends the military system pursued by our countrymen, in order to obtain more secure possession of Domingo. But as his plan obviously required a greater number of troops, and as so many valiant men have already fallen a sacrifice to the merciless

rage of the climate, our regret for our want of success, is properly tempered by our feelings of humanity. The author sailed from Havre de Grace, in 1788, with a view of settling at St. Domingo; and his three first letters are properly employed in describing the progress and events of his voyage, with the objects of natural history, which from time to time presented themselves. His arrival at the island is thus agreeably represented :

“ The south part of St. Domingo was full in view when I awoke. The breeze, which blew from the land, brought us a confused mixture of emanations from a thousand different aromatics, amongst which the delicious perfume of the acacia was not the least prevalent.

“ Behold, then, said I to myself, this land, this first sample of a new world!—a world whose discovery must have filled Columbus with the purest joy; as it separated him at once from the croud of rash adventurers, to elevate him to the rank of the greatest, and most illustrious characters! Never did a bolder enterprise decide a more important question. What a moment! what a triumph for the admiral and his associates! Inheritors of the power of the Omnipotent, continuators of his works, they had completed the creation! History is only conversant with facts: we must therefore transport ourselves in idea, into the midst of the crew, if we would form any adequate conception of their astonishment: we must hear their cries of joy; we must see the expression of affectionate and supernatural respect take place of the inquiet, and frowning glances of mistrust, discouragement and hatred, smarting under its sufferings. How must those men, madly impatient for land, have devoured with their eyes this unknown soil, these new productions, that strange appearance of nature! How must the sight of this island have aggrandized their chief, even in the opinion of those amongst them who, not long before, exclaimed with the courtiers of the Escorial, ‘ Nothing was ever more wild than this enterprise;’ but who will not at their return say with them, ‘ Nothing was ever more simple.’ No, they will be anxious to partake the glory of it, as they have partaken the danger.

“ Domingo was first seen on Sunday the sixth of December, 1492; and the prodigious influence of the discovery, the revolution it has wrought in the commerce, the politics, and the opinions of Europe, must for ever render the epoch memorable in the annals of modern history.

“ What a contrast, Sir, in the consequences of the principles adopted by the different powers, as they were actuated either by the spirit of *commerce*, or of *conquest*! That introduced into the new world vices, arts, and wants; *this*, slavery and death. At the voice of the *first*, I see the indigent Batavian start from his barren wastes, traverse the globe, and by his parsimonious and persevering industry, cover his marshes with the riches of both worlds; and plant at the extremities of the earth, colonies more extensive, more wealthy and more populous than the country that gave them birth; while the Spaniard depopulates his delicious provinces to go and depopulate the Antilles, Mexico,

Mexico, and Peru; and to raise wretched haunts for Capuchins, on the ruins of the proud empire of Montezuma! Surely the coldest imagination must turn with horror from the glories of Cortez and his successors, when it is recollected that they cost these unhappy countries more than twenty millions of men! 'What blessings,' says Montesquieu, 'might not the Spaniards have conferred on the Mexicans! They might have given them a mild and beneficent religion; and they brought them a frantic superstition: they might have set the slaves free; and they made the free slaves: they might have shewn them the enormity of human sacrifices; and they exterminated whole nations: I should never have done, if I were to recount all the good they did not do them, and all the evil they did.'" P. 25.

In the fifth and succeeding letters, many ingenious remarks on the planters and inhabitants of St. Domingo will be found, with some observations on the slavery of the blacks, which well merit attention. The author does not scruple to assert, that the abolition of slavery is incompatible with the preservation of the colonies. It is probable, however, that the reader would have been pleased to see more particulars of the island, than so much didactic observation on the policy of the first settler, the wisdom of the legislature, or the errors of merchants and planters. The truth is, that we must proceed to the hundredth page, before our curiosity about St. Domingo itself will receive any satisfaction. The twelfth and thirteenth letters describe the general manners of the inhabitants, and their division of the day; and from this part of the work we shall make our principal extracts.

"The cracking of whips, the smothered cries, and the indistinct groans of the negroes, who never see the day break but to curse it; who are never recalled to a feeling of their existence, but by sufferings—this, Sir, is what takes place of the crowing of the early cock; and by the strains of this infernal harmony, was I awakened out of my first sleep at St. Domingo—I started, screamed, and fancied that I had waked in the gulph of Tartarus, between Prometheus and Ixion—And I was among Christians! Among the worshippers of a God—who died to mitigate the sorrows of the afflicted!—Custom has already weakened the effect of the impression; it will never obliterate it altogether:

"A walk of an hour served to dissipate the chagrin of this gloomy awaking. I came back in time to see a troop of male and female negroes lying against the wall, or squatting upon their heels, and waiting, amidst an universal yawn, for the master's giving the signal of going to work, by loud cracks of the *Arceau*, on their back and shoulders—for, you will hardly conceive, and indeed it cost six months observation to convince me of the truth of it, there are negroes who must absolutely be beaten before they can be put in motion. The *arceau* is the true key of this species of watch—If I had chosen to take the word of the masters for it, I should have looked no farther
for

for the cause of this singular disposition of the slaves, than to their natural sloth and inactivity: but on considering the matter a little more narrowly, I fancied I could see that these dispositions were marvelously seconded by the inactivity and sloth of their masters, who, for the greater part, too ignorant and too unindulgent to comprehend that the vices of education can only be subdued by time and patience, find the plan of beating more practicable than that of instructing! The natural consequence of which is, that the negro, once accustomed to this mode of treatment, can only be wrought on by rigour and severity. I have persisted, month after month, in lavishing on those who attended me, nothing but patience, gentleness, and good offices of every kind—all were in vain: the bent was taken, and nothing was left me, after all my endeavours, but the alternative of waiting on myself, or of having recourse to the *arceau*.

“ They breakfast here about eight o'clock: this repast is usually made up of the meat and fruits of the country.

“ The idle have scarcely any other resource to fill up the interval between breakfast and dinner, but writing, reading, or *ennui*: this is mine. The active employ it in business, walking, chatting, when they have any thing to converse on, or in *ennui*.

“ About noon I go into the bath; immediately after which I sit down to dinner. Many people custom themselves to sleep after eating: it is no bad method of killing the time which hangs so heavy on their hands: but I have not yet adopted it. Nights of twelve hours are sufficiently long for me. I walk in the gallery, I converse, when I can find any one to join me, I read, or—I grow stupid.

“ From six in the morning to three in the afternoon, the heat would be insupportable, were it not tempered by the sea breeze, which blows during the greatest part of this period. From whence comes it? and why does it blow in the morning from one point of the compass, and in the evening from another? Look into the “*Theory of the Winds*” for what the author says on the subject: for me,—I take refuge in the Theory of Ignorance: satisfied with the enjoyment, I shall not, while the breeze refreshes me, foolishly inflame my blood by attempting to discover whence it comes, and whither it goes. But what, you will say, do you mean by the gallery you lately spoke of?—This is to call upon me for the plan of a colonial *casa*, or dwelling-house.

“ A long square, of an arbitrary extent, is divided into three, by two partitions which run the whole length of it; each of these divisions is more or less wide, according to the fancy of the proprietor; but the middle one is generally the widest. This is left intire; but the two others are subdivided at pleasure into two or more chambers. A gallery usually runs along each front, either open or inclosed with lattice-work, breast high. One of the chambers is the eating, the other the drawing-room, unless the company choose to remain in the middle and largest division. The galleries of the *casas* of a certain size, terminate in closets, of which some serve for pantries, sculleries, &c. and others for sleeping rooms; these are commonly appropriated to strangers.

“ The dread of earthquakes has, for a long time, occasioned the houses to be built of only one story : they have now begun to build them of two. The walls are formed of square stakes, of an equal thickness, covered with planks on the outside, or with a thin coat of mason's work. They have a great number of windows, but none of them glazed : the reflexion of the glass would render the heat intolerable. Its place is supplied by lattices, or canvass blinds, which break and diminish the two powerful glare of day, and which, if they had but the good sense to paint them green, would admit into the rooms a soft and refreshing light—but this is what no one has yet thought of. The same reason, and the violence of the hurricanes, prevent them from covering their roofs with tiles or slates ; instead of these, they make use of *issints*, which are thin planks, cut into the necessary size.

“ Such is the house of the rich. The rest have the same interior division, but no mason's work between the stakes, no galleries, no closets, no lattice work, and, what is worse, no floor. The poor inhabitants tread on the bare ground, which swarms with insects, and sleep on the roof. They have shutters for windows :—wind, sun, dust, rain, and innumerable multitudes of ants, penetrate through the chinks, which are purposely left to admit the light. When evening comes, every thing is thrown open ; then legions of beetles, musquitoes, and other winged insects, rush into the houses, attracted by the glare of the candles, which they would instantly extinguish, if the inhabitants had not the precaution to place them under glasses constructed for the purpose.

“ If a more enlightened architecture has not yet introduced the art of varying the forms, and multiplying the conveniences of the buildings ; still less must you expect to find in the furnishing of them (I speak of those of the rich) that taste so superior to magnificence. They have all damask tapestry, and gilt rods ! the damask tapestry appears to me just as suitable here as a gauze dress would be in Norway in the depth of winter. Taste, Sir, is still Creolian at St. Domingo ; and, unfortunately, the Creolian is not the right taste—it smells too much of the *Boucan*.

“ The kitchens do not join the houses : the negligence of the negroes would render the junction too dangerous. They are, therefore, removed to a reasonable distance. The majority of the inhabitants of the towns have no kitchen ; they kindle a fire, and dress their meat in the open air.

“ The tables are ill furnished. Butchers meat is bad ; poultry, with the exception of the Pintado, not much better. The pork is excellent, and so is the game, which consists of *maroon*, or wild hogs, and of good pigeons, extremely dear, and extremely difficult to meet with. Sea-fish does not abound, and is confined to three or four sorts ; fresh water fish is still more scarce.” P. 98.

The concluding part of the day is thus represented :

“ I have divided my day, Sir, into two parts, that it may not appear quite so long to you as to me.

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“ I left

“ I left, I think, all but myself asleep;—they get up, I quit my book, and we spend the rest of the afternoon as we can until the rays of the sun, less perpendicular, permit us to take advantage of the breeze, which rarely fails to rise about five or six o'clock; but not with the degree of exactness some voyagers assign it, since there are days when it does not blow at all.

“ This is the time for walking abroad, and above all for visiting. I undoubtedly prefer the former, because I have more need of using my legs than my tongue. Both these pleasures have their inconveniences. The hour for stirring out is precisely that which the musquitoes choose for their evening perambulation. This insect, which, as the author of the History of Louisiana gravely remarks, “ has acquired a prodigious reputation throughout America;” gives a decided preference to new comers, whose blood, less impoverished, is supposed to yield it a more delicious nourishment. This distinction, whatever the motive of it may be, is extremely troublesome to those who are honoured with it, and who cannot, with all their efforts, escape from the sting of the pernicious animal. You must be seasoned, that is to say, have passed six months at least at St. Domingo, before you can hope to be delivered from this pest.” P. 106.

“ I have here a variety of books, bound and unbound, which are as free from injury now as they were on the day of my arrival. It is true I took care of them; but this care is necessary every where: since every where, books, which are carelessly thrown aside, and left in the dirty corners of garrets and cock-lofts, a prey to dust and moisture, become, as they do here, the food of moths and worms. In fine, the true way to preserve books here, as well as elsewhere, is to read them. And after all, what kind of books do you suppose they usually import? I can assure you that ‘*Margot la Ravadenise,*’ is one of the most decent. This will convince you, that however neglected these productions of filth and obscenity may be, they are still less devoured by worms, than their readers by the corruption they engender.

“ It is usually after sun-set that those dances take place among the people of colour; dances, in which the females more especially, discover such justness of ear, such precision of movement, and such volubility of reins, that the quickest eye can with difficulty seize a few shades of the rapid and fugitive development of their lascivious graces.

“ Of these dances, which may be truly styled characteristic, the *Gragement* and the *Chicca* are the most esteemed: never did voluptuousness in motion spread a more seducing snare for the eager and insupportable love of pleasure: - - - Hence, to dance the *chicca*, is considered as the supreme good; and I confess, with no little confusion, that the austerity of my principles never prevailed so far as to interdict me from the enjoyment of this singular spectacle, as often as it was in my power.

“ The orchestra is composed of one or two fiddlers, much superior for the talents which their occupation requires, to the majority of our European scrapers. They have still another advantage over them; that of never being the passive instruments of the pleasure of others,
for

For they enter so deeply into the spirit of the entertainment, that the part of their body which is seated, moves in perfect unison with the foot that beats the measure, and the hand that conducts the bow.

“ These female mulattoes, who dance so exquisitely, and who have been painted to you in such seducing colours, are the most fervent priestesses of the American Venus. They have reduced voluptuousness to a kind of mechanical art, which they have carried to the highest point of perfection. In their seminaries Aretine himself would be a simple and modest scholar!

“ They are, generally speaking, above the middle size, perfectly well formed, and so extremely supple in their limbs, that they appear as if they had a swaying in their gait. They join to the inflammability of nitre, a petulance of desire, which, in despite of every consideration, incessantly urges them to pursue, seize, and devour pleasure, as the flame devours its aliment; while, on every other occasion, these furious Bacchantes who would madly rush on the palpitating remains of the wretched Orpheus, scarcely seem to have strength enough to drag along their limbs, or articulate their words.

“ It is from these women that the housekeepers are usually taken; that is to say, the acknowledged mistresses of the greatest part of the unmarried whites. They have some skill in the management of a family, sufficient honesty to attach themselves invariably to one man, and great goodness of heart. More than one European, abandoned by his selfish brethren, has found in them all the sollicitude of the most tender, the most constant, the most generous humanity, without being indebted for it to any other sentiment than benevolence.

“ Their conversation, when it is not licentious, is insipid, which is not so much their fault as that of the men who frequent them. Susceptible of delicate feelings, they want nothing perhaps to be completely amiable, but the degree of instruction necessary to enable them to turn to the advantage of the genius and the heart, that excess of sensibility which they abuse, for want of knowing how to vary its use. On this subject, however, I wish to refer to such as have entered into connections with them, with sufficient discernment to judge—for my own part I freely confess, that I do not now speak from experience.

“ If beauty can exist independent of the freshness, the bloom, and the hue of the carnation, there are beautiful mulattoes: and yet it will not be easy to find many of them who, to eyes regularly fine, join an expression which renders them still more so; if they atone for the want of this perfection, by the delicate whiteness of their teeth, what have they to supply the deficiency of coral lips, of those charms in detail, of that contrast of shades, which, from the amiable suffusion that crimsons over the cheek of ingenuous modesty, to the interesting paleness that betrays the deep sensibility of unrequited affection, are an inexhaustible source of beauties!

“ The female mulattoes are adroit, but indolent: those who join a spirit of œconomy to their other talents, seldom fail of acquiring a fortune. They will employ a whole month in making a shirt, but then it will be the perfection of needle work. They love expensive-

ness in dress; it is a tribute to their beauty: but you must not implicitly trust to the enthusiastic encomiums you will sometimes hear on their magnificence. Their favourite coiffure is an India handkerchief, which is bound round the head: the advantages they derive from this simple ornament are inconceivable; they are the envy and despair of the white ladies, who aspire to imitate them, and who do not see that it is impossible for strong and glaring colours, calculated to animate the monotonous and livid hue of the mulatto, to harmonize with the alabaster and roses of Europe! They shew a taste sufficiently correct in the choice of the stuffs in which they dress, and the trinkets with which they adorn themselves, and which consist of little more than ear-rings, either gold or enamelled. More nicety and attention to the toilet would ill comport with their natural carelessness." P. 110.

The following character of the black is delineated with a masterly hand, and from nature.

"The negro, Sir, is much more difficult to define than you would suppose. To do it well, we should study him in the different periods of his life; we should know if he was, in Africa, free, or enslaved, rich or poor, hunter, husbandman, fisher, pastor, priest, artist or warrior.

"We should see him in his native soil, in his own house: follow him into the habitudes of his private life, into the bosom of his family, under the influence of the government, the laws, the religion, the prejudices of his country; we should make ourselves acquainted with his social dependencies, his tastes, his regimen, his employments, his pleasures, and his pains.

"We should then compare his present state with his past; observe the influence of transplantation on his temperament, on his ideas, on his humour, and on the degree of sensibility of which he is susceptible.

"Even this is not enough: we should distinguish what belongs to the species in general, from the particular character of the individual; and examine whether he has left in his own country a father, mother, wife, children, friends; we should narrowly search into the impression which the certitude of being torn for ever from all that was dear to him, may have made upon his mind; and, added to all this, Sir, if we wish to judge with any tolerable degree of accuracy, we must absolutely separate the man of circumstances, from the man of nature and education.

"This is no easy task: I doubt whether it was ever yet performed; and I am certain it never will by me, who suspect that I have already undertaken a work above my strength, in merely hazarding this simple outline.

"One thing which clearly proves the negro to be no better known to his panegyrits than his detractors, is the irreconcilable difference of their opinions. He is constantly with one, every thing he is not with the other." It is sufficient for one to refuse him a quality or a virtue, for

the other to grant it to him. The planters who live with the negroes without giving themselves the trouble of considering them, are much better acquainted with them than he who defines them so boldly; because they do not, like him, judge of the whole from a few exceptions. Be under no apprehensions that they will buy a *Mondongo* for a *Senegalese*, or an *Ibbo* for an *Arrada*.

“ The negro, just like ourselves, is good or bad, with all the different shades that modify the two extremes. His passions are those of uninformed nature: he is libidinous without love, and gluttonous without delicacy. Woman for him is merely an instrument of pleasure. When he is hungry, it is a matter of indifference to him whether he eats a piece of carrion, or a pullet, a frog, or a pintado. He is indolent, because he has few of the wants which labour is calculated to satisfy; and because he either cannot, or will not, conceive the necessity of labouring for us; nor the justice of doing it without any other retribution than blows and stripes.

“ He loves repose, not for the sake of enjoying it as we do, nor for the opportunity of finding in tranquillity the moral fruition which a state of physical activity had deprived him of; but for the sake of doing nothing—for to do nothing has ever been the ruling passion of all the people of the torrid zone.

“ He neither troubles himself with forming or breaking, without knowing why, those insignificant connections which have no other object or pledge of continuance, than the interest or convenience of the moment.

“ He neither loves nor hates habitually; but when he does either the one or the other, it is with fury. Some of them have by turns, the grovelling and vain, the supple and inflexible, the ferocious and timid character of the despot and the slave. They brood over their vengeance, or suffer it to exhale in threats; but would you see these hurlers of thunderbolts at your feet?—shew them the point of a needle.

“ Generally speaking, the negroes are neither false nor perfidious: sometimes you will find a knave among them, who was probably in Africa a physician, a forcerer, or a priest—such a man is extremely dangerous.

“ To manage them properly, we should impose on them the simplest duties, the clearest laws; and exact the performance of them with rigour, though with a strict regard to justice: for indulgence, in their eyes, is weakness; and injustice a defect of judgment, which excites their hatred, or their contempt. I have made many trials, and the result has perfectly convinced me of the accuracy of this observation.

“ Whether it be that they have false or confused ideas on the nature of *meum* and *tuum*; that the absolute want of property makes them careless or ignorant of its rights; or that they suppose a state of slavery brings them back again to a state of nature, where all things are in common, I know not—but so it is, that the greatest part of the negroes are thieves.

“ Like all men whose religion is confined to a few superstitious practices, they have no idea of a conventional morality. Whatever good qualities a negro has, he derives from nature. The culpable negligence

negligence of the inhabitants in giving them some insight into the simple and fundamental principles of Christianity, allows them to live, grow old, and die in their native ignorance. When a sufficient number of them are collected, they are led to church, without knowing whither they are going; baptized, without comprehending what has been done to them, and behold, they are Christians! The only circumstance they can collect from the ceremony, is that they have changed their name: the negro *Máximo* is told that he must henceforth called *Eustace*; his organs accustomed to chaunt a soft and harmonious language, cannot accommodate themselves to the pronunciation of this barbarous word; he forgets it as fast as it is repeated, and distresses himself, poor wretch! at being no longer called by the name which his mother gave him. I have taken notice that the negroes, when together, never make use of their baptismal name: and, in spite of the kind of pride which they derive, as I have been told, from the honour of being Christians, it has frequently struck me, that those who affect to attach any value to it, do it more with a view to flatter their masters than from any other motive.

“ You will easily conceive, Sir, that the negro troubles himself very little about the future. What advantage could he derive from it? Hence his foresight rarely extends beyond the present moment: it is only by dint of time and perseverance, that he can be brought to believe it is for his interest to cultivate his garden; and to preserve, for the night, the covering which he flings aside during the day.

“ What appears singular, and indeed contradictory is, that, sensible to pleasure, even to madness, he supports with a degree of calmness, bordering on insensibility, the most excruciating pains. The preparations for chastising him, seem to affect him more than the chastisement itself. The negro sings while he dances—while at work—while dying. *We* brave death, *he* laughs at it. When his companion expires, he does not say, *he is dead*: such a phrase would convey no meaning to his mind; but, *he is gone away, he is departed*. This manner of expressing himself, seems to indicate a persuasion, that after death he returns into his own country; a prejudice which has determined more than one negro to destroy himself, that he might arrive there the sooner—What would this man be, if to his indifference for life, he joined the virtues which a contempt of death usually supposes!

“ After having passed a certain age, the negroes appear to pay no great attention to the ties of consanguinity. Some time since, it happened that a father, after a long separation, discovered his son in a work-shop under my own inspection. This unforeseen interview did not produce, on either side, the smallest surprise or emotion: the father and the son met like two travellers who recollect they have somewhere seen each other before.

“ We find among the negroes good and bad. Dispositions more or less favourable; render them more or less proper to receive a certain degree of polish and instruction. The example of the Creole negro, capable of acquiring every talent, every virtue, when he finds in his master a proper model to follow, proves that the inferiority of the Africans is, in many respects, the fault of their education. It is then
carrying

carrying the principle too far, to say with Aristotle, that slavery excludes every kind of virtue; and 'tis surely an abuse of the faculty of reasoning, to pretend to discover in the slight physical difference between the negro and the white, an obstacle that must for ever prevent the former from attaining the degree of intelligence and perfection, of which the latter is susceptible." P. 127.

After the copious extracts we have already made from this entertaining volume, our account of what remains must necessarily be succinct. The author proceeded to establish himself in the island, at a place which he calls the Desert; where he remained, till disgusted by manners to which he could not assimilate, and alarmed by the revolutionary spirit which progressively spread through the island, he was compelled to retire to America. His accounts of his different agricultural experiments are certainly ingenious, and may eventually be useful; and his table of the state of cultivation, commerce, and population, at Domingo, is highly important.

The Baron's reasonings as a politician, are more valuable than his observations as a naturalist; sed non omnia possumus omnes. The *Procellaria*, of which he speaks in p. 15, is the *Procellaria Pelagica* of Linnæus, and commonly called the Storm Finch: the English sailors name them Mother Cary's Chickens. Almost all authors seem to agree, that they generally flock about ships in stormy weather, and in the wake of the ship particularly, to which they seem to resort for shelter from the violence of the waves. The remark about the whale in the following page, is trifling and superficial. The fish which swallowed Jonah has been long supposed, by Linnæus and others, to have been properly a Shark, not a Whale; and if we consider the size of some Sharks, and the rapid manner in which they swallow, there will appear no difficulty in supposing that a man might pass into the stomach. In all collections of Natural History, Shark's teeth are seen of sizes infinitely superior to those which belong to any of the species now found.

The Pilot Fish, mentioned in a former page, is the *Echeneis Remora* of Linnæus. They are supposed to attach themselves to any large fish, in the same manner as they do to a vessel, merely for the sake of readier conveyance, as well as to indulge their stationary disposition, not that they have, as the Baron imagines, any particular partiality or attachment to Sharks.

The Man of War Bird, p. 11, is the *Pelicanus Aquilus* of Linnæus, or the Great Booby; the Arrow-tail, mentioned in the same place, is the Tropic Bird, *Phaeton Ætherius*, Linn.

The Flying Fish, p. 17, may certainly, with greater propriety, be compared to a Herring than a Sprat, as to size, notwithstanding the author's observation; perhaps those he saw were young, or half-grown. The insect spoken of at p. 305, is the Pulex Penetrans of Linnæus; but it has never been described with sufficient accuracy to ascertain its real genus. The translation is entitled to particular praise; it is neat, perspicuous, and often rises to elegance; and the volume, altogether, is an acceptable addition to our stock of voyages and travels.

ART. IV. *The Satires of Persius, translated by William Drummond, Esq. M. P.* 12mo. 5s. Wright, Piccadilly, 1797.

THE translation of Persius by Dr. Brewster, though less generally known than it deserves to be, has always obtained great and uniform applause from the best judges. We have perhaps scarcely any version of an ancient poet, which unites in a higher degree the two great requisites of spirit and fidelity. As that translation is not mentioned by Mr. Drummond in his preface, he perhaps was not aware that he had so respectable a rival to encounter; and cannot, therefore, with justice be exposed to any imputation of presumption*.

The sentiments of Mr. Drummond, respecting his author, appear to us impartial and just. He admits the imperfections of his style, his obscurity and want of polish; but contends, that he possessed energy, acuteness, and spirit; and though he allows him to be inferior both to Horace and Juvenal, insists that he has many passages, particularly in the fifth satire, worthy of a great poet. This preface abounds in just remarks, expressed in elegant language; but when the author endeavours to exempt satire from the general law of unity of design, we cannot quite assent to his positions. Satire, it is true, was originally a mixed composition, and embraced a variety of subjects, without much arrangement or connexion. But if we were to argue from its origin, instead of the universal rule of just composition, we might contend also for the propriety of introducing a variety of

* A comparison between the Versions of Dryden and Brewster, showing wherein the latter has surpassed his illustrious predecessor, in fidelity, elegance, or any other essential point, would form an interesting piece of criticism.

metres, and even blending verse with prose, on the authority of Ennius, its reputed inventor. The love of order is inherent in a well-regulated mind; and, though it may have been occasionally disregarded by eminent writers, we have but to compare those satires of Horace, or other eminent writers, in which there is an unity of subject, and a just arrangement of sentiments, to those in which little attention has been paid to either, to be convinced how far the one mode of writing is preferable to the other. Neither Juvenal nor Persius are, in this respect, so liable to censure as Horace, with all his merits.

Neither do we entirely agree with Mr. Drummond, in the principles on which he professes to have translated his author. He seems not only to deem it proper (as certainly it is) to polish the style, and soften the colouring of the original, and to omit exceptionable phrases and descriptions, but, if we rightly understand him, to add whole passages. Were this allowable, no translation could be trusted by an English reader. But, on this topic, we shall perhaps have occasion to say more hereafter.

In comparing the merits of the three Roman satirists, Mr. Drummond gives the palm to Horace, in opposition to Dryden, who prefers Juvenal. The decision, in this case, will usually depend upon the turn of mind and taste of the critic; and cannot perhaps be brought to the test of any fixed principle in composition. The reader who is most attracted by an easy familiar style, by gay and courtly raillery, and good humour, enlivened by occasional strokes of sly and indirect satire, will certainly feel a partiality for Horace; while he whose ear is more readily caught by harmony of numbers, and whose mind is more adapted to the impression of vehement, though sometimes declamatory eloquence, will be fascinated by the wonderful powers of Juvenal. It has been well observed, that the style of each of these poets was suited to the period in which he lived. The severity of Juvenal would have been ill applied to the follies and lesser vices of the Augustan age; and the light ridicule employed by Horace, would have proved a very inadequate weapon against the enormous crimes that marked the reign of Domitian. This consideration affords an answer to Mr. D.'s objection, that the style of Juvenal is too generally, and even invariably severe. Perhaps no other style was adapted to the manners which he represented, or the times of which he wrote.

We shall, however, in justice to Mr. D. who has expressed his ideas on this subject with peculiar felicity and taste, insert his comparative illustration of the merits of these poets,

“ In comparing the three great satirists of antiquity, I am inclined to give the first place to Horace, the second to Juvenal, and the third to Persius. Horace is the most agreeable and the most instructive writer; Juvenal the most splendid declaimer; and Persius the most inflexible moralist. The first is like a skilful gladiator, who vanquishes without destroying his antagonist; the second exerts gigantic strength in the contest; and the third enters the lists with all the ardour of a youthful combatant. If the style of Horace be chaster, if his Latinity be purer, if his manner be gayer, and more agreeable than either of the two satirists who follow him, he does not write finer verses than Juvenal, nor has he more noble thoughts than Persius. The poetry of the first resembles a beautiful river, which glides along through pleasant scenes, sunny fields, and smiling valleys; that of the second is like the majestic stream, whose waters, in flowing by the largest city in Europe, are polluted with no small portion of its filth and ordure: that of the third may be compared to a deep and angry torrent, which loves to roll its swollen waves under the dark shadow of the mountain, or amidst the silent gloom of the forest.” P. xvii.

We now come to the poetical part of the performance: which may be considered, in general, rather as a paraphrase of Persius, than a translation. This method of rendering an author must be confessed to be not only allowable, but necessary, whenever the brevity or obscurity of the original would otherwise throw an invincible cloud over the translation; and for this reason Persius must ever be so translated, and, in most parts, Juvenal, unless it was desirable to produce a collection of enigmas. Yet even in such cases, the translator should be careful not too far to dilute the sense (as Dr. Johnson says) “ by additional infusion,” by which the spirit and point of the original is frequently lost. Of this fault, a paraphrastic translator is perpetually in danger; and it cannot therefore be matter of surprise, that Mr. Drummond has not always avoided it. There are, indeed, passages in all the Roman satirists, objectionable on the score of indecency. These, no doubt, should either be wholly omitted or greatly altered by a translator; but we cannot think it justifiable to substitute (as Mr. D. has done in one remarkable instance) other passages, of which, not a trace is to be found in the original. In a few passages (some of which we shall notice) the sense of Persius seems to have been misapprehended, and (what, perhaps, may be objected to every translation) in some others it is feebly expressed. Yet from the general merit of the work, these are only small abatements, and it would be injustice not to declare that we have perused Mr. Drummond's translation with great pleasure. He appears, in general, to understand the expressions of his author, and conveys his meaning in very harmonious lines, and language highly elegant. We shall select a few passages, as specimens,

cimens, occasionally comparing them with the translation by Brewster, that the reader may judge for himself.

The first specimen we shall give, is from the lively passage in Sat. I, (beginning at line 15) in which the author describes a conceited poet, reciting his verses to a fashionable audience. This passage, Mr. D. translates thus :

See, at the desk, the pale declaimer stand,
The ruby beaming on his lily hand ;
Behind his back his wanton tresses flow ;
With Tyrian dyes his splendid garments glow ;
His pliant throat the liquid gargle clears ;
His languid eye lasciviously leers ;
The voice accords with the luxurious mien,
The look immodest, with the tongue obscene.
Around him close the splendid circle draws ;
Loud is the laugh, tumultuous the applause ;
And Rome's first nobles, vanquish'd by his lyre,
Tremble with lusts which his lewd lays inspire.
And you, old dotard, do you write your lays,
'That fools, at length, may surfeit you with praise?'

Though the close of this passage wants the energy of the original (*quibus et dicas, cute perditus, obe*) yet it is, upon the whole, poetical and eloquent. In translating the above passage, the language of Dr. Brewster is rather too strong, but his close is admirably spirited :

“ At whose glutting praise even thou would'st cry,
Forbear, Forbear! or else I burst, I die.”

The next passage we shall select, is that fine moral reflection in Sat. III, beginning at verse 35 (*Magne parens divum*) of which we will give both translations.

BREWSTER.

O Jove, when cruel crimes of deepest dye,
The crimes of monster Kings, for justice cry,
And thou, great Father of the Gods! shalt stand,
Pac'd to stretch thy thunder-darting hand,
Yet say — this vengeance let the wretches meet,
This vengeance rather, as the more complete,
Let them behold that virtue they forsook,
And pine away, repentant, while they look.
The brazen ball with flaming tortures stor'd,
How exquisite a pain! — The pointed sword,
(From gilded ciplings, by a single thread,
Suspended o'er the purple flatt'ers head)
How sore a suff'ring! how immensely fore!
And yet there is, who suffers hourly more.
'Tis he, the wretch whom inward pangs controul,
And wring this sad reflection from his soul :

‘ I go, I go, alas! beyond recall,
 Down, down the headlong steep of vice I fall.’
 Pale shews his cheek, while, smothering in his breast,
 Lurks the dark secret, not to be express’d :
 There must it lurk, there gall his wretched life,
 Nor be imparted to his bosom wife.”

DRUMMOND.

Great fire of Gods! let not thy thunder fall
 On Princes, when their crimes for vengeance call ;
 But let remembrance punish guilty kings,
 And conscience wound with all her thousand stings ;
 Let Truth's fair form confess'd before them rise ;
 And Virtue stand reveal'd to mortal eyes,
 Astonish tyrants by her placid mien,
 And teach them, dying, what they might have been.
 Does he feel keener pangs, acuter pains,
 Whom, doom'd to death, the brazen bull contains ?
 Or, cloth'd in purple, was that wretch more blest'd
 Whom slaves attended, and whom courts carest'd,
 While from the roof, suspended by a thread,
 The pointed sword hung threatening o'er his head,
 Than that bold wretch who, unappall'd at crimes,
 By mad ambition urg'd, to grandeur climbs,
 From his dark bosom dares not lift the veil,
 Shudders in thought, and at himself grows pale,
 Trusting to none the secrets of his life,
 Not even confiding in his weeping wife ?

In translating this passage, Mr. D. has not properly expressed the sense of *Virtutem videant, intabescantque relicta* ; and he seems to have mistaken the meaning of the exclamation *Imus, imus præcipites* ; which cannot be said of “ climbing to grandeur,” but certainly means to express a rapid declension from virtue*. Whatever licence may be allowed to translation, it can never be permitted to reverse the sense of the original. “ More blest” is also very improper, when the question is, on the contrary, which was the more cursed.

The last specimen we shall give of the rival translations, is from the affectionate address to Cornutus (the poet's friend and tutor) in the celebrated fifth Satire, beginning at verse 21 of the original.

BREWSTER.

To thee, Cornutus, thee alone, I write.
 Fain would the Muse lay open to thy test
 Each latent thought, each winding of my breast ;

* Dryden has it :

Down down he goes ; and from his darling friend
 Conceals the wces his guilty dreams portend.

Then to thy strictest view disclose my heart,
 And then show *thee*, its dearer better part.
 Oh, prove me thou! attentive ring the ware,
 And from the sound the vessel's worth declare;
 Thou! skill'd to sep'rate truth from base pretence,
 And flattery's guile, from friendship's honest sense.
 For this alone, this dear delightful task,
 A hundred voices I presumptuous ask,
 To pour out all my soul, and thus express
Thee deeply rooted in its last recess.
 Lock'd in my breast must else the truth remain;
 A truth, *one* tongue can ne'er enough explain.
 Scarce had I quitted, free from infant fears,
 The purple, guardian of my tenderer years,
 Scarce to my patron image had I bore*
 The *Bulla*, pendant on myself before;
 (Priviledg'd now, by use of *manly gown*,
 To ransack each lewd corner of the town,
 Crowds of associates pointing out the way,
 Prompt to seduce me, pleasure's easy prey)
 Scarce had I reach'd the slippery point of life,
 Where Vice and Virtue wage a doubtful strife,
 Where inexperience flexile youth betrays,
 And leads it devious through her mazy ways,
 But lo, Cornutus, thy directing hand,
 Sudden I fought, I stoop'd to thy command,
 On thy Socratick bosom lay inclined,
 While wholesome precepts form'd the listening mind †
 Thy standard rule, with nice address applied,
 Corrected every thought that warp'd aside.
 My soul by reason's force convicted stood,
 It's error saw, and strove to be subdu'd:
 Thy abler skill, submissive, it obeyed;
 It took the stamp thy forming finger made.
 With thee I frequent pass'd the pleasing day,
 " While summer suns roll'd unperceiv'd away:"
 With thee, while frugal feasts prolong'd delight,
 Its earlier hours I borrow'd from the night.
 One were our studies, and (those studies done)
 As one our labour, was our leisure one;
 Whilst inoffensive, modest mirth's allay
 Soften'd the rigour of the serious day †.

* Incorrectly, for *borne*. Rev.

† Dryden is here more happy:

One was our labour, one was our repose,
 One frugal Supper did our labours close.

DRUMMOND.

But now, my gentle friend, while thus the hours,
 While ev'n th' inspiring Muse herself is ours,
 Let me my heart unfold, and there disclose
 The generous love which for Cornutus glows.
 An hundred voices now I dare to ask :
 For praising thee becomes thy poet's task.
 Nor think these words a flattering Muse has sung :
 They fall not varnish'd from a faithless tongue :
 They leave my bosom to thy view reveal'd,
 And own the secret which it long conceal'd.
 When first, a timid youth, I knew the town,
 Exchang'd the purple for the virile gown,
 The golden Bulla from my neck unstrung,
 The sacred bauble by the Lares hung,
 From harsh restraint the first enlargement knew,
 And crowds of parasites around me drew ;
 When the white shield, by youthful warriors worn,
 Through all the streets of Rome by me was borne ;
 When too the martial dress forbade reproof,
 And kept each friendly monitor aloof ;
 At that green age, when error most beguiles,
 And vice puts on her most seductive smiles,
 Allures from virtue unsuspecting youth,
 And teaches folly to abandon truth,
 To thee, Cornutus, I myself resign'd,
 To thee entrusted my uncultur'd mind.
 Thy gentle bosom, O Socratic sage !
 Prov'd the best refuge of my tender age :
 My young and pliant spirit clung to thine,
 As to its guardian oak the shooting vine.
 Train'd by thy hand, and moulded by thy will,
 I was thy scholar and companion still ;
 With thee I saw the summer sun arise,
 With thee beheld him gild the evening skies,
 Well pleas'd from feasts the twilight hours to steal,
 And share with thee a philosophic meal.

Of the preceding translations, the former is evidently the more faithful, and perhaps in other respects superior. Mr. Drummond has not so well expressed the doubtful strife between vice and virtue on the entrance of a young man into life, or the application of philosophy to correct the errors of youth ; and he has added rather a trite simile. Yet his version is certainly spirited and elegant ; and it is but fair to add, that we have selected this and the foregoing passages, according to the method we esteem most just, from a mere regard to the merit of the original ; and could perhaps have produced more favourable specimens of the translation, had we deemed it right to regard that circumstance alone. The following passage, for instance,

stance, rather founded on the original than translated from it, has great force and beauty.

“ Enough, enough, I can no more endure
 This pompous stuff affected and obscure.
 Where is the spirit of our fathers fled,
 Where the stern virtue by our country bred ;
 Where the exalted genius which inspir'd
 The force which nerv'd it, or the pride which fir'd ?
 Are these all gone ? Does nature give offence,
 Or chaste simplicity, or manly sense,
 That themes like these, by poetsasters sung,
 Charm ev'ry ear, and hang on ev'ry tongue ?”

How well does this apostrophe apply to some modern writings which we could name !

In the Prologue, which Mr. D. has prefixed to his work, he appears to great advantage as an original writer. In the elegance of his style, and the melody of his verse, he is, we think, excelled by few if any of his contemporaries. The close of this Prologue being peculiarly spirited and poetical, we shall with pleasure lay before our readers, to conclude this part of their entertainment.

Late as I slumber'd in yon woodbine bower,
 And Fancy rul'd the visionary hour,
 Methought, conducted by an unknown hand,
 I roam'd delighted o'er Liguria's land ;
 Beheld its forests spread before my eyes,
 Its fanes, its palaces, its temples rise.
 When lo, the sun-burnt genius of the soil,
 Ruddy his cheek, his arm inur'd to toil,
 Before me walk'd, and to a gloomy shade,
 O'ergrown with herbage wild, my steps convey'd ;
 Clear'd the rude path, and, with his beechen spear,
 Show'd where a laurel, half conceal'd, grew near.
 “ Behold that tree,” he cried, “ neglected pine,
 Hang its *green boys*, its drooping head decline ;
 The Muses bade it for their Persius bloom,
 O'ershade his ashes, and adorn his tomb.
 Rapt Meditation oft by moonlight eve,
 To wander here, a world unlov'd would leave,
 Self communing ; here patient Grief would fly,
 And lift to heav'n the tear-unfollied eye :
 Here stern Philosophy would muse alone,
 And Wisdom call'd this peaceful grove her own :
 Religion too would quit celestial bowers,
 In this fair spot to gather earthly flowers.
 But envious thorns, that none its worth might see,
 Sprang from the ground to hide this beauteous tree ;

Haste then, O stranger, to this place draw nigh,
To kill the brambles, lest the laurel die."

Straight, as he spake, methought an axe I seiz'd,
(For Fancy smil'd, and with the work was pleas'd)
Already the rude wilderness was clear'd,
And the green laurel in full view appear'd;
When his dark wings retiring Morpheus spread,
And the lov'd vision with my slumbers fled.
Oft since that hour I've linger'd o'er thy page,
O youth, lamented at too green an age!
And if the Muse, propitious, hear my strains,
Assist the labour, or reward the pains,
That laurel, Perseus, which once bloom'd for thee,
Again shall flourish and revive for me." P. xxx.

It does revive undoubtedly, with no small share of freshness and beauty, by means of the present effort.

In the fourth line of the author's prologue, as translated by Mr. D. we conceive that there is an error of the press. It stands at present, "Or blow the lute." It should evidently be "blow the flute;" the other being a stringed instrument, to which blowing is not applicable. We may say, in conclusion, that though the task undertaken by Mr. D. had been excellently performed before, by a translation which the present neither can nor ought to supersede, yet it is here also executed with so much taste and spirit, that this little volume must ever be perused with pleasure, by the classical reader of both languages: as the production of an elegant scholar and a skilful poet.

We have had occasion, in two succeeding numbers, to consider new translations of ancient satirists; and we look forward with pleasure to the time when Juvenal will be added to the list, by the most competent writer of the age. We trust it will not be very long, though longer undoubtedly than we could wish, before this translation, which we know to be nearly, if not entirely finished in MS. shall enable us to speak with new exultation of the success of our countrymen in translating classic poets.

ART. V. *Essays Political, Economical, &c.* By Benjamin,
Count of Rumford, &c. &c.

(Continued from our last, p. 400.)

AS we cannot in a slight manner dismiss a work of so much utility, we shall pursue our remarks on these *Essays* in the same manner as they were begun.

Essay III. Of Food, and particularly of feeding the Poor.

In the year 1795, when the high price of corn in this country, and the danger of a scarcity, directed the public attention to the important investigation of the science of nutrition, Count Rumford endeavoured to contribute towards the elucidation of the subject, by the publication of this interesting Essay. He is of opinion, that we are upon the eve of some very important discoveries relative to that mysterious operation, *nutrition*: and from the analogy of vegetable nutrition, he is led to suspect, that water, which serves as food to plants, may also serve as food to animals, and not merely as the vehicle of the nourishing matter.

Speaking of the experiments he made, with relation to this subject,

“ The difference,” says he, “ in the apparent goodness, or the palatableness, and apparent nutritiousness of the same kinds of food, when prepared or cooked in different ways, struck me very forcibly; and I constantly found, that the richness or quality of a soup depended more upon a proper choice of the ingredients, and a proper management of the fire in the combination of those ingredients, than upon the quantity of solid nutritious matter employed;—much more upon the art and skill of the cook, than upon the amount of the sums laid out in the market.

“ I found likewise, that the nutritiousness of a soup, or its power of satisfying hunger, and affording nourishment, appeared always to be in proportion to its apparent richness, or palatableness.

“ But what surprised me not a little, was the discovery of the very small quantity of *solid food*, which, when properly prepared, will suffice to satisfy hunger, and support life and health; and the very trifling expence at which the stoutest, and most laborious man may, in any country, be fed.

After a variety of experiments,

“ It was found, that the cheapest, most savoury, and most nourishing food that could be provided, was a soup composed of pearl barley, pease, potatoes, cuttings of fine wheaten bread, vinegar, salt and water in certain proportions.

“ The method of preparing this soup is as follows: the water and the pearl barley are first put together into the boiler, and made to boil; the pease are then added, and the boiling is continued over a gentle fire about two hours; the potatoes are then added (having been previously peeled with a knife, or having been boiled, in order to their being more easily deprived of their skins) and the boiling is continued for about one hour more, during which time the contents of the boiler are frequently stirred about with a large wooden spoon, or ladle, in order to destroy the texture of the potatoes, and to reduce the soup to one uniform mass. When this is done, the vinegar and the salt are added; and, last of all, at the moment it is to be served up, the cuttings of bread.

M m

“ The

“ The soup should never be suffered to boil, or even to stand long before it is served up after the cuttings of bread are put to it.”

One Bavarian pound of this soup, which is equal to 20 ounces avoirdupois, was found, after repeated trials, to afford a good meal to a strong and healthy person; though it appears, from calculation, that scarcely six ounces of solid food are contained in it.

In the third chapter of this essay the author describes the composition, and expresses the costs, in English money, of the different kinds of food furnished to the poor in the house of industry at Munich. It appears that at Munich the cooking of 1485 lb 10 oz. avoirdupois of the above-described soup; including every expence, such as price of ingredients, and fuel, wages of servants, &c. amounts to 1l. 15s. 2¼d.; so that, at the daily expence of 1l. 15s. 2¼d., 1200 persons are fed; which is at the rate of little more than one third of a penny per person, allowing to each twenty ounces weight of soup. The author calculates that, in London, in the month of November, 1795, the same quantity of the above-mentioned soup might amount to 3l. 9s. 9¼d.

As a striking instance of œconomy, Count Rumford mentions the small expence the Bavarian soldier is at for food, as also for housekeeping and fuel.

“ The pay which the soldier receives in money (five creutzers a day) equal to one penny three farthings sterling, added to his daily allowance of bread, valued at one penny, makes two pence three farthings a day, for the sum total of his allowance.

“ That it is possible, in any country, to procure food sufficient to support life with so small a sum, will doubtless appear extraordinary to an English reader; but what would be his surprize upon seeing a whole army, composed of the finest, stoutest, and strongest men in the world, who are fed upon that allowance, and whose countenances show the most evident marks of ruddy health, and perfect contentment.”

The following analysis was derived from official information, and accurate calculation. N. B. The weights are expressed in avoirdupois pounds and ounces; the costs in English money.

ANALYSIS.		Cost in
Each soldier belonging to the messes received; in the		English
course of the day, June the 11th, 1795,		money.
	lb. oz.	d.
Dry ammunition bread	1 8,76	0 ½
Ammunition bread cooked in the soup	0 2,4	0 2 ½
Fine wheaten bread in the dumplings	0 2,3	0 ½
	<hr/>	
Total of bread	1 13,46	
		Brought

	lb	oz.	d.
Brought over	1	13,46	
Fine flour in the dumplings	0	1,65	0 $\frac{16}{32}$
Boiled beef	0	3,1	0 $\frac{72}{198}$
In seasoning, fine herbs, salt, and pepper	0	0,13	0 $\frac{2}{35}$
<hr/>			
Total of solids	2	2,34	
Water prepared by cooking in the soup	0	14, $\frac{52}{108}$	
Ditto in the dumplings	0	4,32	
<hr/>			
Total of solids and fluids	3	5,18	

Total expence for each soldier, $5 \frac{17}{8}$ creutzers, equal to 2d. sterling very nearly.

In the 5th chapter the author shows the good effects of making soldiers eat together in regular messes. He likewise mentions the surprisngly small expence of feeding the poor at Munich; and offers proposals for feeding the poor of Great Britain, with calculations, &c. &c.

In the 6th chapter the Count asserts, that Indian corn affords the cheapest and most nourishing food that is known, and describes the proper way of preparing it, especially under the form of a pudding.

The 7th, or last chapter, contains receipts for preparing various kinds of cheap food; such as maccaroni, potatoes, barley, rye-bread, &c. &c. for which articles we must unavoidably refer our readers to the book itself.

Essay IV. Of Chimney Fire-Places, with Proposals for improving them to save Fuel, to render Dwelling-Houses more comfortable and salubrious, and effectually to prevent Chimnies from smoking.

This Essay consists of three chapters, and is illustrated by six plates, exhibiting the construction of the different parts of fire-places and chimnies.

The author detects several improprieties in the common construction of chimnies and fire-places, reckons them highly detrimental to health, and is of opinion that thousands die in this country every year of consumptions occasioned solely by this cause. He reasons philosophically on the nature and effects of whatever relates to fire-places; and describes, in a particular and clear manner, the methods of remedying those defects. We are, however, inclined to think, that the actual evil is by no means so considerable as he supposes. His reasoning also is far from being entirely new; but his practical instructions are undoubtedly highly proper and useful.

In order to remedy the imperfections of the construction, Count R. first considers the objects which ought to be kept in view in constructing fire-places; and, secondly, examines the best methods of attaining those objects.

“ Now,” says he, “ the design of a chimney fire being simply to warm a room, it is necessary, first of all, to contrive matters so that the room shall be actually warmed; secondly, that it be warmed with the smallest expence of fuel possible; and, thirdly, that in warming it, the air of the room be preserved perfectly pure, and fit for respiration, and free from smoke and all disagreeable smells.”

That which prevents the attainment of these objects in the common construction, is the immoderately large aperture, or throat, of the chimney next to the fire-place. The Count proves that on this account an immense current of air rushes up the chimney, which carries away all the heated air of the room, and forces an equal current of cold air into the room from the doors, windows, &c. which not only prevents the heating of the room, but is otherwise exceedingly detrimental to those who live in it, who are frequently scorched on one side by a strong fire, while they are chilled on the other side by a strong current of cold air. Two other great inconveniences likewise arise from the above-mentioned cause; namely, that a great proportion of fuel is consumed unprofitably, and that the room is frequently filled with smoke.

In contracting the throats of chimnies, attention must be paid to their size and proper place. The former must be just sufficient to carry off the smoke and vapour that rises from the fuel; and its place must be just perpendicularly over the fire. Its height above the fire should be such as to produce a sufficient draught; observing, that the draught is stronger the nearer the throat of the chimney is to the fire; but when too near, the fuel will be consumed faster than may be necessary. The actual dimensions which have been found to be most advantageous concerning the above-mentioned particulars, are distinctly mentioned in the Essay. In chimnies that are already built, the contracted throat or aperture may be placed (without much danger of impropriety) even with the mantle, and it ought always to be brought down as nearly upon a level with the bottom of it as possible.

Attention must likewise be paid to the connection of the throat of the chimney with the fire-place below, and with the open canal above. The proper way of making this connection is likewise particularly described in the work.

With respect to the fire-place itself, the saving of fuel, and the manner of employing the heat to the best advantage, are the principal objects of attention.

“ This must be done, first, by causing as many as possible of the rays, as they are sent off from the fire in straight lines, to come directly into the room; which can only be done by bringing the fire as far forward as possible, and leaving the opening of the fire-place as wide and as high as can be done without inconvenience; and, secondly, by making the sides and back of the fire-place of such form, and constructing them of such materials, as to cause the direct rays from the fire, which strike against them, to be sent into the room by reflection in the greatest abundance.

“ Now it will be found, upon examination, that the best form for the vertical sides of a fire-place, or the *cowings* (as they are called) is that of an upright plane, making an angle with the plane of the back of the fire-place of about 135° .—According to the present construction of chimnies this angle is 90° , or forms a right angle.”

Besides the form, the materials must likewise be considered; for they should be such as not to absorb, but reflect, the greatest quantity of heat possible; hence iron and other metals ought to be carefully avoided, excepting indeed for the grate itself; and fire-stone, or common bricks and mortar, ought to be used.

The second chapter contains practical directions for the use of workmen; showing how they are to proceed in making the alterations necessary to improve fire-places, and effectually to cure smoking chimnies.

The perspicuity of style, added to the illustration of figures, renders these directions intelligible to all sorts of people.

In the third, or last chapter, the author illustrates the cause of the ascent of smoke, by means of familiar examples and clear reasoning. He also examines the nature of smoky chimnies, and the principal causes which produce that effect; such as the want of a sufficient current of air into the room; the opening of doors into passages, that lie under the influence of particular winds; the external eddies of wind, which frequently force down the smoke into such chimneis as are commanded by high buildings, &c. But as these causes have been long since examined in a variety of books, written either expressly on the subject of chimnies, or on other philosophical subjects, we shall not take any farther notice of them.

Essay V, is entitled, *A short Account of several Public Institutions lately formed in Bavaria. Together with the Appendix to the Volume.*

Its contents are, a short account of the military academy at Munich; an account of the means used to improve the breed of horses, and horned cattle, in Bavaria and the Palatinate; an account of the measures adopted for putting an end to usury at Munich; an account of a scheme for employing the soldiery in Bavaria in repairing the highways and public roads; and,

and, lastly, the Appendix, which consists of nine articles. No. I. Address and Petition to all the inhabitants and citizens of Munich, in the name of the real poor and distressed; No. II. Subscription lists distributed among the inhabitants of Munich, in the month of January, 1790, when the establishment for the relief of the poor in that city was formed; No. III. An account of the receipts and expenditures of the institution for the poor at Munich during five years; No. IV. Certificate relative to the expence of fuel in the public kitchen of the military workhouse at Munich; No. V. Printed form for the descriptions of the poor; No. VI. Printed form for spin-tickets, such as are used at the military workhouse at Munich; No. VII. An account of experiments made at the bakehouse of the military workhouse at Munich, November the 4th and 5th, 1794; No. VIII. An account of the persons in the house of industry in Dublin, the 30th of April, 1796, and of the details of the manner and expence of feeding them, as given to the author, by order of the governors of that institution; No. IX. An account of an experiment made (under the direction of the author) in the kitchen of the house of industry at Dublin, in cooking for the poor.

The Military Academy, notwithstanding its title, is by no means confined to the education of persons intended for the army, or to the children of soldiers; but it is an establishment of general education, where one hundred and eighty pupils are instructed in every science, various exercises, &c. This establishment, as it seems, is not intended for the accommodation of those persons who have not the means of giving their children a scientific education, so much as for the purpose of calling forth some extraordinary genius.

“All commanding officers,” says the account, “of regiments, and public officers in civil departments, and all civil magistrates, are authorized and invited to recommend subjects for this class of the academy; and they are not confined in their choice to any particular ranks of society, but they are allowed to recommend persons of the lowest extraction, and most obscure origin. Private soldiers, and the children of soldiers, and even the children of the meanest mechanics and day-labourers, are admissible, provided they possess the necessary requisites; namely, *very extraordinary genius*, a healthy constitution, and a good character; but if the subject recommended should be found wanting in any of these requisite qualifications, he would not only be refused admittance into the academy, but the person who recommended him would be very severely reprimanded.”

It may be easily perceived, that the above-mentioned restrictions and regulations, though apparently easy and judicious, cannot be executed without the utmost difficulty; it
being

being almost impossible to define and to ascertain an *extraordinary genius, a healthy constitution, and a good character*. With respect to the internal regulations of this academy, Count R. mentions one circumstance only as deserving of particular notice; which is, the very small expence the pupils occasion for board, lodging, clothing, masters, fire-wood, light, repairs, and every other article, house-rent only excepted. It is stated that the whole "amounts to no more than 155 florins, or about fourteen pounds sterling a year for each pupil."

In the other accounts given in this essay, we do not find any thing which seems to deserve our reader's particular notice.

Essay VI. *Of the Management of Fire, and the Economy of Fuel*. London. 1797.

The great waste of fuel which is generally practised, and commonly lamented, induced this active observer to examine the subject with attention, as there seemed to be much room for very essential improvements in almost all those operations in which heat is employed for the purposes of human life. His first object was to calculate and to ascertain how much of the fuel which is generally used, is consumed in vain. And after a variety of accurate experiments and attentive observations, he was led to conclude, "that not less than *seven eighths* of the heat generated, or which, *with proper management might be generated*, from the fuel actually consumed, is carried up into the atmosphere with the smoke, and totally lost."

In the common way of heating culinary vessels in open fire-places, not only the radiant heat, but that heat likewise which accompanies the flame, the smoke, and the vapour, is almost entirely lost. Count R. not finding a ready way of ascertaining the quantity of heat which is thus unprofitably dissipated, "endeavoured to find out with how much less fuel the same operation might be performed, by a more advantageous arrangement of the fire, and disposition of the machinery."

From several experiments, some of which are particularly described in the Essay, it appears, "that in cooking or boiling over an open fire, nearly five times as much fuel is required, as when the heat is confined in a closed fire-place, and its operation properly directed."

This, however, is the case when the fire in the open fire-place is managed by a skilful and sparing hand. But in common kitchens, where little or no attention is paid to this particular, the Count is of opinion that at least nine tenths of the fuel might be saved. The experiments which Count R. made for the purpose of proving or illustrating those assertions, naturally suggested a variety of improvements in the construction
of

of kitchen fire-places. After a summary account of those improvements, in the first chapter, the author begins to treat in a more methodical manner, (in the second chapter) of the generation and other properties of heat, as preparatory to the particular description of œconomical kitchens, and their appendages.

The third chapter treats of *the Means of confining Heat, and directing its Operations.*

In general, the method of confining heat consists in surrounding the fire, or other source of heat, with bodies that are bad conductors of heat (which, by the bye, has been long known, and often used) it being well known that certain bodies, such as the metallic substances, are very good conductors; while others, such as wood, charcoal, the elastic fluids, &c. are very imperfect conductors of heat.

“But,” says this author, “among all the various substances of which coverings may be formed for confining heat, none can be employed with greater advantage than common atmospheric air. It is what nature employs for that purpose; and we cannot do better than to imitate her.

“The warmth of the wool and fur of beasts, and of the feathers of birds, is undoubtedly owing to the air in their interstices; which air being strongly attracted by these substances, is confined, and forms a barrier which not only prevents the cold winds from approaching the body of the animal, but which opposes an almost insurmountable obstacle to the escape of the heat of the animal into the atmosphere. And in the same manner the air in snow serves to preserve the heat of the earth in winter. The warmth of all kinds of artificial clothing may be shown to depend on the same cause; and were this circumstance more generally known, and more attended to, very important improvements in the management of heat could not fail to result from it.” P. 54.

And further on he shows how this non-conducting property (if we may be allowed to use the expression) may be increased.

“Now if heat passes in a mass of air merely in consequence of the motion it occasions in that air,—if it is transported,—not suffered to pass,—in that case it is clear that whatever can obstruct and impede the internal motion of the air, must tend to diminish its conducting power: and this I have found to be the case in fact. I found that a certain quantity of heat, which was able to make its way through a wall, or rather a sheet of confined air, half an inch thick, in $9\frac{3}{5}$ minutes, required $21\frac{2}{5}$ minutes to make its way through the same wall, when the internal motion of this air was impeded by mixing with it $\frac{1}{30}$ part of its bulk of eider-down,—of very fine fur, or of fine silk, as spun by the worm.” P. 56.

This chapter concludes with the following remark, which is derived from the above-mentioned experiments;

“That

“ That not only cold air, but also hot air, and hot steam, and hot mixtures of air and steam, are non-conductors of heat ; consequently that the hot vapour which rises from burning fuel, and even the flame itself, is a non-conductor of heat.” P. 64.

The elucidation of this assertion is contained in the following chapter, where it is shown, that flame communicates more or less heat, in proportion to the number of its particles, that either by blowing, or otherwise, are made to impinge on the body which is to be heated ;

“ Hence the boiler must not only have as large a surface as possible, but it must be of such a form as to cause the flame which embraces it, to impinge against it with force—to break against it—and to play over its surface in eddies and whirlpools.” P. 73.

In the fifth chapter, we have a long account of various experiments, made on boilers and fire-places of different forms and dimensions ; of the relative quantities of heat, produced by certain combustible bodies, and other particulars of the like nature ; but they are not susceptible of sufficient abridgment.

The sixth, or last chapter, contains the descriptions of various kitchens and fire-places for different uses, which have been constructed under Count Rumford's direction. Yet, after all, the reader is left to his own judgment and discretion, for the choice of a fire-place proper for any particular purpose. His choice, indeed, may be directed by the descriptions of this last, and by the experiments of the preceding chapter ; but this, we presume, is not easily determined by a great majority of readers : and, in fact, the Count himself, sensible of the difficulty, says in the beginning of the last chapter, “ those who may not have leisure to enter into these scientific investigations, and who, notwithstanding, may wish to imitate these inventions, will find all the information they want in my next Essay.” But in the next, or seventh Essay, he apologizes for being obliged, on account of unfinished experiments, &c. to defer the business of kitchen fire-places to a future time.

This Essay is accompanied with six copper-plates, exhibiting some of the principal improvements, and of the constructions that are mentioned in the course of the work.

Essay VII. *Of the Manner in which Heat is propagated in Fluids. Of a remarkable Law which has been found to obtain in the Condensation of Water with Cold, when it is near the Temperature at which it Freezes ; and of the wonderful Effects which are produced by the Operation of that Law, in the Economy of Nature. Together with Conjectures respecting the final Cause of the Saltness of the Sea.* London, 1797.

The author's principal object in this Essay, is to establish a new and interesting theory, relative to the propagation of heat through fluids. His experiments, and his reasonings, though not entirely new, nor, in our opinion, ultimately conclusive, are, however, highly deserving of the attention of philosophers, especially on account of their extensive application.

Count Rumford's new proposition is, "that although the particles of any fluid, *individually*, can receive heat from other bodies, or communicate it to them; yet, among these particles themselves, all *interchange* and *communication* of heat is absolutely impossible." They, therefore, are perfect non-conductors of heat.

The principal facts upon which he establishes this proposition, are, that whenever a fluid is undergoing a change of temperature, a proportionate motion takes place among its particles, and that whatever impedes this internal motion or circulation, does, at the same time, retard or obstruct the change of temperature in that fluid. Thus, if a thermometer be placed in the middle of a vessel full of water, and the vessel be set in boiling water, or in ice, the mercury in the thermometer will be affected by the heat or cold much quicker, when the water of the vessel is pure, than when it is mixed with starch, or eider-down, or, in short, with any thing that obstructs the internal motion of its parts.

In order to render the above-mentioned internal motion of a fluid visible, Count R. mixed, in an alkaline solution, a coarse powder of yellow amber, the particles of which, on account of their being nearly of the same specific gravity as the alkaline solution, will remain suspended in the fluid, without showing any tendency either towards the bottom or towards the surface. With this mixture he filled a glass vessel, nearly of the shape of a common thermometer, whose bulb was 2 inches in diameter, and whose cylindrical tube was 12 inches long, and $\frac{3}{4}$ of an inch in diameter.

"The first experiment," says he, "I made with this instrument was to plunge it into a tall glass jar, nearly filled with water almost boiling hot. The result was just what I expected. Two currents, in opposite directions, began at the same instant to move with great celerity in the liquid in the cylindrical tube, the ascending current occupying the sides of the tube, while that which moved downwards, occupied its axis.

"As the saline liquor grew warm, the velocity of these currents gradually diminished; and at length, when the liquor had acquired the temperature of the surrounding water in the jar, these motions ceased entirely.

"On taking the glass body out of the hot water, the internal motions of the liquor recommenced; but the currents had changed their directions, that which occupied the axis of the tube being now the ascending current,

"When

“ When the cylindrical tube, instead of being held in a vertical position, was inclined a little, the ascending current occupied that side of it which happened to be uppermost, while the under side of it was occupied by the current which moved (with equal velocity) downwards.

“ When the contents of the glass body had acquired the temperature of the air of the room, these motions ceased, but they immediately recommenced on exposing the instrument to any change of temperature.

“ In all cases where the instrument *received heat*, the current in the axis of its cylindrical tube, when it was placed in a vertical position (and that which occupied its *upper side* when it was inclined) moved downwards. When it parted with heat, its motion was in an opposite direction, that is to say, *upwards*.

“ A change of temperature, amounting only to a few degrees of Fahrenheit's scale, was sufficient to set the contents of the instrument in motion; and the motion was more or less rapid, as the velocity was greater or less with which it acquired or parted with heat, and the motion was most rapid in those parts of the instrument where the communication was *not** rapid.

“ A partial motion might, at any time, be produced in any part of the instrument, by applying to that part of it any body either hotter or colder than the instrument. If the body so applied were hotter than the instrument, the motion of the saline liquor in it, in that part of it immediately in contact with the hot body, was *upwards*,—if colder, *downwards*; and whenever a hot or cold body produced a current upwards or downwards, this current immediately produced another in some other part of the liquid which flowed in an opposite direction.

“ On inclining the cylindrical tube of the instrument to an angle of about 45° with the plane of the horizon, and holding the middle of it over the flame of a candle, at the distance of three or four inches above the point of the flame; the motion of the fluid in the upper part of the tube became excessively rapid, while that in the lower end of it, where it was united to the globe, as well as that in the globe itself, remained almost perfectly at rest.

“ I even found that I could make the fluid in the upper part of the tube actually boil, without that in the lower part of it appearing to the hand to be sensibly warmed. But when the flame was directed against the lower part of the tube, all the upper parts of it in contact with the liquid, and especially that side of it which was uppermost as it lay in an inclined position, where the ascending current was most rapid, where it impinged against the glass, were very soon heated very hot.

“ The motions in opposite directions, in the liquid in the tube, were exceedingly rapid on this sudden application of a strong heat, and afforded a very entertaining sight.” P. 237.

In corroboration of the above-mentioned doctrine, the author proceeds to relate several experiments, which prove, that

* Evidently a false print: r. “*most rapid*.” Rev.

a cake of ice in a cylindrical glass vessel full of boiling water, is melted about 80 times quicker when placed on the surface of the water, than when it is confined close to the bottom of the jar, and of course under the column of hot water. This difference of effect is evidently owing to the motion which takes place among the particles of water in the former case, but not in the latter. For when the ice stands on the surface of the hot water, the particles of that fluid that are next to the ice, by depositing their heat upon it, become specifically heavier than the rest of the water; in consequence of which, they fall towards the bottom of the vessel, and allow other hot particles of water to come in contact with the ice, and so on. Whereas, when the ice stands at the bottom of the vessel, the particles of hot water that stand close to it, after having deposited their heat upon the ice, remain in their place, on account of their having become specifically heavier than the rest of the water.

“The ice, however,” as Count R. observed in those experiments, “was melted, though very slowly, at the bottom of the hot water, and that circumstance alone would have been sufficient to have overturned my hypothesis respecting the manner in which heat is propagated in liquids; had I not found means to account in a satisfactory manner for that fact, without being obliged to abandon my former opinions.” P. 247.

His explanation of the phenomenon, is derived from a very remarkable property of water, which was discovered and ascertained by the ingenuity of Mr. de Luc, F. R. S. and is mentioned in his treatise *on the Modifications of the Atmosphere*. This property is, that water in cooling from a high degree of heat, is not constantly condensed or diminished in bulk; but the condensation proceeds only as far as the 40th degree of Fahrenheit's scale, below which point its bulk begins again to increase, and goes on increasing in proportion, as it grows colder and colder.

“Now as water in contact with melting ice is always at the temperature of 32° , it is evident, that water at that temperature, must be specifically lighter than water which is eight degrees warmer, or at the temperature of 40° ; consequently, if two parcels of water, at these two temperatures, be contained in the same vessel, that which is the coldest and the lightest must necessarily give place to that which is warmer and heavier, and currents of the warmer water will descend in that which is colder.” P. 252.

Having thus briefly described Count Rumford's new theory of the propagation of heat through fluids, and the principal facts upon which he has established it, we shall now subjoin the objections, which, in our opinion, seem to militate against it. In the first place, we think, that though the internal motion

motion of a fluid does undoubtedly, and, in great measure, contribute to propagate the heat from the lower to the upper parts; yet it does by no means follow, that the particles of the fluid are perfect non-conductors of heat. Had the Count succeeded to contrive means of preventing any internal motion, and at the same time, any communication of heat in a quantity of water, his deduction would then have been just and natural. But as this has not been actually proved by experiment, the above-mentioned proposition is of course premature.

In the second place, the experiments with the ice seem to be equally inconclusive, and this suspicion is grounded upon the following reasoning. According to Mr. de Luc's determination, the maximum of the condensation of water, is at about the 41st degree of Fahrenheit's scale, and from that temperature to 32°, it expands as much as it has contracted from 50° to 40°. The quantity of this expansion amounts to the 160th part of the expansion of water from 32° to 212°. Now it seems highly probable, that the difference between the specific gravity of the water close to the ice, where its temperature is 32°, and the water a little above, is too trifling, or not sufficient to overcome the clamminess or attraction between the particles of water itself, and occasion a current.

Besides, if Count Rumford's solution of the phænomenon be applicable to the case of ice, which keeps the water next to it always at 32°; it is certainly not applicable to any other cold body, whose temperature is above 40; and of course, in this latter case, the body ought not to receive any heat at all from the hot water above it. But this fact has by no means been proved experimentally.

In the third, or last chapter, this author recapitulates the subject of the preceding chapters, and applies it to the solution of several natural phænomena, which furnish many additional proofs of the wisdom of the Creator, and of the wonderful connection between the various parts of the universe. He particularly expatiates on the influence of the ocean, which is probably designed to serve as an equalizer of heat.

As the length of those sublime and beautiful applications obliges us to refer the reader to the book itself, we shall conclude with the following necessary remark; which is, that the foregoing objections do by no means invalidate Count Rumford's general application; for, admitting that the internal motion is the principal propagator of heat, whether the particles of a fluid be perfect non-conductors, or extremely slow conductors of heat, the solution of natural phænomena is very little affected by the difference.

This Essay is accompanied with two plates, the first of which represents the instrument which shows the internal motion of fluids, while they undergo a change of temperature; and the second exhibits the apparatus for the experiments, in which a cake of ice, at the bottom of a tall glass jar, is thawed by hot water standing on its surface.

ART. VI. *An Essay on the Law of Usury.* By Mark Ord, Esq. Barrister at Law. 8vo. 5s. E. and R. Brooke. 1797.

THIS Essay has the advantage of being published after that by Mr. Plowden, which we have lately reviewed*. The author has therefore profited by the industry of that gentleman, and avoided his errors. Mr. Ord has distributed his subject judiciously, and seems to cite his cases with intelligence and fidelity. His book is much better calculated for the use of professional men than that of Mr. Plowden: it is neither overladen with declamation, nor larded with political speculations. The lawyer generally goes to his books to find what will be listened to in court, and dislikes to have his way to what is useful incumbered with matter which is ill-placed and irrelevant. After this general observation upon the merit of the book, we shall quote a short passage, because we wish that Mr. O. should reconsider whether one doctrine which he has laid down can be considered as law.

After pointing out that a security given to an usurious lender is void against the borrower, in the hands of an innocent assignee, who has paid a valuable consideration for it, the author proceeds:

“ But though a bill of exchange, given upon an usurious contract to the lender of the money, and afterwards indorsed over to a person, *who is ignorant of the usury*, for a valuable consideration, is void between the indorsee and the drawer, it should seem to be good between the indorsee and payee, or indorser: or if the drawee should accept it in the hands of the indorsee, it would seem to be good both against the acceptor and indorser; for although a bill of exchange be originally void, yet the indorsement of it by the payee, or acceptance by the drawee, would amount to a new contract, and in that sense might be said to convey a degree of validity to what was a nullity in its origin: and the objection of usury to the validity of such *new contracts* would fail, the person in whose favour it was made not having been privy to the corruption which pervaded the original transaction.”
P. 109.

* See the last month, p. 383.

The cases put in this extract are attended with considerable hardship; but, as Lord Mansfield says, it is "one of the instances in which private must give way to public convenience." The 12 Anne enacts, that all "bonds, contracts, and assurances whatsoever, for payment of any principal or money to be lent, shall be *utterly void*." In the cases thus put, the assurances are in truth given for money lent usuriously, and the facility with which this law could be otherwise evaded, proves them to be within the spirit, as they are within the letter of the act. There is no sound distinction between them, and that in which the acceptance was made prior to the indorsement of the bill. The opinion of Lee, C. J. upon the case put by Lord Holt, in *Hussey v. Jacob*, is very strong, though all such bills would be invalid: and it is of the more weight, as that very learned judge would not have taken upon him to oppose the sentiments of Lord Holt, except upon mature deliberation, and for weighty reasons. We doubt extremely Mr. O.'s principle, that an indorsement or acceptance can give validity to a bill which was a nullity in its origin. The only case in which this can take place, as appears to us, is an acceptance of a forged bill, and this stands upon a very different principle. The *dicta* which are to be met with in the first reporters, since the Revolution, respecting bills of exchange and promissory notes, upon which Mr. O. relies, are to be received with considerable caution, as the law upon the subject was by no means fully settled at that period.

ART. VII. *Annals of Medicine for the Year 1797; exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy.* By Andrew Duncan, Sen. and Jun. M. D. Fellow of the Royal College of Physicians, Edinburgh. Vol. 11. 8vo. 470 pp. 7s. Robinsons.

THE first section of this volume is employed in giving an analysis of such books relating to medicine, published in the course of the last year, as seemed most deserving of notice. This occupies 229 pages. The second consists of original medical cases and observations, and extends to page 344. These we shall particularize. The third is composed of medical news, and comprises accounts of improvements or alterations proposed to be made in the system of physic, discoveries of new medicines, &c. From this part we shall give Mr. Benjamin Bell's observations on the use of nitric and other acids in the cure of the venereal disease; a
subject

subject at this time much agitated, and in the event of which the public is materially interested.

“ Mr. Bell informs us,” the editors say, p. 428, “ that in every trial he has made with this acid in the cure of syphilis, it has completely and entirely failed; insomuch that he is now clearly of opinion, that no dependence should be placed on it. And whether mercury has been given or not, it appears to him to be equally inefficacious. The favourable opinion which some have been induced to form of the nitric acid, in the cure of syphilis, Mr. Bell supposes to have arisen from chancres, and other symptoms of the disease, having disappeared, while this acid was the only remedy employed. But from frequent opportunities for observation, he asserts, though contrary to the generally received opinion, that chancres, as well as some other symptoms of lues venerea, will occasionally disappear, whether any remedy be employed for them or not. In some instances these will never recur again, as he has repeatedly found to happen, even with nodes. But most commonly venereal symptoms afterwards again appear with more violence in some other form.

“ This being the case, and the most distressful consequences having ensued in all the instances in which he has known this acid to be depended on for a cure, the disease having rapidly gained ground in all of them, by which much blame was thrown upon the practitioner, for advising what at best must be considered as a doubtful remedy, when another, which rarely or never fails, was in his power; Mr. Bell considers it as hazardous and improper in any degree to trust to it. He is afraid that much mischief is likely to ensue from the frequent trials which are now making with this acid, in many instances, perhaps, without any dread of the failures which are likely to occur from it.

“ Mr. Bell has never found that the nitric acid, whether given internally, or applied as a wash, has proved more useful in the cure of ulcers of any description, than the acid of vitriol, or the muriatic acid; while none of them have acted with such certainty in cleansing sores, and thus reducing them to a healing state, as the different varieties of the vegetable acid, whether common vinegar, lemon juice, or the acid of sorrel.”

As this decision accords with the opinion of the principal surgeons in London whom we have had opportunity of consulting, as we mentioned in our account of experiments made in the hospital at Woolwich, published by Dr. Rollo*, we thought it important that the knowledge of it should be diffused as widely as possible; if not to deter others from persisting in making experiments so little likely to be useful, at least to put them on their guard against the mischiefs that may ensue from placing too much confidence in these medicines, and make them less sanguine in their expectations of benefit from them.

* See Brit. Crit. vol. x, p. 265.

The next section contains intimations of medical works about to be published, accounts of promotions or deaths of medical practitioners, a list of medical works published in the course of the last year, and an index to the present volume.

The medical cases are fourteen in number; we shall notice them in their order.

The first is, "A History of a singular Case of *Petechiæ sine febre*, accompanied with excessive *Hæmorrhages*, terminating favourably under the Use of *Vitriolic Acid*, by Mr. John Walker, Surgeon in Edinburgh."

The subject of this case, a boy about five years of age, was afflicted with the chin cough, which continued for the space of a month without any alarming symptoms. About that time the cough was suddenly suspended, or nearly extinguished; the child became drowsy, the pulse and breathing were much accelerated, and he voided, by vomit and stool, considerable quantities of a dark-coloured turbid fluid, like coffee grounds; he bled from the mouth and nostrils, and his skin was covered with livid blotches. To remedy these symptoms, bark and red wine were given in large quantities, but without benefit. He continued to pass blood, the author says, by stool, urine, and by vomit. Blood was also deposited under the cuticle, and the vessels on the surface of the body were so tender, that the slightest scratch, bruise, or even pressure, produced a rupture of them. "His face assumed a cadaverous paleness, his pulse lost its firmness, became gradually more feeble and frequent, till it was difficult at last to count the beats; his body and extremities were cold, and an anasarcaous swelling extending up the thighs, affected also his face and hands." The author had now recourse to the diluted vitriolic acid; five drops mixed with a dram of syrup, were directed to be given every hour, and to be washed down with half a glass of red port. After taking the third dose the hæmorrhage from the mouth abated, and in a few hours more stopped; the child recovered, and is now very healthy.

This disease, although occasionally occurring, has not been much noticed by medical writers. In the year 1791, Dr. Ferris wrote an ingenious paper on the subject, which was published in the first volume of *Medical Facts and Observations*. Riverius, he observed, has been thought to allude to this disease, in his chapter de *Febre Pestilentiali*; but Dr. Graff, in his *Inaugural Thesis*, published at Gottingen, in the year 1775, is the first author who has written professedly upon it. He calls it *Petechiæ sine febre*, which name Dr. Ferris retained, the absence of fever distinguishing it, in his opinion, more than any other circumstance from other complaints attended with

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petechiæ

petechiæ. In the case related by Dr. Ferris, the cure was effected by bark and the acid of vitriol. Dr. Thomas Garnet gave to a patient afflicted with scurvy, attended with bleeding of the gums, and livid blotches on the skin, oxygenated muriate of pot-ash with singular advantage, after it had resisted the power of the bark and acid of vitriol. The case is related at page 409 of this volume.

Article the second contains "the History of a Case of Venereal Ulcer, effectually cured by the topical Use of an arsenical corrosive Application, by Mr. Thomas Morrison, Surgeon, Dublin."

The author not only cured an incipient chancre with this preparation, but found it, he says, of equally efficacy in more advanced stages of the venereal disease, where ulceration was considerably extended. For the mode of preparing and applying the powder, we must refer our reader to the work; and pass on to the third case.

"The History of an inveterate Tinea capitis, successfully treated by the Application of an adhesive Paste, by the same Author."

The subject of this case was a boy, aged thirteen years, who had been afflicted with tinea for four years. Various applications had been tried in its cure without effect. The disease was become inveterate. After shaving the head, and applying an emollient poultice to soften the crusts, the author used a paste, consisting of ale, flour, and bees-wax, boiled and intimately blended together. The dressing was removed every day. At the end of fifteen days the boy was completely cured, "and continues," the author says, "perfectly free from the complaint. I have treated," he adds, "several other cases in a similar manner, with the same success."

The fourth article contains "the History of a Case, in which a Wound of the Head, with a considerable Depression of the Cranium, occasioned by a Kick from a Mule, terminated in a complete Recovery, without any Operation, by Mr. John Mackie, Surgeon in Antigua."

The teguments of the head were considerably bruised and torn, and the skull immediately over the longitudinal sinus, manifestly depressed. The wound, however, in a few days digesting, and no fever or symptom of the sensorium being injured occurring, no operation was performed. On the 26th day, the boy returned to his work, and continues well. It is evident, that the wonder in this case depends entirely upon the accuracy of the surgeon, in determining whether the depression he observed in the skull, was the consequence of the blow, or existed from the birth of the boy. It was certainly

a mark of prudence or forbearance, not to perform a severe and hazardous operation, where no symptom indicated the necessity or propriety of attempting it.

The fifth article consists of "Accounts of the Effects of the Nitrous Acid, in the Cure of Syphilis, from Mr. George Kelly, Surgeon in the Royal Navy."

The acid was tried in five cases, in three of which, the author thinks it effected complete cures.

The sixth article contains "the History of a Case, in which, after a complete inversion of the Uterus, a favourable termination took place, by Mr. Thomas Brown, Surgeon in Muffelburgh."

In this case, the uterus was completely inverted. Mr. Brown arrived half an hour after the accident, at which time the appearance of the patient was such, as gave reason to fear almost immediate dissolution. The uterus was returned with very little trouble or difficulty, and the woman recovered. She has since borne another child, and is in good health.

The seventh article contains "the History of a Case, terminating successfully, after Amputation was performed at the Shoulder-Joint, by William Burd, Surgeon in the Royal Navy."

This is an important case, and does great honour to the operator, but will not admit of being abridged. It was first published by Dr. Trotter, in his *Medicina Nautica*, and is noticed in our account of that work*.

Article the eighth contains "the History of a Case, in which a Tape-Worm was discharged from the Stomach, upon the use of an Emetic."

Hugh Smith, a glover, aged 36 years, who had formerly voided portions of a tape-worm by stool, complained of severe pains in his stomach; his breath was offensive, and his appetite insatiable. He had been long ill, was considerably emaciated, and had taken many medicines without benefit. He complained of a peculiar sensation, as if something was about to come up, but returned back into his stomach. The author suspecting, from comparing the symptoms in this case, with one in which he had before been consulted, that his patient had worms in his stomach, gave him a strong dose of tartarized antimony, which caused him to eject, by vomiting, a tape-worm eighteen yards in length. It was narrow at the ends, and the joints were short; but in the middle it was about half an inch broad, and the joints more than an inch long. The worm is

* *British Critic*, vol. ix, p. 667.

preserved, the author adds, and in his possession, and the man now in perfect health.

Article the ninth contains " a History of a remarkable Case of Typhus Fever, succeeded by Measles, terminating successfully, by Dr. George Moffman, Physician, Bradford, Yorkshire." And,

Article the tenth, " a History of a long continued Case of Obstipatio, terminating fatally, with an Account of the Appearances on Dissection, by the same."

Jalap, calomel, aloetics, opium, quicksilver, the warm bath, castor oil, &c. were tried without effect. Water forced into the bowels, by means of a garden machine, until by the sensations of the patient it seemed to have ascended to the stomach, proved equally inefficacious. More than forty-six days elapsed, during which time the patient was not able to pass a stool, when at length he died. The cause of the obstruction was found, on dissection, to be a schirrous stricture of the lower end of the colon, of about an inch in length, reducing the cavity of the gut in that part to about the size of a goose-quill, which precluded the possibility of evacuating the fæces. The writer of this article remembers attending a person who died in consequence of a similar stricture, in the same part of the colon. A gentleman who attended with him, seeing the inefficacy of the usually prescribed medicines to procure stools, advised a trial of the elaterium. Half a grain, mixed with an ounce of the common emulsion, was directed to be given every hour; after the third dose, the patient voided an immense quantity of fæces, like the grounds of beer, and extremely offensive. She seemed, at first, relieved by the evacuation, but died in the space of twenty-four hours after. Although the patient died, and she necessarily must, the disease being irremediable, yet the remedy deserves the highest commendation, and seems deserving to be tried in all cases of rebellious and obstinate constipation.

Article the eleventh contains " an Account of an extra uterine Fœtus, voided through an Abscess in the Abdomen, by Mr. John Major Wilson, House-Surgeon to the Westminster Hospital."

The greater part of the bones of the fœtus have been discharged through the abscess, and the woman is recovering her health and strength. There is a woman, now living in Rupert-Street, who has discharged a considerable quantity of the bones of a fœtus, of we believe about seven months. The case will probably be published, as soon as the event shall be known.

Article the twelfth contains " an History of a Case of Pthisis Pulmonalis, completely cured from the Patient's breath-

ing Mephitic Air, by Mr. James Howison, Surgeon on the Bengal Establishment of the Honourable East-India Company."

Captain Roper, of the Bombay marines, whose disease appears to have been a pthisis pulmonalis, is supposed to have received an accidental cure from lying in a small room, rendered intolerably offensive from the vapour of the bilge water of the ship, in which he was a passenger, which, as the writer of this article thinks, confirms the opinion, that hydrogen air is efficacious in curing consumption.

Article the thirteenth contains "the History of a Case of imperforated Hymen, successfully removed by an Operation, by Mr. John Lucie Smith, Surgeon, of Bridge Town, Barbadoes."

The management of this case does honour to the surgeon, and deserves attention.

Article the fourteenth, and last, contains "Observations on Mr. Baynton's Method of treating Ulcers on the Legs, by Mr. William Simmons, Member of the Corporation of Surgeons in London, and Senior Surgeon to the Manchester Infirmary.

This is a useful practical paper, and highly deserves attention, but will not admit of being abridged.

From the view we have given of the contents of this volume, it will appear the editors have taken such pains in its compilation, as to assure to themselves a continuance of the favour of the public.

ART. VIII. *A View of the Causes and Consequences of the American Revolution, in Thirteen Discourses, preached in North America between the Years 1763 and 1775; with an Historical Preface. By Jonathan Boucher, A. M. and F. A. S. Vicar of Epsom, in the County of Surrey. 8vo. 596 pp. 9s. Robinsons. 1797.*

BY the true friends of the British constitution, this will be considered as a valuable work; and yet we foresee two objections which even some of those will urge to its publication. The censure passed by Mr. Burke upon political sermons, will probably be applied to Mr. Boucher's discourses; and the assertions of that brilliant writer will be repeated, that "politics and the pulpit are terms that have little agreement; and that no sound ought to be heard in the church, but the healing

healing voice of Christian charity." This objection did not escape the foresight of the author, who repels it completely, by observing, that

"The whole of its force seems to rest on the term *politics* being confined in its sense to the wrangling debates of modern assemblies; debates, which far too often turn entirely on the narrow, selfish, and servile views of party. The term has been, and in such a disquisition ought to have been, used in a much more extended and more dignified sense; comprehending all that long list of duties which every man owes to society in his public capacity. Every man is at least as much concerned to be a good subject, as he is to be a good neighbour: and so far is a preacher from being chargeable with being guilty of a confusion of duties, or of assuming a character which does not belong to him, that he acts strictly within the line of his profession, when he explains, as well as he is able, and enforces on the people committed to his care, their public as well as their private duties. Such politics are, literally, *the healing voice of Christian charity.*"

This is sound reasoning, and will carry conviction to every mind which is not under the dominion of prejudice.

The other objection which will probably be made, even by the friends of order, to the work before us, relates to the *time* of its publication. Why, it will be asked, are disquisitions on the causes and consequences of the *American Revolution* obtruded upon the public at the present momentous crisis, when the attention of every man must be arrested by another revolution of a more sanguinary kind, which threatens to overturn all the governments of *Europe*, and to involve the whole civilized world in one common ruin? To this it is sufficient to reply, that Mr. Boucher, with many sound politicians, considers the American revolt as one of the chief causes, if not the sole cause, of the French revolution; and, upon such a supposition, no time could be more proper for his publication than the present.

"I was so exceedingly discouraged," says he, "by the general prejudice, which ever since the last peace has prevailed in this nation against this subject, that these pieces (though some of them were professedly written with a view to publication) have thus long been kept from the public. In America, it is well known, long before I left it, the press was shut to every publication of the kind. But seeing now, as the people of both countries cannot but see with alarm, one of the dreadful effects of the American revolt in the still more dreadful revolution of France, I cannot but flatter myself that they will now, both of them, listen not only with patience, but with some degree of interest, to statements and reasonings, which, though the productions of a loyalist, are intended to be fair and impartial."

That the French revolution is the *effect* of the American revolt, we do not, without qualification, allow. They are
both

both the offspring of that *philosophism* (as an eminent writer well expresses it) which, for more than a century past, has been gradually corrupting the minds of half-learned Europeans, and, for great part of that time, of half-learned Americans; and the effect which the American revolt may strictly be said to have had in France, is to have brought forward the revolution in that country some years earlier perhaps than it could otherwise have been accomplished, by the pupils of *Voltaire*, *D'Alembert*, *Diderot*, *Condorcet*, and the other *philosophists*, who have been long employed in *illuminating* the minds of their giddy countrymen. But though the relation between the American and French revolutions may not be precisely that of cause and effect, it is yet such a relation, that we can conceive no period in which the publication of a series of rational discourses on the causes and consequences of the former, could have been more seasonable than during the impious and bloody career of the latter; and such discourses are those before us.

They are introduced to the public by an elegant and judicious Dedication to the late President of the United States of America; in which, while the author tacitly blames his former friend for the part which he acted during the revolution, he gives him due praise for the ability with which he has guided the helm of state since America was declared independent of Great Britain, and for the address with which he has resisted the anarchical doctrines of the dæmons of France. To Dedications in general we are no great friends; but of this any man might be proud to be the author. Having said so much, we think it just to lay it altogether before our readers.

“ To George Washington, Esquire, of Mount Vernon, in Fairfax County, Virginia.

“ SIR,

“ In prefixing your name to a work avowedly hostile to that Revolution in which you bore a distinguished part, I am not conscious that I deserve to be charged with inconsistency. I do not address myself to the General of a Conventional Army; but to the late dignified President of the United States, the friend of rational and sober freedom.

“ As a British subject I have observed with pleasure, that the form of Government, under which you and your fellow-citizens now hope to find peace and happiness, however defective in many respects, has, in the unity of its executive, and the division of its legislative, powers, been framed after a British model. That, in the discharge of your duty as head of this Government, you have resisted those anarchical doctrines, which are hardly less dangerous to America than to Europe,

is not more an eulogium on the wisdom of our forefathers, than honourable to your individual wisdom and integrity.

“ As a Minister of Religion I am equally bound to tender you my respect for having (in your valedictory address to your countrymen) asserted your opinion, that ‘ the only firm supports of political prosperity, are religion and morality;’ and that ‘ morality can be maintained only by religion.’ Those best friends of mankind, who, amidst all the din and uproar of Utopian reforms, persist to think that the affairs of this world can never be well administered by men trained to disregard the God who made it, must ever thank you for this decided protest against the fundamental maxim of modern revolutionists, that religion is no concern of the State.

“ It is on these grounds, Sir, that I now presume (and I hope not impertinently) to add my name to the list of those who have dedicated their works to you. One of them, not inconsiderable in fame, from having been your fulsome flatterer, has become your foul calumniator; to such dedicators I am willing to persuade myself I have no resemblance. I bring no incense to your shrine even in a Dedication. Having never paid court to you whilst you shone in an exalted station, I am not so weak as to steer my little bark across the Atlantic in search of patronage and preferment; or so vain as to imagine that now, in the evening of my life, I may yet be warmed by your setting sun. My utmost ambition will be abundantly gratified by your condescending, as a private Gentleman in America, to receive with candour and kindness this disinterested testimony of regard from a private Clergyman in England. I was once your neighbour and your friend: the unhappy dispute, which terminated in the disunion of our respective countries, also broke off our personal connexion: but I never was more than your political enemy; and every sentiment even of political animosity has, on my part, long ago subsided. Permit me then to hope, that this tender of renewed amity between us may be received and regarded as giving some promise of that perfect reconciliation between our two countries, which it is the sincere aim of this publication to promote. If, on this topic, there be another wish still nearer to my heart, it is, that you would not think it beneath you to co-operate with so humble an effort to produce that reconciliation.

“ You have shewn great prudence (and, in my estimation, still greater patriotism) in resolving to terminate your days in retirement. To become, however, even at Mount Vernon, a mere private man, by divesting yourself of all public influence, is not in your power. I hope it is not your wish. Unincumbered with the distracting cares of public life, you may now, by the force of a still powerful example, gradually train the people around you to a love of order and subordination; and, above all, to a love of peace. “ *Hæ tibi erunt artes.*” That you possessed talents eminently well adapted for the high post you lately held, friends and foes have concurred in testifying: be it my pleasing task thus publicly to declare that you carry back to your paternal fields virtues equally calculated to bloom in the shade. To resemble Cincinnatus is but small praise; be it yours, Sir, to enjoy the calm

calm repose and holy serenity of a Christian hero; and may ' *the Lord bless your latter end more than your beginning!*'

I have the honour to be,

SIR,

Your very sincere Friend,

And most obedient humble Servant,

JONATHAN BOUCHER."

Epsom, Surrey,
4th Nov. 1797.

This Dedication is followed by a long Preface, containing much curious information, of which the future historian of America will do well to avail himself; though we cannot expect, nor perhaps wish, that he should adopt the whole of Mr. Boucher's opinions. In speaking of the historians of the American revolt, Mr. B. does not appear to have heard of Mr. Stedman's work, in two volumes quarto, which was reviewed by us in our fourth volume, p. 581: a book, in our opinion, well deserving of notice.

The Discourses themselves are, 1. On the Peace of 1763; 2. On Schisms and Sects; 3. On the American Episcopate; 4. On American Education; 5. On reducing the Revenue of the Clergy; 6. On the Toleration of Papists; 7. On Fundamental Principles; 8. On the Strife between Abram and Lot, applied to the commencing rupture between Great Britain and America; 9. On the Character of Absalom; 10. On the Character of Ahitophel, applied to the political conduct of the celebrated Dr. Franklin; 11. On the Dispute between the Israelites and the Two Tribes and an Half, respecting their Settlement beyond Jordan; 12. On Civil Liberty, Passive Obedience and Non-Resistance; and, 13. A Farewell Sermon, in which is displayed at once meekness and fortitude.

Through the whole of this volume Mr. Boucher appears as a man of learning, a royalist, and a churchman, rationally zealous. In an appendix to the two Sermons on Absalom and Ahitophel, he detects Dr. Franklin, for whom indeed he evidently has no esteem, of plagiarism, in two of his publications, which have been much admired, and very generally deemed original; we mean his *epitaph on himself*, and his *parable against persecution*, which has been so highly praised by Lord Kaimes and others. The epitaph is now seen to be little more than a translation of an epitaph on Tonson, the bookseller, written in 1736, by a young gentleman of Eton; and the far-famed parable is copied, almost *verbatim*, from a story published by Jeremy Taylor, who says that he found it in the Jews' books. It is a pity that the Bishop did not say in what books he found it; for as the same story is told in the *Bostan of Sadi*, and from it transcribed into the *Asiatic Miscellany*, published at Calcutta in 1789, it would have been pleasing to have discovered, by a com-

comparison of their dates, whether the Jewish author borrowed from the Persian tract, or the Persian poet from the Jewish author*.

But while Mr. Boucher is at some pains to bring down the fame of Franklin, as a man of taste and a politician, to its due level, he allows him more merit than perhaps he could justly claim, as the follower of Bacon's rules in the cultivation of natural science. The method by which he established his theory of electricity, is indeed an admirable specimen of true philosophical procedure; but most certainly he was not "the first who practised with success what Lord Verulam first conceived and recommended;" for the same mode of investigation had long before been practised with at least equal success

* For the gratification of such of our readers as may wish to compare the three editions of this parable, we shall here subjoin that of *Sadi* from the Asiatic Miscellany; the other two may be read in Mr. Boucher's volume.

"I have heard, that once during a whole week, no son of the road came to the hospitable dwelling of the friend of God, whose amiable nature led him to observe it as a rule, not to eat in the morning, unless some needy person arrived from a journey. He went out and turned his eyes towards every place: he viewed the valley on all sides; and beheld in the desert a solitary man, resembling the willow, whose head and beard were whitened with the snow of age. To encourage him, he called him friend; and agreeably to the manners of the munificent, he gave him invitation, saying, 'Oh apple of mine eye, perform an act of courtesy, by becoming my guest.' He assented, arose, and stepped forward readily, for he knew the disposition of his host, on whom be peace! The associates of Abraham's hospitable dwelling seated the old man with respect. The table was ordered to be spread, and the company placed themselves around. When the assembly began to utter IN THE NAME OF GOD, and not a word was heard to proceed from the old man, Abraham addressed him in such terms as these: 'Oh! elder, stricken in years, thou appearest not to me in faith and zeal like other aged ones; for is it not an obligatory law to invoke, at the time of eating your daily bread, that Divine Providence from whence it is derived?' He replied, 'I practise no rite which I have not learned from my priest, who worshippeth fire.' The good-omened prophet discovered this vitiated old man to be a *Guebar*, and finding him an alien from the faith, drove him away in miserable plight; the polluted being rejected by those who are pure. The angel Gabriel descended from the glorious and omnipotent God, with this severe reprehension, 'O! friend, I have supported him through a life of an hundred years; and thou hast conceived an abhorrence of him all at once. If a man pay adoration to fire, shouldst thou, therefore, withhold the hand of liberality?'"

The Boston of Sadi was written A. D. 1256,

by Newton, and Hook, and even by Gilbert, who was Verulam's contemporary; not to mention Galileo, and other eminent philosophers on the continent of Europe. This hasty compliment to a man, whose general character he undoubtedly dislikes, is a striking instance of Mr. Boucher's desire to be impartial, which shines indeed conspicuously through the whole volume. While he contends with earnestness for the apostolical constitution of the church of England, and strenuously vindicates the rights of the clergy in those provinces of America, where, before the revolution, she was established, he pleads with equal earnestness for the toleration of Papists, and of other peaceable dissenters from the established faith; and in the very sermon in which he seems desirous to establish the duty of passive obedience and non-resistance, he argues that his doctrine, when rightly understood, is the only doctrine compatible with civil liberty.

In behalf of religious toleration, he thus ably reasons :

“ When we are persuaded in our own minds of the rectitude of our own opinions, it is not unnatural for us to conclude, that all who do not entertain the same are under a delusion and in an error: and though, of all human infirmities, there is none which, in the eye of reason, is more eminently entitled to be regarded with candour than errors in judgment, it is not to be denied that there is none which usually meets with less indulgence. But, religious delusions and errors, which should be the most readily pardoned, are, in general, the least so: thoroughly convinced that our own opinions are well founded, we can hardly avoid thinking unfavourably of those who in those points differ from us, and concluding that in differing from us they also deviate from truth. Hence our impatience on such occasions may seem to be founded in a love of God, and a zeal for truth; an anxiety for the public good, and a just concern for the promotion of religion.

But we should consider that neither our own opinions, nor those of other men, are wholly either in our power or theirs. It is every man's duty carefully to examine his opinions, and even his prejudices; to find out, if he can, which of them are well, and which of them ill-founded; that he may retain the former, and reject the latter. Under this bias, and this obligation to think and judge for ourselves, our judgments can be determined only by our own convictions. That we shall often judge and determine wrong, is but too probable: but, as we humbly trust that God will forgive such our involuntary errors, it is presumptuous to doubt his being equally ready to forgive others who are equally liable to err. When men have anxiously sought the truth, and sincerely embraced that which after such examination has appeared to them to be true, it would be little less than impious to suppose that they are not innocent in the sight of God, even though they should still be in error.

“ But,

“ But, alas! it is not thus that man, fallible and frail as we are, will condescend to think and judge of man. Every man, whose thoughts are not as our thoughts, is to us a *Samaritan*, with whom we resolve to *have no dealings*. We forget that others have just as much right to quarrel with us on the score of our opinions, as we have to quarrel with them for theirs; that no persons differ more from us than we differ from them; and that therefore, if there be any fault or offence in a difference of opinion, it is as possible that it may lie on the one side as on the other.” P. 247.

The general force of this reasoning will be admitted by every man who has been accustomed to look into his own mind, and to watch the progress of his own opinions; nor will the following arguments for the expediency and the duty of quiet submission to civil government, be deemed less conclusive by any one whose vanity does not prompt him to oppose his own theories to the experience of ages.

“ Let not this (the doctrine of non-resistance) be deemed a degrading and servile principle: it is the very reverse; and it is this its superior dignity which proves its celestial origin. For, whilst other doctrines and other systems distract the world with disputes and debates which admit of no decision, and of *Wars and fightings* which are almost as endless as they are useless, it is the glory of Christianity to teach her votaries patiently to bear imperfections, inconveniences and evils in government, as in every thing else that is human. This patient acquiescence under some remediless evils, is not more our duty than it is our interest: for, the only very intolerable grievance in government is, when men allow themselves to disturb and destroy the peace of the world, by vain attempts to render that perfect, which the laws of our nature have ordained to be imperfect. And there is more magnanimity, as well as more wisdom, in enduring some present and certain evils, than can be manifested by any projects of redress that are uncertain; but which, if they fail, may bring down irretrievable ruin on thousands of others, as well as on ourselves: since to suffer nobly indicates more greatness of mind than can be shewn even by acting valiantly. Wise men, therefore, in the words of a noted philosopher, will “ rather choose to brook with patience some inconveniences under government (because human affairs cannot possibly be without some) than self-opiniatedly disturb the quiet of the public. And, weighing the justice of those things you are about, not by the persuasion and advice of private men, but by the laws of the realm, you will no longer suffer ambitious men, through the streams of your blood, to wade to their own power; but esteem it better to enjoy yourselves in the present state, though perhaps not the best, than, by waging war, endeavour to procure a reformation in another age, yourselves “ in the meanwhile either killed, or consumed with age.” P. 543.

Few real Christians will deny the general sentiments here laid down to be just; though many will think, with us, that
 exceptions

exceptions ought to be made, which the course of Mr. B.'s reasoning does not seem to admit.

We cannot take our leave of this volume without expressing our regret, that a man of real learning, as the author undoubtedly is, should have loaded his pages with so many useless quotations from the classics, which add nothing to the force of his own reasonings. In support of his opinions respecting the origin of government, it was judicious to refer to Plato and Aristotle, and other writers famed for political wisdom; but we were not pleased when our attention was called off from subjects which deeply interested us, to scraps from Cicero, in confirmation of moral maxims, which are better understood, and more fully admitted, by the meanest Christian who reads his Bible, than by the most enlightened pupil of the porch or the academy. This defect, however, detracts very little from the merit of the work: which deserves an honourable place on the shelf of the student, and among the materials of the historian.

ART. IX. *Plays and Poems. By Miss Hannah Brand. 8vo.*
424 pp. 7s. Norwich printed. Sold by Rivingtons,
Elmsly, &c. London. 1798.

THE name of Miss H. Brand is not altogether new to the public. When her tragedy of *Huniades* appeared at the Opera-House (then used for Drury-Lane theatre) on Jan. 18, 1792, she undertook the arduous task of performing the heroine Agmunda. We were not spectators of that representation, but the play is recorded in the History of the Theatre to have "received much applause during its progress," and to have displeased rather by its extreme length than by any defect. The part of Agmunda is very interesting, the situations in which she is placed of the most trying nature, and the lady, certainly, in point of figure, well calculated to give it due effect. It was afterwards repeated under the title of Agmunda; but still did not sufficiently attract the public favour to be continued on the stage. To fail in the attempt of producing such a tragedy as the public will admire, since Dr. Johnson could not achieve that object, is no longer a disgrace; and Agmunda cannot complain that the spectators would not protect the unwilling Sultana of Mahomet II, after they had rejected his beautiful and beloved wife Irene. We have examined the play, and think that, with a few corrections and alterations,
which

which might easily be made, as well as suggested, it would deserve a very different fate. To incline our readers to think with us, perhaps it will be sufficient to produce the following speeches. A further examination would probably complete their determination. Agmunda, we should premise, is urged by the principal Lords of Belgrade, to consent that they should give her up for a wife to Mahomet, as the price of peace.

“ ACT THIRD. SCENE THIRD.

THE PRINCESS, MICHAEL ZILUGO, LORDS OF THE COUNCIL:

PRINCESS (*with her right hand upon the altar*).

I solemnly declare I will not wed

(*Rising and coming forward.*)

The Turkish Sultan.—I disdain alliance
With a vile Infidel, a dark assassin
Practis'd in death;—with one whose hands are stain'd
With kindred blood;—by whom four brothers fell.
A wretch who knows no touch of nature's kindness;
No tie of justice that binds man to man;
Who e'en the sacred laws of Heaven defies,
Scoffs at Religion, and disowns all Faiths.
Well is his want of truth and honour known;
Yet, to the power of this inhuman Turk,
The Christian Lords, and people of this realm,
Betray their Princess, and resign themselves.

FIRST LORD.

To save our wives and children we implore her—

PRINCESS.

By you they should be sav'd, and I protected.
The man who will not risk his life to save
His wife, his children, and his native land,
Has lost great Nature's first, best energies;
A patriot's valour, and a parent's love.
And have ye lost them then, beyond redemption?
O, dead to shame! who thus unblushing force
Imperial Albert's daughter to an altar,

(*She retreats back a step, and kneels at the altar as before.*)

As her last refuge; force her to oppose
Subjects, disloyal, recreant, and unmanly,
In their base tameness to desert her cause.

FIRST LORD.

Princess! we grieve to meet this stern rebuke:
We have not merited in aught thy anger.
Complete are all the Sultan's preparations
To storm Belgrade. His batteries are rais'd,
And ordnance, of enormous size, are mounted
Against our walls; of such tremendous force,
As, to their deep foundations, will destroy them.
The people wild, tumultuous, fierce, from terror,
The sacking of the city dread to madness.

You are their hope ; for you alone can save them.
 This night, unless with their Ambassadors
 You will return, the Turks will storm our works;
 And, if you should refuse, I fear the citizens,
 By force, will yield you up, to save themselves.

PRINCESS (*rising, very indignantly*).

Am I your slave by charter, that ye threat me?
 Are ye so much dismay'd, that ye forget,
 How from before Belgrade, Huniades
 Drove haughty Amurath? Is this young Sultan,
 Less vincible than was his veteran sire?
 His father's conqueror comes to vanquish him;
 Huniades is come. Peers! will ye sell
 Your Princess in his sight? He now destroys
 This Mahomet's fleet; its close blockade he raises;
 And comes triumphant, to our gates to save us.
 I trust in Heaven ye soon shall see these Infidels
 Flying before him, as the heedless wren
 Before the towering eagle. Let them but hear
 His Name:—from rank to rank, wild rout, and flight,
 And terrour, spoil the harvest of his sword.
 Countless the times the Turks have fled before him.
 Trust to his feats in arms, so great, so swift,
 That ere the echo of one victory ceases,
 Fame's oft-swell'd trump proclaims another conquest.

FIRST LORD.

No longer have we hope in great Huniades.
 His fleet is now in flames, and all is lost." P. 57.

There is, in many parts of the drama, a similar merit in the sentiments and expressions. The volume contains two other plays, which, we believe, have not been acted. The one is entitled, *the Conflict; or, Love, Honour, and Pride*, and is an Heroic Comedy, altered from the *Don Sanchez d'Arragon* of P. Corneille. The other is *Adelinda*, a Comedy, in prose, altered from *La Force du Naturel*, by Destouches. The former appears, on comparison, not to be in any part exactly translated from Corneille, but imitated with that degree of freedom, which becomes a writer capable of forming an original drama. The latter we have not been able to compare, not having the Comedy of Destouches.

The Poems form only a small part of the volume, but they by no means disgrace it. Some affectionate verses to a Sister, a pathetic tale, entitled the Monk of La Trappe, told in alternate verse, two odes, and a prayer to the Fates, compose the whole collection. Of these, we shall lay before our readers the Ode to Youth, leaving its merits to speak for themselves.

" ODE TO YOUTH.

Sweet Morn of Life! All hail, ye hours of ease!
 When blooms the cheek with roseate, varying dyes;
 When modest grace exerts each power to please,
 And streaming lustre radiates in the eyes.
 Thy past hours, innocent; thy present gay;
 Thy future, halcyon Hope depicts without allay.
 Day-spring of life! oh, stay thy fleeting hours!
 Thou fairy-reign of ev'ry pleasant thought!
 Fancy, to cheer thy path, strews all her flowers,
 And in her loom thy plan of years is wrought.
 By thee for goodness is each heart carest'd;
 The World, untried, is judg'd by that within thy breast.
 Sweet state of Youth! O harmony of Soul!
 Now cheerful dawns the day; noon brightly beams;
 And evening comes serene, nor cares control;
 And night approaches with soft, infant dreams.
 Circling, the morn beholds th' accustom'd round,
 Life's smiling charities awake, and joys abound.
 Season of hope, and peace, and virtues, stay!
 And for our bliss let inexperience rest;
 For what can prudent foresight's beam display?
 Why—the barb'd arrow pointed at our breast!—
 Teach to suspect the heart we guileless trust,
 And, ere we are betray'd, to think a friend unjust.
 Thou candid Age! with ardent Friendship fraught,
 That fearless confidence to none denies:
 Better sometimes deceiv'd—and, artless, taught
 By thy own griefs the wisdom of the wise.
 For sad Experience, with forrowing breath,
 Sheds, weeping sheds, the pristine roses in Hope's wreath.
 Season belov'd! Ah, doom'd to pass away!
 With all thy freshness, all thy flatt'ring joys,
 With blooming Beauty's envy'd, powerful sway,
 With laughing hours, the future ne'er annoys.
 Ah! be thou spent as Virtue bids to spend!
 Then,—though we wish thy stay,—no sighs thy reign shall end."

P. 416.

A respectable list of subscribers announces that the merits of Miss H. Brand have procured her many friends, particularly in the county where her Poems were printed.

ART. X. *The State of the Poor; or, an History of the Labouring Classes in England, from the Conquest to the present Period; in which are particularly considered their domestic Economy with regard to Diet, Dress, Fuel, and Habitation; and the various Plans which, from Time to Time, have been proposed, and adopted for the Relief of the Poor; together with Parochial Reports, relative to the Administration of Workhouses and Houses of Industry; the State of Friendly Societies; and other Public Institutions; in several Agricultural, Commercial, and Manufacturing Districts. With a large Appendix, containing a comparative and chronological Table of the Prices of Labour, of Provisions, and of other Commodities; an Account of the Poor in Scotland; and many original Documents on Subjects of National Importance. In Three Volumes. 4to. Each Vol. about 700 pp. 3l. 3s. White, Robinsons, Payne, &c. 1797.*

EVERY lover of his country must see with pleasure, that even in periods when the momentous concerns of government are such as almost to justify the postponing, for a season, every other care and solicitude, this nation still pursues, with unremitting ardour, the great object of meliorating its domestic condition. Men of rank and talents do not cease, even at this moment, to offer suggestions for the relief of those humble members of the community, who, in other countries, even in the propitious seasons of peace, have rarely engaged any very general attention. The large work which we are now to review, is a striking instance of the justness of this observation: for, it is not only an history (which, though concise, will, we apprehend, be found to be sufficiently full and satisfactory) of the state of the labouring classes in this kingdom since the Conquest, but an history also of the various means which, from time to time, have been adopted to improve their condition. During the two last centuries the fairest portion of British history, this great work, has not exclusively engaged legislative attention. Individual philanthropy has been unceasingly employed in contriving schemes of practical benevolence. In the Appendix to "the State of the Poor," we are favoured with a list of the different publications which have appeared in the English language on this interesting subject. They amount to nearly three hundred: a number certainly very astonishing, when we consider that, from their very nature, they are not of a kind likely to interest the imagina-

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tion, or to furnish that species of information with which men in general are most gratified. The public demand for them, therefore, is a proof of public spirit: and we are happy to learn, that the volumes before us, though large and costly, have already met with so favourable a reception, as to show that our national character is not degenerated. We have attended, and we continue to attend, to such subjects, not because, like many other topics of discussion, they are gratifying to our taste, but because they appear to be necessary to enable us to serve a large number of our fellow-creatures, who are unable to serve themselves.

If, in reviewing this history, other readers, as well as ourselves, should find their minds strongly impressed with this painful conviction, that, notwithstanding all this unremitting attention to the poor, they still increase in number; and that, though undoubtedly better fed and better clad than the poor of any other country, it is much to be feared, they are by no means either better mannered, more humble, or more grateful, we may console ourselves with reflecting, that even now, when we are so heavily urged by the weight of our public burthens, our poor, and our labouring classes, have not yet felt their pressure.

It has been said of many of our hospitals, and especially of those of the metropolis, that they look more like palaces, than places for the reception and relief of misery: this too seems to be, in some measure, the character of our national institutions for the relief of the poor. There is a magnificence in the idea, that, with a public expenditure, exceeded in amount, we believe, by none of the nations around us, and equalled by few of them, we also pay, as is supposed, not less than three millions a year for the maintenance of our poor; exclusive of private charities, which probably this author does not exaggerate, when he says, that he believes them "much to exceed the amount of the poor's rate."

Having premised these general remarks, which the interest we take in the subject has involuntarily extorted from us, we now proceed to give some account of the plan and execution of this important work. After a well-written preface of 31 pages, it commences with a summary view of the condition of the great body of the people at the Conquest. The means by which the lower classes emerged from Villanage, are perspicuously detailed; and much of the happy change which took place in their civil rights, is, we think not unfairly ascribed to the mild and benevolent spirit of Christianity, and the humane interference of the church. It is no less reasonably contended, that the progress in many of the useful arts, which was made during the periods of feudal barbarism, was chiefly produced by the benevolent activity of the ecclesiastical orders.

“ Notwithstanding the complaints,” says this author, “ that have so often (and sometimes, it may be, not without justice) been made against the vices of the regular clergy, it is probable, that the earliest improvements in agriculture in England, are ascribable to their exertions: their missions to foreign parts enabled them to introduce new articles of cultivation; and the immense revenues belonging to religious houses, afforded them the means of carrying on the operations of husbandry with more skill and success, than could be expected from the nobility, who were frequently called away to the court or the camp; and when they visited their castles, were generally occupied in some subject of domestic warfare.” In short; as he adds, “ abbatial* government was probably much more favourable to national prosperity, than baronial authority. The ecclesiastics were mild and indulgent landlords: and it is probable, their courts were less arbitrary than those of great manorial lords; and their dependents were less liable to be torn from their homes and families, than those of the warlike barons. For these causes, the intelligent author of the *History and Antiquities of Hawsted*, with great reason, imagines, that the villages, under the jurisdiction and protection of an abbey, might invite, and indeed we know that they did attract, settlers from other masters; as those parts in Italy, from whence the Jesuits have been expelled, are said to have been worse tenanted, and cultivated, than they were before the suppression of the order.” P. 50.

The origin of that class of people, whom our legislatures called the poor, is here ascribed to the introduction of free labourers; so termed in contradistinction to villains: the author, therefore, concludes, that as the emancipation of servile hands was accompanied, or rather produced, by the extension of commerce and manufactures, they are to be considered as the true source of our national poor; and that the circumstance justifies the opinions of those persons, who say (and certainly with some appearance of reason) that it is particularly incumbent on persons engaged in manufactures, and in commerce, to support them. See p. 61.

In p. 88, a curious circumstance (unnoticed; we believe, by any of the writers on wool) is mentioned, which shows, on the authority of a letter written in Spain, in the year 1437, that sheep were exported from England into Spain, in the reign of Edward the Third.

In the course of this historical enquiry, several curious philological notes are pertinently introduced; and many obscure passages in ancient Acts of Parliament, and other authorities, of which the author has availed himself; are very satisfactorily explained. It is but fair to acknowledge also, that, as the

* It occurs again in vol. ii, p. 148, we do not recollect to have met with this term before, in any good author.

subject is necessarily, in no slight degree, connected with law, and legal knowledge, we have found abundant reason to be sensible of the advantage which it has derived from its being discussed by a professional man.

That part of this work, which is properly called the History of the Poor, is comprehended in the first book. The second book, which concludes the first volume, treats, 1st, of National Establishments for the Maintenance of the Poor; the English Poor System; and of proposed Amendments: 2dly, of the Diet, Dress, Fuel, and Habitations of the labouring Classes in Great Britain: and, 3dly, of Friendly Societies. We deem it sufficient merely to have mentioned these heads; nor is it necessary to add that, under each of them, much new and curious matter is laid before the public; such, indeed, as can hardly fail to interest and gratify readers of every taste. The work, it is true, is professedly intended for the political enquirer: yet, if the philologist, the antiquary, or the historian, should examine it, we are confident they will all find in it many particulars connected with their respective studies. Of the notes, by which the work is occasionally illustrated, the following may serve as a very proper specimen.

“As bread is the most ancient, as well as most general, food ever used by mankind, so the grinding bread-corn by means of hand-mills, or querns* (from the Saxon *cƿeorn*) is probably also the most ancient, as well as the most general, mode of converting grain into flour, and preparing it for bread. It appears to have been the peculiar business of prisoners and slaves to grind at querns. Sampson was so employed: and from Simo's threat to Davus, in the second scene of the first act of the *Andrian* of Terence, it appears also to have been the business of Roman slaves. See also the *Afinaria* of Plautus, a. 1, s. 1, l. 16.

“It is still the business of slaves, in many of the United States of America; where at least two-thirds of the grain that is made into bread, is ground in querns. Wicliffe translates Matt. xxiv, 21, ‘two wymmen schulen be gryndyng in oo querne;’ which shews that, in his time, such mills were the most common. Harrison (in his Description of England, prefixed to Holingshed's Chronicle, 169) says, that his wife ground her malt at home upon her querne. Wind and water-mills were undoubtedly erected at first for the convenience and comfort of the tenantry, although they afterwards became the instruments of great feudal tyranny, such as, in some degree, still exists in Scotland.

* “In conformity with other writers, I use *querns* and *hand-mills* synonymously. Strictly speaking, however, a *quern* is that species of *hand-mill*, which is composed of stones. We grind our coffee in an *hand-mill*, but not in a *quern*.”

† Or occasional punishment. *Rev.*

“ When the Laird (i. e. Lord of the Manor) builds a mill, he obliges all his tenants to have their corn ground at his mill only ; and sometimes to pay nearly double what the corn might be ground for at another mills. The farms are then said to be *thirled*, or under *thirlage* to the mill : the stipulated quantity of meal given as payment to the miller for grinding the corn, is called *multure* ; and all corn grown on farms *thirled* to a mill, is obliged to pay *multure*, whether the corn be ground at that mill or elsewhere. Sometimes the tenants of one estate are *thirled* to the mill of another ; which, when the dues are high, is a great bar to improvement. Statistical Account of Scotland, vol. i, pp 29, 30, 432.

“ In Virginia, to this day, or at least it was so before the Independence of America, when an estate is advertised for sale, it is always mentioned, if the fact be so, as a striking recommendation, that the premises are near to church and mill.

“ In many parts of England, the tenants of a manor are still bound to grind at the lord’s mill. In ancient records, mills are often noticed, as property of great value ; and landlords, in letting the rest of their estate, generally reserved to themselves the *mill-house*, which was no uncommon appendage to a great mansion. Cullum’s Hawsted, 201, Barnabe Googe, in his ‘ Foure Bookes of Husbandry, printed in 1578, gives the following account of an house-mill, ‘ when, as in a great house, there is greate neede of corne mylles, and the common mylles being farre off, the way foule, and I at my owne libertie to grinde at home, or where I lyste, thinkynge to make a myll here at home, when neither place nor anethoritie will serve mee to build either a water-mill, or winde-mill, and a *quern* or a *hand-mille* doth but little good: and to build a horse-mill were more troublesome. When I sawe the wheelles that they use to drawe water with, turned with asses or men, I thought in the like sorte the wheele of a mille might be turned : and after this sort devised I this engine, whiche a couple of asses, guided by a boy, doo easily turne, and make very fyne meale, suffycient for myne owne house, and most tymes for my neighbours, whom I suffer to grinde tolle-free.’ F. 10.

“ In the times of feudal tyranny, the tenants of a manor were not only obliged to pay for grinding at the lord’s mill, for which they paid *multure*, but to bake their bread at his oven, for which they paid a toll called *furnage*. See Kennet, Parochial Antiquities, 396. Customary ovens were very common in corporate towns. In the year 1290, the Corporation of Newcastle complained to Parliament, that the Prior of Tinmouth baked bread at North Shields, which ought to have been baked at the Corporation Oven at Newcastle. See the second volume, p. 562. ‘ Hostlers in thorough-faire towns,’ that were not cities, were sometimes allowed to bake their horse bread at home. Kitchen on Courts, Tit. Court Leete, 31.

“ As an instance not only of the difficulty there is to wean men from old habits, but also of the rigour of the proprietors of mills in ancient times, I transcribe the following curious law from the Statutes of the Guild at Berwick, said to have been enacted in 1284 : ‘ Na man sall presume to grind quheit, maifloch, or rye, with hand-mylnes, except he be compelled be storme and tempest of wether, or be in laik of mylnes quhilk fould-grind the sam ine. And in this case, gif any man

man grindes at hand-mylnes, he shall give the threitein measure as multer (i. e. toll). And gif any man contraveins this our prohibition, he shall tene (i. e. lose) his hande-mylnes perpetuallie; and shall grind his cornes at mylnes payand the twenty-foure measure.' *Regiam Magistatam, Statutes of the Gild, c. 19; see also c. 42.*" Vol. i; p. 20.

The following extract is recommended to the attention of those closet calculators and reformers, who are too apt to ascribe every hardship experienced by the poor, to the oppressions or harsh treatment of the rich; and also to those more numerous members of the community, who, from their situation as employers, may find frequent opportunities of rendering to the indigent, by kind and wholesome advice, services of more value than any pecuniary assistance.

" Instead of the ill-grounded complaints, which have been so often reiterated by writers on the poor, that the wages of industry are in general too inadequate to provide the labourer with those comforts and conveniences which are befitting his station in the community, they would better serve the cause of the industrious peasant and manufacturer, by pointing out to them the best means of reducing their expences, without diminishing their comforts; by suggesting and explaining the mode of preparing cheap and agreeable substitutes for those articles of diet, which, in times of scarcity and distress, exhaust so much of the daily earnings of a working man, as to leave him little or nothing for many highly requisite conveniences; by noticing such mechanical contrivances, as may, with little expence, be applied towards rendering the cottager's habitation more comfortable; and such improvements in the useful arts, as will enable him to lessen his expenditure in the article of dress, and, in short, by communicating to the inhabitants of those parts of the kingdom, which have made the least progress in social improvements, the superior skill and ingenuity of other districts, or of other countries, in the various branches of knowledge, which, even in the humblest occupations, are wanted for the purposes of domestic economy.

" It is not probable, that the arguments of philanthropists ever will have much weight in persuading the great mass of employers to increase the wages of the employed; for it is by imperious circumstances alone which neither master nor workman can controul, that the demands of the one, and the concessions of the other, are regulated: but if the labourer can be persuaded to adopt those economical systems of his neighbours, which, whilst they are cheaper, are demonstrably no less productive of comfort, than his own unimproved routine of ancient predilections and prejudices, he will cultivate a field from which he is certain of being repaid for his exertions. To convince his employer that his wages ought to be raised, may require more eloquence than he is possessed of: but to make the wages he receives more productive, depends on a few little frugal arrangements at home. If his earnings are really insufficient to afford him the necessaries and comforts of life, he must be miserably dependant on the good will of another: but if, on the contrary, by judicious contrivances

vances (suggested to him by necessity, or recommended to him by the experience of others) he can be so induced to alter his course of life, as to effect a considerable saving in any one article of expence, but more especially in that of diet, he will thereby secure himself a fund for future independence, and increasing gratifications. In such an attempt he will have the best encouragement to proceed, because the success will depend upon himself; and, indeed, I believe it is in general the case, both in the elevated, and in the humble, spheres of life, that the comforts which we so anxiously thirst after, depend more on a due attention to domestic concerns, than on those extraneous (though apparently more important) circumstances, which result from the pursuits of the profession we are engaged in, or the nature of the government we live under.

“ There seems to be just reason to conclude, that the miseries of the labouring poor arise less from the scantiness of their income (however much the philanthropist might wish it to be increased) than from their own improvidence and unthriftiness; since it is the fact, and I trust will be demonstrated in a subsequent part of this work, that, in many parts of the kingdom, where the earnings of industry are moderate, the condition of the labourer is more comfortable, than in other districts, where wages are exorbitant.” Vol. i. p. 492.

As there is more matter in these extensive volumes than can even be cursorily pointed out in a single article, we shall reserve the remainder of our remarks upon it to another month.

(To be concluded in our next.)

ART. XI. *A Compendious System of Astronomy, in a Course of familiar Lectures; in which the Principles of that Science are clearly elucidated, so as to be intelligible to those who have not studied the Mathematics. Also Trigonometrical and Celestial Problems, with a Key to the Ephemeris, and a Vocabulary of the Terms of Science used in the Lectures; which latter are explained agreeably to their Application in them. By Margaret Bryan.* 4to. 311 pp. 1l. 7s. 6d. Leigh and Sotheby. 1797.

AFTER an affectionate address to her pupils, Mrs. Bryant proceeds to her Preface, in which she modestly desires the indulgence of the public to her work, and professes

“ Not to have presumptuously offered opinions without having previously digested those of the best writers on the subject, or to have attempted to elucidate without due observation of the principles of the science.”

She

She therefore expects some countenance from those,

“ Whose extensive learning and liberality lead them to judge impartially, for they, rising superior to the false and vulgar prejudices of many, who suppose these subjects too sublime for female introspection, (ascribing to mental powers the feebleness which characterises the constitution) invalidate the idea by affording all laudable exertions their avowed patronage, acknowledging truth, although enfeebled by female attire.”

To the preface is added, the testimonial of Dr. Hutton in favour of the work ; and a numerous list of subscribers completes the preliminaries of the volume.

As a favourable specimen of Mrs. Bryant's style and manner of description, we shall present our readers with a part of her second chapter, which treats of the origin of astronomy.

“ The descendants of Noah, by their numerous progeny, being obliged to extend themselves for the purpose of supplying their families with necessary food, formed a numerous nation in the wilderness of Shinar: where the cultivation of the land becoming their principal object, it was natural for them to endeavour to ascertain the return of particular seasons, in order to provide for the exigencies of each.

“ The human mind has always been found capable of providing for the emergencies of our present state, when called into action, although by the feeble efforts observable in some minds, one would be led to consider it as a poor resource; however, this imbecility must not be accounted the natural, but rather the infirm and accidental state of the mind, produced by inactivity.

“ No doubt, when the importance of the observation first caused the Chaldeans to reflect on the motions of the heavenly bodies, they were surprized that curiosity had not previously led them to observe, what necessity then compelled them to investigate.

“ The Chaldeans saw, that at some periods the sun afforded them more of his influence than at others; and perceived, that according to these circumstances their corn in ripening was either benefitted or otherwise, so as to produce full ears or scanty and imperfect grain. But how were they to enjoy the benefit of the former effect, or to avoid the disadvantage of the latter, unless they could foresee the returns of these periods? To obtain the desirable purpose of knowing when particular seasons would return, the Chaldeans found the courses of the moon particularly well calculated: perceiving her to rise and set to their horizon, to change her places of rising and setting each time, and to vary her form, they took notice of the time in which she performed all her changes; and they observed that after one course was accomplished, all the same circumstances were renewed and repeated as before. By remarking how often the moon performed her changes from one state of the sun, in respect to that part of the globe, to another, they furnished themselves with regular periods, and were thus enabled to avail themselves of the advantages offered them by each season.

“ Deriving such great advantages from the moon, it would not have been surprizing if they had paid that adoration to her which is ascribed to them by some historians, although apparently without just grounds for such an assertion. Why should their festivals, at the time of the new moon, be addressed to her as their object of adoration? It is more rational to suppose it as the period fixed upon to offer their public thanks to the Deity for so great a gift; and the new moons, which renewed the seasons, being kept the most solemn of all, serves to strengthen this latter opinion, as it proves that the benefit derived from the moon, by the information it conveyed, was what excited their praise and thankfulness.

“ As they had not at this period classed the stars in constellations, they could not note the progress of the moon by their aid, but only by her different appearances and situation in respect to the horizon, to observe which they assembled on high places or in deserts.

“ Their periodical sacrifices always ended in a repast, at which, what had been sacrificed was eaten with gratitude by the whole company. These devotional and convivial meetings tended, no doubt, to harmonize their minds, and conciliate their mutual good-will.

“ The festival of the new moon continued for a considerable time, and was observed in many nations; we read of its being a custom among the Hebrews, the Egyptians, the Persians, the Turks, the Greeks, and the Romans, down to the time of the Gauls.

“ After the restitution of the observation of times and seasons by the moon, the next thing which appears to have excited the attention of astronomers, was the dividing time into years; for which purpose they began to group the stars, that they observed the sun to pass by in his apparent revolution, into constellations, under some familiar figure emblematical of the respective seasons in which the sun was in those signs.

“ This improvement is ascribed by some authors to the Egyptians, by others to the Chaldeans, which latter I have ventured to adopt, as the arguments in favour of that decision I think incontrovertible; which are, that admitting the character ascribed to each constellation in the Zodiac to be symbolical of the seasons, as no doubt they were, they, having no other types of their ideas but what were expressed in this hieroglyphical manner, the application of them to the seasons in which the sun passed through those signs answered exactly to their Shinar, but by no means to Egypt, which at the season represented by Virgo, or the Gleaner, is inundated by the overflowing of the Nile. The waters not withdrawing till the latter end of October, the time of harvest in Egypt is not till March and April, as the grain cannot be sown till November.

“ This circumstance, doubtless, entirely invalidates the idea of the Egyptians being the dividers of the Zodiac; and to suppose that names were given to those constellations, and that they should include such a certain portion of that circle in the heavens without its being previously divided, is an incongruous idea, and not to be admitted: therefore we may allow, with many others, the division of the Zodiac to be more ancient than the Egyptian colony. Have we not good reason then to ascribe it to the Chaldeans? They being the first people
after

after the flood, and being compelled to investigate some of the celestial phænomena, it is most probable that after they had advanced so far as to calculate the periods of the moon, they did not stop there; but that finding the advantages resulting from the consideration of one of the heavenly bodies, they prosecuted their researches, in order to ascertain that period in which all the circumstances of the seasons had been passed through. And how could they effect this but by distinguishing the situation of the sun in respect of the horizon and particular stars?

“ Another argument, in favour of the Chaldeans being the dividers of the Zodiac, offers itself. They never could have ascertained the returns of the seasons by the observation of the moon alone; as, although in twelve revolutions of that body, the sun would have nearly performed his apparent revolution, yet not entirely so; therefore, if they had been guided by observation of the moon's period alone, compared with the annual period of the sun, they would have made great mistakes, and could never have calculated the returns of the seasons with accuracy.

“ The method said to have been pursued by these astronomers, in the infancy of science, in order to ascertain the important epocha in which all the circumstances of the seasons had been passed through, and afterwards of dividing the Zodiac into twelve parts, was as follows: They prepared a couple of vessels; piercing a hole in the bottom of one of them, they placed it over the other vessel: after putting a plug into the orifice, they filled the upper vessel with water, and left them in that situation. Observing the time a particular star, in that circle of stars which the sun appeared to pass through, transited the horizon, they instantly withdrew the plug, and suffered the water to run into the lower vessel, which it did gradually and almost regularly; letting the operation continue till the same star passed the horizon the next evening, when withdrawing the under vessel, they provided themselves with the measure of time of one intire revolution of the heavens.”

P. 23.

In Chap. IX, are given some observations on the telescopic appearance of the moon; but the figure on pl. 13, representing this object, seems to be somewhat too small for the purpose; scarcely allowing sufficient space for a distinct representation of the several spots, &c.

Mrs. B. takes the liberty of offering some doubts relative to the supposed volcanos in the moon. Though she by no means presumes to deny that such eruptions may exist, yet, she thinks, “ that the theory is by no means sanctioned by those undeniable demonstrations deducible from the other phænomena of the moon;” nor will it ever be possible, in her opinion, that they should.

We should by no means forget to add, that this work is very handsomely printed, and that the plates with which it is illustrated are executed with great neatness. To the whole is added a very useful vocabulary of the philosophical terms occurring in the course of the work; as well

as a catalogue of the constellations, and the names of the lunar spots; and from all that we see in this production, we are inclined to felicitate those parents who have placed daughters under the care of an instructress so judicious and intelligent.

ART. XII. *The Universal Family Physician and Surgeon, containing a familiar and accurate Description of the Symptoms of every Disorder incident to Mankind; together with their gradual Progress, and Method of Cure. With a System of Family Surgery, an Universal Herbal, and a Complete Dispensary.* 8vo. 768 pp. 9s. Ogilby and Son, Holborn. 1797.

IN the course of the last and present century, numerous productions have appeared professing the humane intention of enabling the people to administer assistance to themselves, under the various diseases with which they might be afflicted. But the execution of these works rarely corresponded with their titles, references to Greek and Roman writers, useless dissertations on the causes of diseases, tedious details of symptoms, and too great variety in their prescriptions, with which they all more or less abounded, served rather to perplex and confound, than to instruct the persons to whom they were addressed. From the failure of so many writers, it became popular to decry any attempt at instructing the people on subjects that were supposed to be much beyond their comprehension. For, it was observed that many diseases, apparently similar, were of opposite natures, and required very different modes of treatment. How therefore it was asked, were persons not previously initiated in the science of medicine, to distinguish one disease from another? On the other hand it was urged, that, admitting the impossibility of giving such information in a popular work, as should enable persons ignorant of the principles of medicine to know and prescribe for all diseases, a path was still open for the exertion of benevolence; and the writer who should lay down plain directions for the preservation of health, and for remedying some of the most common and known diseases, would perform an acceptable service for the public. This task was accomplished by the late Doctor Tissot, physician at Lausanne in Switzerland. In the year 1761 he published a volume, under the title of *Avis au Peuple*.

In composing this valuable work, his first care was to remove the numerous false notions and prejudices, that prevailed among the poor, relative to the diet and management of the sick; convinced that in doing this he was laying a foundation for a rational mode of treating their diseases. Instead of ranging through the whole circle of physic, and treating of all the diseases to which the human frame is liable, he confined himself to such of them as were most frequent, and of which a just knowledge might be easily obtained. His descriptions of the diseases are clear and distinct; his remedies, in general, simple, easily to be procured, and safe in their application. That his benevolent intention might not be frustrated, the author took care to affix the price of such of the medicines as could only be procured at the apothecaries.

This work was esteemed of so much importance, that the Council of Health at Berne presented the author with a medal on the occasion, accompanied with a letter, expressive of the high sense they entertained of its value. In the space of four or five years the author had the pleasure of seeing his work translated into almost all the languages of Europe; and, from the notes and commentaries accompanying these translations, he made considerable additions and improvements to it. In the year 1772, Doctor Buchan published his *Domestic Medicine*. The plan of it was evidently taken from Tissot's work, but altered and adapted to the manners and habits of the people of this country. Tissot entertained the highest opinion of this work: "Je le regarde," he says*, "comme un des plus bons ouvrage qu'on ait." A rare instance of candour; as the *Family Medicine* was published with the view of superseding, and has actually superseded the English translation of the *Avis au Peuple*, by Doctor Kirkpatrick, which was published in the year 1765. Buchan's book has been so favourably received, that sixteen or seventeen large impressions of it have been sold; and as the author has availed himself of the opportunity which such repeated calls for new editions offered, to correct and improve the work, it has, as it may reasonably be supposed, attained a considerable degree of perfection.

The success of this work has called out many imitators, but with little advantage, we believe, either to the writers or the public. The book before us, although professing the same design, is far from possessing similar merit. It offends in most of the essential qualifications of a popular work. It is by much too prolix and bulky, containing no less than 768 pages,

* Preface to his *Avis au Peuple*, 6th edition, 1775.

and in a type so small and indifferent, as to be often scarcely legible. The editors, for it professes to be the work of a society, are too diffuse and technical in the descriptions, and in the accounts they give of the causes of the diseases. Some of the diseases that are treated of at great length, are either such as are not known in this country, or rarely occur among the common people, or are so complex in their natures, that it is impossible to communicate to persons not used to the study of medicine, an adequate knowledge of the mode of treating them. The account of the plague occupies nearly thirty pages; of the gout nineteen. The work concludes with what is called in the text the British Herbal, but more properly, in the title to the volume, an Universal Herbal, as it contains an account of all the foreign as well as indigenous plants that compose our *Materia Medica*, but incumbered with descriptions of innumerable others, long since discarded from practice. The accounts of the plants are lame and defective, as the editors have neither noticed the compositions into which they enter, nor the doses in which they may be given. The Complete Dispensary, promised in the title, is entirely omitted.

ART. XIII. *Elements of Mineralogy. By Richard Kirwan, Esq. F. R. S. &c. The Second Edition, with considerable Improvements and Additions. Volume II. Salts, Inflammables, and Metallic Substances. 8vo. 529 pp. 8s. Emily, 1796.*

THE first volume of this work was published in the year 1794, and we gave an account of it in the *British Critic* for April, 1795; to which we now refer our readers, for such remarks as relate to the general plan of the work. In the perusal of that volume, we found ample reason to admire the ingenuity of the author, and the usefulness of the performance. These sentiments must be extended to the present, or second volume, which is equally replete with new and valuable materials.

Of the four classes into which minerals are generally, and almost naturally, arranged, the former volume contains one only; namely, that of earths and stones, which is by far the most extended and comprehensive. The other three classes, which treat of saline, of inflammable, and of metallic substances, form the contents of the second volume; which is of course divided into three parts. The first of these, or second part

of the work, is subdivided into three chapters, under the titles of acids, alkalis, and neutral salts; the last of which contains 26 species. The third part comprehends six genera, viz. 1. inflammable air; 2. bituminous substances; 3. carbonaceous substances; 4. vegeto-carbonated substances; 5. vegeto-bituminous; 6. sulphur and its ores. The fourth, or last, very extensive part, is divided into 22 chapters, under the following titles: 1. gold; 2. platina; 3. silver and its ores; 4. copper and its ores; 5. iron and its ores; 6. tin and its ores; 7. lead and its ores; 8. mercury and its ores; 9. zinc and its ores; 10. antimony and its ores; 11. arsenic and its ores; 12. bismuth and its ores; 13. cobalt and its ores; 14. nickel and its ores; 15. manganese and its ores; 16. uranita and its ores; 17. tungstenite and its ores; 18. molybdenite; 19. sylvanite; 20. menachanite; 21. titanite; 22. of the determination of an ore from its external characters. To this, the author has added a *general method of assaying alloys in the dry way*; together with tables, 1. of the composition of metallic calces; 2. of metallic salts; 3. of the proportion of sulphur, in sulphurated metals: and the analysis of coals.

Among the contents of this volume, the following seem to be the most useful and remarkable; namely, the methods of analyzing the various sorts of mineral, the author's judicious discrimination between the opinions of different writers on controverted points, and the tables of the composition of metallic calces, &c. with the notes that are annexed to them.

In the perusal of the volume we have met with a few inaccuracies; but they are such, as may be reckoned inseparable from a work of this nature. We might also wish, that Mr. K. had avoided the introduction of a few new names, in addition to the many which have of late been adopted in chemistry and natural history. Those imperfections, however, are utterly eclipsed by the transcendent lustre of the work, considered as a single object, with the performance of which (we think) mineralogists must remain thankfully satisfied.

We shall conclude this account with the following specimens of the work:

Speaking of native tin, Mr. K. says,

“Most mineralogists feel an invincible repugnance to allowing the existence of native tin, and yet it seems to me highly probable, that all metals, and particularly tin, were originally in a native state. For it has been known and worked in the remotest times, in which the skill requisite to reduce its calces, cannot easily be supposed to have existed. The supposition of this state not being therefore, for this or any other reason, improbable, *a priori*, I see no reason for rejecting the testimony I formerly alledged from the Phil. Trans. 1766; and confirmed by so

skilful

skilful a mineralogist as Mr. Quist, a testimony not to be shaken by the gratuitous suppositions of Mr. Jars, and still less by the assertions of Brunich, who has contradicted even Jars. The scarcity of this metal in any state, sufficiently accounts for its infrequency in its native state. However, a specimen of it, of undoubted authenticity, now exists in the collection of the late Lord Bute, which an accident prevented me from seeing in London." p. 196.

Of native iron Mr. K. speaks thus :

" The existence of native iron seems now placed beyond the reach of doubt. The testimony of Margraf, transmitted to us by Lehman, with respect to that found at Eibenstock in Saxony, seems to me sufficient ; that specimen, Lehman assures us, was both malleable and ductile, consequently in the state of bar-iron. It has also been lately found, in the same state, in the mountain of Grand Gilbert, in Upper Dauphiné, by Mr. Gaultier des Cottés, as Mr. Schreiber assures us.

" We have also had another late and indubitable instance of the existence of native iron, on the plains of Otumpa in Peru, of several ton weight, on which the impressions of mens' hands, and the claws of birds, had been found by Don Rubin de Celis. He imagines it to have been produced by fusion ; if it were, it is still the product of nature, and not of art. Yet, I must own, the impressions made on it seem repugnant with the supposition of this mode of production, as they must have been made while the iron was as yet soft. And if softened by heat, what animal could then press it ? It seems much more natural to suppose that it originally consisted of detached particles of native iron collected in the moist way, and hardened by subsequent desiccation as frequently happens to heaps of finery cinders near forges, after those heaps had been long exposed to the air, the earthy matter which originally surrounded and formed the pit in which it was collected, being by subsequent inundations washed away. What Don Celis calls ashes, by which he says it is surrounded, is more probably nothing more than a loose white clay.

" The enormous mass of iron found in Siberia, by Pallas, is also plainly a natural production, and formed by deposition in the moist way, for no such mass has hitherto been seen in the neighbourhood of a volcano ; and if there had, it would be insufficient to lead the mind to any volcanic cause in this case, as this mass is found on the summit of a mountain, in which, nor in its vicinity for some hundred of miles, no trace of a volcano can be discovered. It is malleable when cold, and produces inflammable air, when treated with acids, which prove it not to be in a calcined state. The substance found in it, which was thought to be glass, is now known to be crysolite." p. 156.

Mr. K. begins his account of experiments on the composition and proportion of carbon in bitumens and mineral coal, in the following manner :

" An exact knowledge of the component parts of the different species of mineral coal, and also of bitumens (substances which most of them contain) forms an object of some importance, not only to the naturalist,

naturalist, whose views are merely speculative, but to the practical economist, who wishes to extract from each species all the advantages it is capable of yielding, and to be enabled to compare the various kinds afforded by different countries, in order to obtain and employ that which shall on the comparison appear to him best suited to his intentions.

“ In effect, coals are not only applicable to the more usual purposes of combustion, an use, simple as it may appear, attended according to their various species, with a considerable difference of calefactive power both in intensity and duration, but also to the production of varnishes much more advantageously applicable in many instances than those extracted from the vegetable kingdom, as Lord Dundonald has discovered, and abundantly proved; and also of that charred residuum called *coak*, the only one that can be resorted to in many cases, and, in most, superior to vegetable charcoal.

“ Coals and bitumens are, however, substances that resist the usual modes of analysis; they elude the action of aqueous, acid, alkaline, or spirituous menstruum, and distillation the only mode hitherto used, confounds, and varies their natural contents.

“ Reflecting on these obstacles to an exact discrimination of bitumens and coals, and of the various kinds of these last, it occurred to me that partly by combustion, and partly by their efficacy in decomposing nitre, the secret of their internal composition might possibly be unveiled,” p. 514.

This method the author pursued with great diligence, and consequently has produced the best essay towards an analysis of coal that has yet appeared.

ART. XIV. *Considerations upon the State of public Affairs at the Beginning of the Year 1798. Part the Second. Upon the Instructions of his Majesty's Plenipotentiary at Lille, and the Indemnity of Great Britain at the Peace. By the Author of Considerations, &c. at the Beginning of the Year 1796.* 8vo. 88 pp. 2s. Rivington and Hatchard. 1798.

WE cannot peruse the writings of this author, without being strongly reminded of the style and many other qualities of our great political speculator so lately lost. The same originality, the same penetrating sagacity of views, the same dignity of thought, and a very similar energy of expression, give him in the Burkian school a more exalted place than any other writer has achieved since the death of its great founder. Instead of whining after peace, in the hacknied cant of imbecillity and treachery, that peace, the nature of which has been so completely illustrated by the style of peace enjoyed at Vienna,

Vienna, he boldly argues, and to our conviction proves, that war is, at this moment, our only prospect, and our only security. On these grounds he reprobates the negotiation at Lille, as unworthy of the dignity, and inconsistent with the true policy of this country. In this respect, however, we differ from him. He condemns the measure without reserve; we believe it to have been a necessary experiment, to prove to the people of this country the true disposition of their enemies; a kind of *reductio ad absurdum*, pointing out, by an impossible attempt, the only conclusion which right reason was at liberty to make.

As the former part of this pamphlet (which we noticed in our Review for March, p. 322) was employed on the affairs of France, of which it gave a most correct and admirably sagacious view, so the present is dedicated to the affairs of Great Britain, her political situation and duties. On the nature of a peace at this time, if it could be obtained, he treats in the following animated passage, full of energy and eloquence.

“Peace is of necessity, either armed or confidential, there is no alternative or subterfuge. If the first, it has little but the name of peace; if the second, it is full of danger, beyond any state of war. A confidential peace, founded in robbery and the ratification of wrong; a confidential peace, reared upon the ruins of the system by which we and all the states of Europe have been preserved independent and free from a foreign yoke, and before any new system or balance of power is essayed, or even invented, is not only impossible but absurd; is not only beyond our understanding, but contradictory to our reason. But if an *armed* peace is all that we can obtain, it is clear that we ought not to desire it with the same impatience, nor to buy it with the same expence and sacrifice as a *peaceful* peace. If we may not sleep, why so eager to lie down? It is a joyless banquet where the sword is suspended over our head. The paths of this peace are strewed with thorns and poppies: shall we wound our foot or drown our senses? If your eye winks, the enemy is upon you; if you watch, you consume with a slow and doubling fever. Will your revenue support an *armed* peace? Will you have recourse to loans to supply the deficiency of your revenue? If you *could* borrow in the time of *nominal* peace, what would be the state of your funds?—what of the exchange?—what of commerce? In the mean time the enemy makes war upon your credit and finance, almost the only part of the war in which you are *now* vulnerable. He exhausts, he fatigues, he consumes you. The name of peace leaves him to his attack, and exempts him from his danger. He continues his hostility, and is relieved from his defence. With his recruits and his plunder he menaces your coasts and your colonies,—with his emissaries and his plots he disturbs your interior, and encourages your jacobins. By the joint danger he exhausts your treasury, and alienates from your constitution your mean and mercenary people, murmuring at the burthens he renders necessary for their defence.” P. 44.

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After,

After the laying down a most true political axiom, that the causes of war are generally to be sought in the preceding peace, and illustrating his position by the contest between Rome and Carthage, the author thus applies the matter to us :

“ There is this difference, however, between us and Carthage, that she was able to buy *peace twice*. The rancour of our enemy, his principles of barbarism, and his near neighbourhood, force us to see, that the present is the last peace we can buy from France. She will presently return without much intermission and delay, to consummate her achievement, and destroy her Carthage*.

“ Is it not absurd, then, to talk of *buying* a lasting peace, since the very price of it is the cause that it cannot last? And is it not absurd and contradictory in terms, to talk of a peace of confidence, without a balance of powers? If we would have such a peace, must it not be based, and founded upon our relative aggrandizement, since a mutual restitution can no longer be effected? Must it not be by maintaining our acquisitions, since France refuses to release hers, instead of contracting and diminishing ourselves within our former proportions, while France enlarges and even doubles hers? We have failed in the great cause for which we took up arms; we have not been able to repress the enemy within the frontiers of his empire. He has extended himself upon every side. The balance of power is every where overthrown: he has removed the landmarks of the world; we cannot any longer combine all Europe; we cannot rely, with certainty, upon a single friend upon all her Continent; we cannot, in any future war, supply our inequality of means and population, by bringing another nation into the scale with us, to weigh against “ the natural superiority of France.” The conquerors of the Continent, the victors in their duel with mankind, expect us single-handed, and threaten to crush us with their gigantic and disproportioned force. They wield at once the whole physical power of their empire, the fee simple of their soil, the capital of their produce and population: they oppress us with their numbers, and with numbers which are not theirs, with the plunder and with the soldiers of conquered nations. What is to be done? How are we to be defended?—by submission. Look at Venice, Genoa, Spain, Holland; look where you will in that part of Europe which they have pacified—By arms then? By arms certainly, and by our own arms alone, since we are cut off from the Continent, and from our allies. If we must, therefore, defend ourselves by arms, must we not do every thing to preserve our superiority upon that element where alone our arms can defend us? Must we not spread and extend ourselves upon the waters, as France has swelled and enlarged

* “ If any one should think proper to enquire why I select these instances, rather than from modern treaties, it is because, since the destruction of the system of Europe, and abandonment of the balance of power, they would only perplex and mislead; those I have chosen, appear to me to apply strongly to the peace of Udina, and the project of a peace at Lille.”

herself upon the land? If she will be Rome, must we not try to be Carthage? Is there any other wisdom, any other policy, any other security, any other choice? Is this ambition? No. It is necessity. Is it thirst of power? No. It is self-preservation. If we will preserve our domestic state, we must preserve our relative power. If we will maintain our constitution, we must maintain our greatness. We are attacked at every point, above and below, at the centre and at the circumference: there is no choice. If we will be free, we *must* be powerful. The system of Europe is not more hateful to France, than the system of mixed and moderate liberty which makes us free at home, and powerful abroad. We can keep nothing but by keeping all.

“ Could we have restored the ancient limits of Europe, we would seek no aggrandizement; could we maintain the balance of power, we would desire no other strength nor security; could we preserve a single certain alliance on the Continent, we would trust even to the chapter of accidents; could we bring back France to the *status quò*, we would not go out of it ourselves; were it attainable for Europe, we would accept it in India, at the Cape, at the Antilles. This is a peace that we will buy at any price; we will pay the consideration of it for all the world. But since the conqueror of the Continent will not relent, since he will not listen to this just and equitable scheme of virtuous wisdom and equitable policy, what alternative is left us but to advance with equal strides with him who will not recede with us? Have we any other safety? While he wastes the Continent, we will plough the Ocean; while he oppresses foreign cities, we will exercise the innocent and profitable industry of our towns. We will nurse our colonies, extend our fisheries, enclose our commons, multiply our canals, encourage our manufactures, discover new markets for them, improve the old ones, carry the produce of every clime, and exchange the redundancy of every soil. These shall be our arts. To whom of all mankind are they invidious or hurtful? By whom are they not received as benefits, and applauded with gratitude? Let us not then be wanting to our own fortune; let us not be unworthy of our destiny. Whatever employs our seamen, and nourishes our navy, defends our coast, and enriches our country. Whatever renders it impossible for France to become again, I do not say, a formidable naval power, but a naval power at all, is our true policy, and the sole defence of Europe. This empire is not hateful; this greatness is not dangerous to other states. We will hold it only as a sacred trust; we will exchange it at any time, and under any fortune, for the *status quò* of the year 1789: we will yield every acquisition, when France shall render what she has usurped; and, in the mean time, who is threatened or terrified by us? Whom can we conquer, whom even can we invade? The Ocean that surrounds us is a shield, and a shield only; the waters are our defence, and not our arms. The Continent of Europe is not only invulnerable, but inaccessible to us. We never touched it but by treaties, subsidies, alliance. All these are now intercepted and cut off: we shall be missed, perhaps, in the scale of Europe, who will see, with some degree of favour and satisfaction, some resource remain, some obstacle preserved against the intolerable tyranny of this corrupt and polluted Rome; and we shall at least delay the ruin and dissolution of the ci-

vilized world, while we protract our own downfall and dishonour. The Continent too may respire and recover, in no small degree, from the present panic and astonishment which betray and deliver it hand-bound to France, while we engage her whole attention, and employ her concentrated forces: hereafter the great powers of Europe may alternate with us in resistance; and defeat, by divided but constant efforts, those mighty projects which have triumphed over the general but short-lived endeavour." P. 62.

If these are not the sentiments and expressions of a just and high-minded statesman, we are at a loss to distinguish how they can be characterized. Having at large, and with great clearness, explained the true nature of our present position, the author comes at length to this decisive conclusion.

"The present moment and circumstances, therefore, are inauspicious and unfit for peace; and it is either weak or peridious to invoke it. Look at the state of all those countries which have purchased peace, and see if there be any thing there to envy or approve? throw your eyes over the whole of Europe, and say, if war be not the natural state and order for all those nations who will defend their constitutions, their independence and their property? If you will pull down the throne, the altars, and the laws, and consent to abandon the care and government of the country to whatever is base, and corrupt, and treacherous amongst us, I think *you may have peace*.—France asks this before all other terms; this is her first and true preliminary; institute a government which I shall govern, and a constitution in which I will daily interfere and interpret for you; let felons rule you whom I shall rule, and who will lean upon me for impunity; who will confiscate and forfeit every thing for my exchequer, and put your fleets and armies under my command and instructions; change your parliament for a club, and your king for a directory, and your religion for schools of atheism, and I will no longer dread you; be factions; be criminal; be bloody; be licentious; be idle; be poor; and then I will dare to trust to you. Is not this the language she has held? Is it not the law she has given? Is it not the practice she has enforced wherever she has granted peace? And is not war then the right and natural state of our nation in particular, whose wealth and constitution, whose industry and morals, she is resolved to corrupt and destroy? She thinks there is no peace between right and wrong, between laws and murderers, between justice and usurpation; and until our government shall become like hers, she will never trust it. War then is our state, our true and wise position, and *economy* alone can enable us to hold it; an enemy like ours, is to be tired and disappointed; the rapidity of his motion keeps him from his fall; he spins but cannot stand; suspend the scourge and he lies upon the earth." P. 82.

The political situation of our country, thus ascertained, this writer does not consider as any cause for despondency.

"I do not," he says, "for one, despair of the public fortune; the reign of wickedness was never long; but supposing it eternal, would

would not a state of war with it become eternal also? *Let us accustom our eye to our station; let us dare to tell our own hearts there is as yet no prospect nor overture of peace; that the state of the world forbids it; that to defend our country is our pott, and that our fathers have acquitted themselves for us, of more than is required of us for our children.*" P. 85.

It will be a recommendation to some readers, that this able politician writes evidently without connection with any party in this country. He abhors the French and their wickedness, yet he is not a ministerial writer; he disapproves some measures of administration, yet he neither seeks to degrade their general character, nor impede their efforts for the public service. With this independence of mind, and an eye that penetrates every angle and distinguishes every relation of the political world, it is impossible that he should not produce such tracts as are well deserving of attention from his country.

ART XV. *A Guide to the Church, in several Discourses; to which are added, Two Postscripts; the First, to those Members of the Church who occasionally frequent other Places of Public Worship; the Second, to the Clergy, addressed to William Wilberforce, Esq. M. P. By the Rev. Charles Daubeny, LL. B. a Presbyter of the Church of England. 8vo. 488 pp. 7s. Cadell and Davies. 1798.*

THE nature of the Christian Church, by what its unity is constituted, and in what the offence of Schism consists, are subjects, by long neglect, rendered so obscure, to perhaps the majority of persons in this country, that acknowledgments are justly due to a writer, who, at the present period, undertakes to elucidate them. This laudable effort of Mr. Daubeny, appears to have been occasioned by the late publication of Mr. Wilberforce, to whom the present work is addressed. Giving that author the same credit as we gave for the sincerity of his zeal, and the useful tendency of his book in general, Mr. D. here attempts to correct that laxity of notions which leads him to confound Separatists with the Church itself, and to think himself at liberty to unite occasionally with those whom the regular son of the church considers as Schismatics. The plan of the book is thus laid down by the author, who informs us, that he proposes to treat, "1st, on the nature, design, and constitution of the Christian Church; 2dly, on the sin of Schism, or wilful separation from it; 3dly, on the reasons commonly advanced to justify that separation; 4thly, on the advantages attendant

tendant upon a conscientious communion with the church, together with the disadvantages consequent upon a separation from it." This is performed in thirteen discourses, of which the subjects are respectively these; 1. introductory discourse; 2. on the nature, design, and constitution of the Christian Church, considered as a visible society; 3. on the sin of Schism; 4, 5, 6. on the reasons generally advanced to justify a separation from the Church; 7. on liberty of conscience, in reference to the same subject; 8. on toleration; 9. on the right of private judgment, both with the same reference; 10. on the advantages attendant upon a conscientious communion with the Church, &c.; 11. concluding discourse, containing general reflections on the preceding subjects. To these are subjoined two long postscripts, on the topics mentioned in the title-page.

The occasion of the whole is so well stated by the author, in the opening of his first discourse, that it is adviseable to let him speak for himself.

"No wise man makes the practice of the world a rule for his government in religious matters; being satisfied that no practice, however general, can make that right which the word of God has determined to be wrong. Custom may indeed reconcile us to any thing. But custom is not the law of the wise man; because, being at times no less an advocate for error than for truth, it can furnish no reasonable satisfaction to the party governed by it. Men, as men, are liable to error. Nevertheless, error and truth are two things essentially different from each other; and it will always constitute the best employment of the reasoning faculty, properly to discriminate between them.

"To enable the thinking man so to do, that he may thereby become proof against the various delusions upon the subject of Religion, which have at different periods prevailed in the world; his appeal must be made to the standard of judgment set up in the word of God.

"Time was, when *Schism*, or the sin of dividing the Church by a separation from it, was considered to be a sin of the most heinous nature. It cannot be, because opinions on this subject have changed with the times, that the nature of this sin is also changed. For so long as the Church continues to be what it originally was, a *society of Christ's forming*, a wilful separation from it must be at all times equally sinful; it being not less an opposition to a divine institution in one age of the Church than in another. Consequently what was said upon this subject in the first days of Christianity, must apply to it with the same force and propriety in the times in which we live." P. 1.

With respect to that which constitutes the essence of the Christian Church, this author lays down, in conformity with the ablest divines of our communion, "That it is not merely a number of people agreeing in the same articles of Faith, or in the same acts of religious worship; but it is more-

over

over a society holding one visible communion under the same divinely instituted government; which government is that of *Bishops, Priests and Deacons*; inasmuch, that "where we find the order of bishops, priests, and deacons, regularly appointed, there we find the Church of Christ; and without these, it is not called a church" (p. 34): as is expressly affirmed by St. Ignatius, the disciple of St. John. Under this notion, he considers the Church of Rome, and that of East, as independent parts of the Christian Church, notwithstanding the corruptions of the one, and the peculiarities of the other. This, however, is a matter of some difficulty; for that the order of Church Government, though proved to have been originally constituted by the Apostles themselves, can be more important to Christian unity, than those great points on which we separated from the Romish church, does not, at first sight, seem probable. Yet this, it must be acknowledged, has been the opinion of our best and soundest theologians. Charles Leslie defines the Church as "a society under government, with governors appointed by Christ, invested with power and authority to admit into and exclude out of the society, and govern the affairs of the body. This power," he adds, "was delegated by Christ to his Apostles and their successors, to the end of the world: accordingly the Apostles did ordain Bishops in all the churches which they planted throughout the world, as the supreme governors and center of unity, each in his own church*." He then says, "These were obliged to keep unity and communion with one another, which is therefore called Christian Communion; and all these churches together is (are) the Catholic Church." Yet he afterwards considers episcopal succession as the essential point which continues the authority of the Apostles in the Church, and argues that even the *idolatry* of the Church of Rome (with which Protestants could not hold communion) did not *unchurch* that society, or break the succession of Bishops. To admit this, we must think with the great Hooker (cited by Mr. Daubeny, p. 30) that this order of Church government was "even of God; the Holy Ghost was the author of it." The great force of the argument leading to this conclusion is, that as the Apostles appear, by the sacred records, not to have done things of far inferior moment without the sanction of the Holy Spirit, so they cannot be supposed without that authority to have constituted that ecclesiastical order of things, which their own writings prove them to have appointed in all their churches; namely, that of Bishops, Priests, and Deacons.

* See his Letter: *Scholar Armed*, vol. i, p. 60. † *Ibid*, p. 85.

This foundation being laid, it becomes easy to comprehend the nature of the sin of Schism, on which Mr. Daubeny thus expatiates.

“ Indeed as the word *church*, through the modern confusion of language, is understood to be applicable to all societies of professing Christians, by what authority, and under what teachers soever they may be assembled, there can be no such sin as that of *schism* in the world. For the sin of schism pre-supposes the establishment of a certain society by divine authority, with which all Christians are obliged to communicate. Now if the church, instead of being a society established under a particular government for the purpose of Christians living in communion with it, is any thing and every thing that men please to make it, a separation from it becomes impracticable; because a society must have acquired some regular and collected form, before a separation from it can take place. But upon the supposition that every society of professing Christians is the church of Christ; the church, in that case, consists of as many separate societies under different forms, as there are fanciful men to make them; and, consequently, is no longer in that collected state in which it is possible to live in communion with it. For before the members of the church can live in communion with each other, the church, as a society, must be at unity in itself.” P. 43.

The advantages and disadvantages consequent upon a communion with, or separation from, the Church, are thus comprehensively and forcibly expressed by this author.

“ Communion with the Church, is conformity to the divine plan for our salvation: separation from it, is setting up a plan of our own; if not in opposition to, at least in some degree independent of the former. The one, is putting ourselves under God's training; by becoming disciples in his school; conforming to those rules, and making use of those means, which have been appointed by him, for the advancement of our spiritual concerns. The other is, in a degree at least, taking the work of salvation into our own hands; by setting up a system of Christian education for ourselves. In the one case, we submit, as in humility we ought, to the wisdom of God; in the other, we make ourselves wiser than God; by an attempt to travel to heaven in a road different from that which he has graciously marked out for us: a conduct which leads to something like the following impious conclusion; that in the great work of redemption, God was not the best judge of the manner in which it was to be carried into the most complete effect.” P. 174.

Again:

“ From the authority of the sacred writings we conclude, that where the Christian sacraments are duly administered by persons regularly appointed to that sacred office, according to the plan originally laid down by the Apostles, there we find the church of Christ. From the same authority we learn, that this church is to continue to the end of the world. The unity consequently of the Christian church,

church, must mean the same now that it ever did; and a separation from it must be attended with consequences as dangerous in the present day, as at any former period. For the church of Christ is but *one*; and all the promises of the gospel are exclusively made to that *one* church. None consequently but members of that church, can lay claim to an interest in those promises; upon the same principle, that none but those who have been admitted members of any human society, can lay claim to the privileges belonging to it. Thus the direction given to those who were struck with St. Peter's sermon, was this, "Repent, and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.—By which we understand, that admission into the Church was considered by the Apostle as a necessary qualification for the gift of the Holy Ghost. Indeed, from the general tenor of scripture, it is to be concluded, that none but those who are members of the church can be partakers of the spirit by which it is accompanied. Without therefore presuming to determine upon the condition of those who are out of the church, we are at least justified in saying, that their hope of salvation must be built upon some general idea of divine mercy; to which the member of the church has a *covenanted claim*. In their case, we recognize what appears to us to resemble the uncertain provision of *bastards*, compared with the more settled inheritance of *legitimate children*. In the one case we have an act of *grace*, for the performance of which, because there has been no promise, there can be no security; in the other an act of *covenant*, which certainly will take place; according to the conditions upon which it has been made; because "he is faithful who hath promised." P. 176.

For a full view of these important subjects we must of course refer our readers to the work itself, which is written, in general, with great clearness of language and argument. In the first Postscript, which is addressed to Occasional Separatists, the author takes occasion to comment on such parts of Mr. Wilberforce's book, as seem to have a dangerous tendency, or unsound basis; as on p. 131, where that writer seems too much to depreciate the moral precepts of the Gospel*; and on other passages, wherein he seems to give too absolute an efficacy to faith, without any regard to works. He also very justly and properly defends the clergy of the establishment, from those censures which Mr. Wilberforce appears occasionally to throw upon them†. At p. 328, &c. he contends very forcibly that Baxter, whom Mr. W. has classed among the brightest ornaments and pillars of the Church of England, was in fact a Schismatic, though at the same time a strenuous maintainer of the peculiar doctrines of Christianity, and in that character entitled to respect. The Address to the Clergy, contained in

* Daubeny, p. 297, 307.

† P. 321, &c.

the second Postscript, controverts at large some of the doctrines of Hoadley, Warburton, and Paley, respecting the Church; and the whole concludes with just and proper exhortations, suited to the general nature of the book: which certainly contains, in every part, much matter well deserving the consideration of all serious Christians.

ART. XVI. *A Letter to the Reformers.* By *H. R. Yorke, Esq.*
8vo. 87 pp. 2s. 6d. Symonds. 1798.

IT must be in the recollection of most of our readers, that the author of this pamphlet was sentenced to a long imprisonment, in consequence of a conviction for seditious practices. This therefore may be considered as an important publication, since it exhibits a full, honourable, and manly recantation of those principles, of the malignant and mischievous tendency of which, Mr. Yorke declares himself now satisfied, from the most temperate and sober examination*. A candid profelyte, in such times, is a rare phenomenon.

The tract commences with proving, by clear reasoning, that the continuance of the war is imputable to the French, and not to us; that they are slaves themselves, and fighting to establish similar slavery among others. It proceeds to point out the abuse which our adversaries have, on all occasions, made of their victories, which is incontestibly demonstrated in the case of Holland, Venice, Switzerland, &c. and it concludes with a spirited and feeling acknowledgment of indiscretion, which entitles the author to our unqualified commendation.

It would be very unjust to Mr. Yorke, not to insert some of his numerous animated passages. The following, in a particular manner, characterizes the ambition and perfidy of the French.

“The ambition of one man, Lewis XIV. has been transplanted into the bosom of every Frenchman, and is again revived as a national characteristic. Thus they affect to listen with pleasure to propositions of peace, because they gratify their vanity, while they inspire their

* In our Catalogue, under the article Politics, the reader will see a short account of a pamphlet written by the same person, before this judicious change of his sentiments, entitled, “On the Means of saving our Country.” The means he now recommends are different, and selected with more sagacity and judgment.

hopes, and feed their ambition. In the offers of peace, they imagine they behold the debility of their enemies; in the denial of them, they fancy they display their power. Their real object is obviously to subjugate their enemies in succession, and to plunder them when subjugated.

“ If any proofs be necessary in support of this assertion, I will refer you to their solemn declarations, their constitutional codes, their manifestoes on the one side, and to their repeated perjuries, violent decisions, and unexampled cruelties, on the other. For instance; they protested, in the presence of God and the world, that they renounced all conquests, that their only triumphs should be those of philosophy; that, instead of the luxury of courts, they would establish liberty and equality; in the place of a persecuting superstition, universal tolerance; of individual will, general law; of literary fervility, unqualified liberty of opinion; of feudal oppressions, the removal of many physical evils; of ignorance, the institution of a national education, which should redeem the human race from error, and advance the improvement of their intellectual powers and moral sentiments. All this they solemnly promised, but have fulfilled in no one instance. You, however, gave credit to the benevolent design, because it was plausible, and so did J. Mark how they have performed their promises. Instead of renouncing all conquests, they have not only subjugated, but they have plundered Savoy, Italy, Holland, the Austrian Netherlands, and all the territory situated between their ancient frontier and the banks of the Rhine, which, with magnificent folly, they have appropriated as their boundary, in defiance of reason, justice, and military experience. The triumphs of their philosophy, consisted in the legalized murder or banishment of every man who was distinguished for literary eminence, and who took no part in their sanguinary measures; the black catalogue of whose names, are as appalling to the philosopher, as they must be disgusting to you. For liberty and equality, they have permitted the licentious freedom of a few hundred tyrants, who are the offals of human nature; and such as the lowest of the people brought into play according to the downward progression of civil commotion. For universal tolerance, they have martyred, imprisoned, or banished, most exemplary characters, because they gave testimony of that faith which is in them; so that an Algerine pirate, or an Atheist, is certain of toleration and countenance there, when a Christian finds none. For general law, they have established the discipline of the bayonet, and the sanguinary codes of general proscription. For unqualified liberty of opinion, they imprison or banish every man who dares to speak against the government, and they have appointed a licenser to the public papers, the only vehicles of public opinion and intelligence. For the removal of many physical evils, they have entailed poverty, the greatest of evils, on their passive slaves; and for national education, and the improvement of the human intellect, they have discountenanced all religion, proscribed its teachers, driven men of true knowledge either into banishment or silence; and, with a mockery of all sense, have instituted Pagan Ceremonies, wherein the most bombast rant and fustian are delivered from their Chief Magistrates, and the people embruted, are taught to be satisfied like the
fervile

fer vile Romans with panem and circenses, bread and puppet-shews." P. 20.

The inefficacy and absurdity of the new philosophy has not often been better displayed than by this writer, in p. 32, &c. while the insolence, as well as absurdity, with which the Directory on all occasions affects to designate this country as a land of pirates, is very happily refuted from p. 46 to p. 61; the whole of which portion contains some animated writing, and unanswerable argument. At p. 72, the author turns from the political conduct of the French, to their conduct as it concerns the interests of religion; on which subject he thus expresses himself.

"I always considered it as a wise measure to abstain from any professions in a country, where religion reared her sacred front in the palace, and in the hamlet. But when Infidelity avowedly stalks abroad, when every fallacy is marshalled in systematic order, for the base purpose of invalidating or rendering ridiculous the great truths of religion, it is right that every man should boldly and fearlessly avow his faith. It is a duty which I owe my countrymen, to caution them against that cold and flippant scepticism, which damps our hopes, removes the sanctions of morality, chills domestic happiness, destroys the obligations of social order, and builds up the philosophy of vanity, on the subversion of the altars of God. This however is not the place to discuss the moral and political effects of religion on the happiness of nations. The example of France, should serve as an awful example to Europe. The church was no sooner declared independent of the state, under the pretext of universal tolerance; than a flood of vice inundated the land. The tribunals of justice received a shock, in the absence of every religious tie, and all conventions among men were weakened or rendered nugatory. That the French should turn aside from the superstitions of the Church of Rome, is a natural conclusion, in an age remarkable for the general dissemination of knowledge. But that they should suddenly renounce the acknowledgment of revealed truths, from the abuses which have oppressed them, is as ridiculous in their conduct, as it denotes the impotence of their understandings. The vices and frauds of the professors of Christianity have nothing to do with Christianity itself. To know what it is, we must look to the only proper place, THE SCRIPTURES. The Christian religion is peculiar to itself; it has nothing in common with the other systems of religion which have existed in the world. It has God for its founder, and reason for its basis. It is every where uniform, consistent, and complete. Considered as a body of ethics, it has never been equalled, and as a revealed law, it is supported by that lucid evidence which must be satisfactory to an unbiassed judgment. Its promises are all intellectual (a remarkable instance of its simplicity) its object is unambitious, and its moral precepts correct even to mathematical precision. The law of nature was but darkly known to the most enlightened of ancient philosophers; a revelation of it was therefore indispensably necessary,

cessary. Christianity supplied this defect. It descended upon the earth at a proper place and a proper time, after human philosophy had emptied itself of all its subtleties, in the most inquisitive and enlightened nations of antiquity. It has existed for eighteen centuries, throughout which we can trace its progress, without once losing sight of it; and it will exist, as long as Charity and Virtue continue to be cultivated by men. What *can* the human moralist substitute in its place, or what hopes will he give us when Christianity is gone? It has been well answered, morality without motives, laws without mercy, and governments without principle. Virtue and Vice would become mere conventional sounds, determined according to the fashion of countries, and a man might travel from one region to another, to commit vice with impunity. Thus incest he would reconcile to conscience, by the law of Persia, adultery by that of Sparta, and the exposition of infants by the codes of Lycurgus and China. The experiment has been tried in France, and it has failed." P. 73.

On the British Constitution the author's sentiments are now apparently coincident with our own; and they are well expressed towards the end of the pamphlet. It concludes thus:

"I have now done. By thus openly declaring my sentiments, I may incur blame or excite malevolence; but my motive in writing this letter is sufficiently manifest. It is my wish to see the religion, laws, and constitution of my country preserved entire, from the fury of a perfidious enemy, or the rash arm of fanatical innovation. My principles, religious and political, are certainly different from what they were when I entered the prison. I am prepared, if it be necessary, to explain the causes of that change. I solemnly declare that I have nothing to hope from any party; from ministers or from opposition. I am totally unconnected with either. Although I have deeply and severely suffered from long imprisonment, both in fortune, and domestic happiness, and although I have been invited to repair the mischiefs, by entering again on political engagements, yet I will not sacrifice my future tranquillity to temporary advantages, nor my opinions to interest. If through me, the country have been wounded, I implore its forgiveness, and sincerely pray that the evils which may arise from any misconduct of mine, may light on my head, not on Great Britain; and that in Charity to the failings of human nature, it may be ascribed to the levity and inconsiderateness of youth, not to any dishonesty of intention, nor defect of principle. If for such opinions, I am destined, in an ill-fated hour of my country, to be led to the scaffold, I shall willingly resign my life, in testimony of a constitution, the beneficent effects of which, I have felt even in the melancholy solitude of a prison." P. 86.

A few errors of the press, and of composition, are amply atoned for by much vigour, ingenuity, and sound argument. We would not use "illustrate," for, to make illustrious, as

Mr. York does twice; nor does the English language acknowledge "savagery" for barbarity; "to relieve of grievances" is incorrect; and so is "place into an alternative," &c. &c. The last page contains an Appendix, in which is a very useful enumeration of authors on religious and political subjects, the reading of which two hours a day, Mr. Yorke observes, will effectually cure infidelity and democracy.

BRITISH CATALOGUE.

POETRY.

ART. 17. *Songs of the Lowlands of Scotland: carefully compared with the original Editions, and embellished with characteristic Designs, composed and engraved by the late David Allan, Esq. Historical Painter.*
4to. 12s. Foulis. 1798.

This is a collection of some ancient and modern songs, in the Scottish dialect, and on the authority of the title-page, for we have no other preface, are said to be carefully compared with the original editions. As a specimen, we will select some stanzas of sang fourth, The Blythfome Wedding, with what we think the true readings, subjoined, in parenthesis.

“ Fy, let us all to the briddel,
For there will be liting there;
For *Jockies* (Jock's) to be married to Maggie,
The las with the gauden hair.

And there will be Alaster *Dawgal*,
That spleefuted Bessie did woo,
And sniffing Lillie and Tibby,
And Kirstie that Belly god saw.

(And there will be Alaster Sibbie
Wha in wi' Black Bessie did moo,
And sniveling Lillie and Tibby
The las that stands oot on the stool.)

And Crampie that married Stainie,
(And Madge that was buckled to Steeny)
And bough him (grey) breeks to his a—,
And afterwards (wha after was) hanged for stealing,
Great mercy it happened no worfe (nae warfe).

And

And there will be *fairn-tickled* Hew (gleed Gearchy Janners)
 And Befs with the lillie-white leg,
 That *gat* (*gade*) to the south for *breeding* (manners)
 And bang'd up her wamb in *Monfmeg*."
 &c. &c. &c.

We must observe, that, in any of the editions that we have seen, the rhymes are not double in all the stanzas; but in this the double rhyme seems studiously to be laid aside, and words, however harsh and uncouth, adopted in its stead. The orthography is occasionally faulty, such as *briddel* for *bridal*, or, as it is usually pronounced, *brithal*; *gauden* for *gowden*; *pottage* for *partridge*, &c.

The designs, by David Allan, are ingenious and descriptive, and form a principal recommendation of the present work; which all lovers of poetry will unquestionably desire to possess.

ART. 18. *The Warning Voice*. 4to. 2s. Cawthorn. No. 132, Strand. 1798.

Mr. P. Stockdale's *Invincible Island*, noticed by us in our Review for February, p. 194, is mentioned by this author as coincident in sentiments with his own poem. There is, however, no such similarity in manner or design as can lead to the smallest suspicion of imitation. The fault of this composition is obscurity; the author writes, in general, harmonious verse, and does not often use exceptionable expressions; but his meaning is seldom clearly expressed. He has the faults of *Perfius*, without his best powers. The following specimen will evince this.

“ *Remember France!* what direful havoc ran
 Through all conditions when the rage began,
 That Thrones might stand; and stand by that alone,
 Which saps all honour, and destroys a Throne.
 Her nobles saw, of nothing but the form—
 In *mild* Philosophists no gathering storm:
 In all derision, of a changeless God,
 No man unhumaniz'd no scourging rod:
 Themselves unfitted for the wholesome yoke
 Of *Morals*, thought the bond with safety broke.
Remember France! ye who would fast uproot
 The strength of nations; or destroy each shoot
 Which now in this our favour'd island blooms,
 Perhaps with wild, but still with sweet perfumes!” P. 15.

The two lines that follow exhibit an instance, not frequent in this poem, of a very incorrect rhyme; *born* and *lawn*. The principles and feelings of the writer deserve much commendation.

ART. 19. *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.

A poem of similar principles, but very different execution from the preceding. The style of this author is, for the most part, luminous and energetic. Witness this passage, near the beginning.

“ Her civic reign begins—Lo! to her aid
Philosophy descends, celestial maid!
Not harsh with ancient academic rules,
But musical with lore of modern schools,
Unerring Reason's light, delicious theme!
Man's claim to Anarchy, O bliss supreme!
Experience sees her spurn her cramp'd domain,
And Social Order calls her back in vain.

With eager joy she hastens to unbind
Fast clinging oaths, those fetters of the mind,
And from her iron cage at last set free
The long-imprison'd damsel, Property;
Gladly the captive flies her tyrant's arms,
To bless the longing patriot with her charms.

See next Fraternity, with liberal hand,
Diffuse her equal blessings o'er the land:
Her vast benevolence would fain embrace
Within her friendly grasp the world's wide space,
And such her constancy to those she loves,
The amorous bond indissoluble proves;
Witness, ye Nations, who receive her noose,
Her laws forbid you ever to get loose:
Easy the process man and wife to sever,
But countries wedded must be so for ever.” P. 2.

We were prepared for something better than usual in this poem, by the excellent humour appearing in some parts of the preface, particularly in this passage.

“ In respect to rhymes, the author does not seem always very nice: but it should be considered, that there are two kinds of rhymes; one to the ear, and the other to the eye; and as booksellers agree that the number of those who read “only with their eyes,” is far greater than of those who use their tongues or ears on the occasion, the *eye-rhymes* may perhaps be justly esteemed the most important of the two. To a person pronouncing what he reads, it might be difficult to make such words as “*proves*” and “*loves*” rhyme together, but the moment we figure to ourselves a deaf and dumb reader, enjoying the divine harmony of this or any other poem with his eye only, there are no rhymes with which the organ of vision is better satisfied than with those in question; and accordingly we see them in constant use among the poets; and those very rhymes, and others similar to them, have found a place in the following poem.” P. ix.

DRAMATIC.

ART. 20. *Cheap Living: a Comedy. In Five Acts. As it is performed at the Theatre Royal, Drury-Lane. By Frederick Reynolds.* 8vo. 2s. Robinfons. 1797.

Authors, as well as children, may be spoiled by too much indulgence. That the writer of this piece has talents for comedy, appeared in his early productions; but, unfortunately for his permanent fame, he lives in an age, wherein the critic pit has ceased to exercise its wholesome jurisdiction; and he therefore is content to write such things as he knows his audiences will be content to receive. Spunge, from whose exploits the play is named, is a very subordinate character, and the whole is farcical rather than comic; finished evidently in haste, and without the necessary care required to give a shadow of probability, either to the characters or the incidents. No interest is excited, nor any plot constructed, but what might terminate as easily in the first act, as in the last. A dramatic critic, whether young or old, must now of necessity be *laudator temporis acti*; the case of the present time is desperate.

ART. 21. *The Shipwreck, a Comic Opera, in Two Acts, written by Samuel James Arnold, as performed at the Theatre Royal, Drury-Lane. The Music composed by Dr. Arnold. Regulated from the Prompt-Book, by Permission of the Manager.* 12mo. 4s 6d. Cawthorne, Strand. 1797.

In the texture of this little drama no great care has been exercised; but it serves as a vehicle for some agreeable music, and passes sufficiently well in the representation.

ART. 22. *The Man with Two Wives; or, Wigs for ever! a Dramatic Fable. By P. G. Waldron. Set to Music by Mr. Saunderson: and first performed at the Royalty Theatre, Saturday, March 24, 1798.* 8vo. 14 pp. 6d. For the Author, No. 4, Cross-Court, Bow-Street. 1798.

Mr. Waldron, an ingenious man, and capable of better things, here sinks to the level of the place where he produced his fable; and therefore the less is said about it the better.

Q q

NOVELS.

NOVELS.

ART. 23. *Moral Tales; consisting of the Reconciliation—a Sketch of the Belvoir Family—a Fairy Tale in the Modern Style—Clementia and Malitia in the Ancient Style—Charles and Maria—the best Heart in the World, &c.* By John Moser, Esq. Author of the *Turkish Tales*, and *Hermit of Caucasus*. Two Volumes. 12mo. 7s. Rivingtons. 1798.

This gentleman has frequently and agreeably amused the public, by productions similar to the present. This may safely be recommended to young people, and we can perhaps bestow upon it no better eulogium. The first and best tale occupies an entire volume.

ART. 24. *An Old Friend with a New Face. A Novel.* By Mrs. Parsons. Three Volumes. 12mo. 10s. 6d. Longman. 1797.

Mrs. Parsons has justly obtained some degree of reputation as a writer of novels, and the present is entitled to considerable praise. We must, nevertheless, observe as the critic did to Sir Fretful Plagiary, there is *a falling off* in the last volume. We shall neither be surprised nor angry, if the fair writer should give us the same answer, which Sir Fretful made to the said critic.

ART. 25. *Adeline de Courcy. In Two Volumes.* 12mo. 6s. Cadell and Davies. 1798.

This is an agreeable and well-written novel. The tale is interesting, though melancholy; and the catastrophe well-managed.

ART. 26. *Caroline. In Three Volumes.* By a Lady. 12mo. 10s. 6d. Hookham. 1798.

Respecting these numerous publications, which neither rise above mediocrity, nor sink below it, it is difficult to diversify the mode and language of criticism. Many of Mr. Hookham's shelves groan with volumes of very inferior merit to "*Caroline*," whose character is delineated with considerable skill and success.

ART. 27. *The Rector's Son. In Three Volumes.* By Anne Plumptre, Author of *Antoinette*. 12mo. 6s. Lee and Hurst. 1798.

Encouraged by the success of her former publication, of which there is an account in the seventh volume of the *Brit. Crit.* p. 430, Miss Plumptre has fixed her name to these volumes. We by no means wish to retract the commendation we before bestowed on this writer; but must observe, that her remark (in vol. i, p. 2) on the inequality of conditions in the church, proves strong prejudice, and confined views. The Bishop of D— does not revel in luxuries; he employs his revenues nobly and usefully; is the patron of learning, and the encourager of diligent genius. The dramatis personæ also of the work, have astonishing loco-motive powers, and make no more of a voyage to the Indies,

Indies, than of a trip to Brighton. We suspect Miss P.'s connections to be of one description only; a more general communication with society, will both improve her pen, and give her more correct ideas of the human character.

ART. 28. *The History of Vanillo Gonzales, surnamed the Merry Bachelor, in 2 Volumes; from the French of Alain René le Sage, Author of the celebrated Novels of Gil Blas, &c.* 12mo. 7s. Robinsons: 1798.

This production is in all respects inferior to *Gil Blas*; which, however, it in many things so much resembles, that it seems extraordinary for the two works to have been both productions of the same pen. On the whole, we do not think *Vanillo Gonzales* was worth translating; and we are much mistaken if it had not been translated before: The French title is *Le Bachelier de Salamanque*.

ART. 29. *Bungay Castle: a Novel. By Mrs. Bonhote, Author of the Parental Monitor, &c. in Two Volumes.* 8vo. 7s. Lanc. 1796.

To this novel we cannot award the praise of lively delineation, or just discrimination of characters; but only the more humble credit, of narrating adventures and incidents very marvellous, and sometimes interesting and affecting. We have two charges to offer against these volumes. One is, that they make *love* the sole business of human life; but to many readers, this will be no disparagement of them. The other charge is, that *sacred subjects* are sometimes touched upon with levity, and even with some degree of profaneness. We trust that *English* readers in general, and especially female readers, are yet far from being gratified by this base species of jocularitv. See vol. i, pp 42, 59, 212, 213.

MEDICINE.

ART. 30. *A practical Essay on the Club-Foot, and other Distortions of the Legs and Feet of Children, intended to show under what Circumstances they are curable or otherwise; with Thirty-One Cases that have been successfully treated, by the Method for which the Author has obtained the King's Patent, and the Specification of the Patent for that Purpose, as well as for curing Distortions of the Spine, and every other Deformity that can be remedied by mechanical Applications. By T. Sheldrake, Truss-Maker to the Westminster Hospital, and Mary-le-Bone Infirmary.* 8vo. 214 pp. 7s. Murray, Fleet-street. 1798.

In the 8th vol. of our Review (p. 199) we gave an account of this author's treatise of distortions of the feet, in which the superiority of his method over all that had been before known and practised, seemed to be clearly ascertained. Further experience has shown the justness of the principles on which he proceeded. In the present volume he has given the history of thirty-one cases, in which his method has proved successful, many of them attested by persons of so much re-

spectability, as leaves no room to doubt they are fairly stated. As various impositions have been practised to deprive the author of the credit and emolument to which he is justly entitled, he has taken out a patent for his invention; the specification for which is here published, accompanied with engravings respecting the machines he employs, as well as different kinds of clubbed feet, and of other distortions of the trunk of the body and of the limbs, to the cure of which his instruments are adapted. But as the application of his machines requires great address, the author warns the public from trusting to any that are not procured immediately from him, accompanied with his directions: and, where practicable, recommends that the patient continue under his care during the cure.

ART. 31. *A Lecture, introductory to a Course of Popular Instruction on the Constitution and Management of the Human Body.* By Thomas Beddoes, M. D. 8vo. 72 pp. 1s. 6d. Biggs, Bristol; Johnson, London. 1797.

The intention of the Course of Lectures to which this is an introduction, is to give such a general view of the constitution and structure of the human body, as to enable persons not educated to the practice of physic, to detect diseases in their first approach, and by suitable regimen and management to prevent their increasing; or by early application to the physician, where they are of a more untractable and dangerous nature, to give a chance of cure, which is often lost by delaying too long to ask the necessary assistance.

The advantage the public might receive from the introduction of inoculation, it is here observed, is in a great measure lost, for want of its general adoption. Partial inoculation, although beneficial to the individuals who submit to the operation, is perhaps mischievous to the public; as many persons are subject to the infection, where a few persons in a neighbourhood are inoculated, who might otherwise have escaped. But if the people were convinced of its utility, and the practice of inoculation became general, the disease would in time be extinguished. This, the author thinks, would be effected, if persons of all situations in life were initiated in the principles of medicine. Consumption, which makes such dreadful ravages, would be considerably checked in its progress, if the symptoms indicating its approach were generally known.

In the course of the present century, numerous changes have taken place in the habits and manners of the people, which have materially contributed to their health and comfort. These have been effected by the more general diffusion of knowledge which has taken place within that time. But the science of physic itself would be more readily, and sooner improved, if the study of it, instead of being confined to persons who are set apart to the practice, was to become general.

“Deeming it important,” the author says, p. 56, “that you should fully comprehend how this dissemination of medical knowledge is to enrich medicine, I shall a little unfold what has been already intimated. Since the immortal Sydenham, the region of human maladies has been more accurately explored. Many landmarks have been fixed;

fixed; and what is termed the history of diseases, has been composed with infinitely superior fidelity. But much is yet wanting in cases of very gradual deviation, to fill up the space between the state of perfect health and the state regarded as full-formed disease. If you consider how rarely medical men are called upon to examine the various intervening conditions, and how unfavourable their fugitive visits must be to examination, you will not deem it absurd to suppose, that the interval will long remain a blank, unless domestic come in aid to professional observers. Important circumstances or symptoms arise without notice, and pass away without leaving any certain traces. They are often lost to the science; they are lost with their possible beneficial indications to the patients. And wherefore, but because the eye of the spectator has not been taught to see. Hence the physician, who is to determine on the evidence, cannot confide on the report of the witness, nor can the witness confide in himself. By the joint efforts of the intelligent in the profession, and out of it, the genuine preventive, or prophylactic medicine, would be at length established. I am aware, that medicine is usually defined the art of preventing and curing diseases. Both these pretensions it often realizes. But preventive medicine, the destined guardian of infancy, youth, manhood, and old age, adapted to the interior of families, has yet no existence."

The author has treated the subject with considerable ingenuity; and, we are happy to add, apparently with effect; as he informs us that Messrs. Bowles and Smith*, for whose Lectures this Introduction was written, found their first course more numerously attended than they expected. Indeed, the author adds, he believes "the friends of the design did not reckon upon an audience half so large."

ART. 32. *Cases of the successful Practice of Vesicæ Lotura, in the Cure of diseased Bladders.* By Jesse Foot, Surgeon. 8vo. 42 pp. 2s. T. Becker, Pall Mall. 1798.

As complaints of the urinary bladder are frequent, painful, and difficult of cure, the sagacity of the writer of these few pages, in adopting a practice casually recommended by Le Dran, in one of the most troublesome of them, deserves commendation. In incontinence of urine, whether proceeding from morbid irritability of the bladder, or from the presence of some extraneous body, the patient is obliged to evacuate his urine twenty, thirty, or more times in the day, and commonly with pain. In this case, whatever might be the original cause, the bladder, from desuetude, becomes contracted; and, in a course of time, incapable of holding more than an ounce or two of urine. The present author had frequently met with cases of this kind, which not yielding to bleeding, purging, opiates, bougies, &c. the remedies ordinary used, he had, though reluctantly, been obliged to leave the patients to their fate, concluding, with his brethren, that they were incurable.

* Surgeons at Bristol.

In the year 1796 a case of this kind offered, when, being foiled in his first attempts to effect a cure by the ordinary methods, he recollected that M. Le Dran had left a single case among his observations, in which he had succeeded by injecting the decoction of marsh-mallows into the bladder. At first, we are told, the bladder would only admit an ounce of the decoction, which was with difficulty retained a few minutes; but by repeating the process every day, eight or ten ounces were retained without difficulty, and the patient at length recovered. A similar process was tried by Mr. F. on his patient, with equal success; and he has since tried it with advantage on three other patients.

Although we may not be so sanguine in our opinion of the advantage likely to accrue from adopting this practice, as the author himself seems to be, since many cases will occur, where, from the coats of the bladder being diseased and thickened, it will be impossible to distend them by any mechanical power; yet as even in these cases the trial cannot be attended with any danger, and as in such as are recent, and where no incurable disease of the organ exists, it may prove successful, we think there is great merit in reviving it; and accordingly recommend this pamphlet to the notice of practitioners in surgery.

DIVINITY.

ART. 33. *A Sermon, preached before the Honourable House of Commons, at the Church of St. Margaret, Westminster, on Wednesday, March 7, 1798; being the Day appointed by his Majesty's Royal Proclamation, to be observed as a Day of Solemn Fasting and Humiliation. By the Rev. Charles Moss, D. D. Canon Residentiary of St. Paul's.* 4to. 24 pp. 1s. Rivingtons, &c. 1798.

To assert the doctrine of an over-ruling Providence, and explain the extraordinary events of the present period, by the analogies which experience affords, and the principles which religion supplies, is a task well suited to a day of humiliation, and this is undertaken by Dr. Moss in the present discourse. His language is perspicuous, and his sentiments pious; nor can his discourse be heard or read, without that edification which it was his object to convey. The text is 1 Chron. xxix, 11.

ART. 34. *A Sermon, preached on the General Fast, March 7, 1798. By W. Cole, D. D. Chaplain to his Grace the Duke of Marlborough, Prebend of Westminster, and Rector of Mersham, Kent.* 4to. 24 pp. 1s. Rivingtons, &c. 1798.

“Our fathers hoped in thee; they trusted in thee, and thou didst deliver them,” Psalm xxii, 4. This is the text on which this preacher expatiates, by contrasting the faults of the present age, with the religious feelings of better times. The latter topic is but slightly touched, on the other he treats at large, but not always with such a selection of expressions, as we should have recommended. “Jacobinical”—

“frater-

“fraternization”—“Tree of Liberty”—“affiliated”—“toctin,” &c. are words which, however necessary in political discussion, do not, in our opinion, quite become the pulpit. Nor does the simile, in p. 10, appear to us either well chosen, or happily executed. Zeal for good principles is, at this moment, not only laudable, but necessary: nevertheless, there is a conduct requisite to the purest zeal, without which its best effects can hardly be produced.

ART. 35. *A Sermon, preached in the Church of St. John Baptist, Wakefield, December 19, 1797, on Occasion of a General Thanksgiving to Almighty God, for the many signal and important Victories which his Divine Providence hath vouchsafed to his Majesty's Fleets in the Course of the present War. By the Rev. Richard Munkhouse, D. D. of Queen's College, Oxford.* 8vo. 53 pp. 1s. 6d. Rivingtons, &c. 1798.

There is a zeal of loyalty and patriotism in this discourse, which occasionally overflows in copious notes. Struck by the truly patriotic spirit that animates many of the notes to the Pursuits of Literature, the Reverend Author has not scrupled to transcribe, into his margin, such passages from them as more particularly accord with his own opinion, and tend to diffuse a similar ardour throughout the country. We commend this energy and industry; the occasion demands no less. The text consists only of the words “stand fast,” which, however, are sufficiently pertinent to afford the most appropriate topics for exhortation. As nothing can be more applicable to our present dangers, (those at least which arise from the frantic love of innovation) than the experience of our former miseries, Dr. Munkhouse very judiciously gives, in one of his notes, the exhortation of an *old Cavalier* on that subject, which is full of striking passages. The following sentence from it, is little less than oracular; and what experience then taught, common prudence will expect in every similar situation. “To alter an establishment, believe me, has *nothing certain but Misery*; and whoever attempts to introduce novelties among us, and to tear up foundations, I am confident will perish under the ruins of the building.”

ART. 36. *An occasional Assistant to the most serious of Parochial Duties; or a Supplement to the established Order for the Visitation of the Sick: to which is added, a Collection of Prayers on several Occasions. By Sir Adam Gordon, M. A. formerly of Christ Church, Oxford; and Rector of Wise Tilbury, Essex.* 12mo. 344 pp. 3s. Stockdale. 1797.

This worthy and indefatigable divine, has here presented to us a very great variety of devotional exercises and devotions. He speaks of his book, as “a work prepared from *actual* exercise of pious obligations, under the several cases herein specified” (p. 30); and as containing “humble hints, and helps, to the young, and unexperienced labourer in the Lord's vineyard; not by any means as perfect forms, and in no points exceptionable; as a conscientious outline of general, and positive obligation to pay continual regard to this essential service”

service" (p. 31). We gladly bear our testimony to the pious and charitable spirit, under the influence of which this work appears to have been composed; as well as to the sound judgment, with which it is, in general, executed. Perhaps our respect for this performance will be best shown, by endeavouring to render it somewhat more perfect. At p. 100, a person who is desirous to make his *will*, is instructed to pray thus; "assist me in the choice of such expressions, as shall leave no room for *legal exceptions*." We apprehend that if Providence enables us to obtain the advice of men skilled in these matters, the assistance here petitioned for, is, *in fact*, put into our hands; and of this assistance, we advise all persons to avail themselves. "If this thy ungrateful creature hath not *out-lived his day of grace and trial*" (p. 137). We do not find any such *period* in holy scripture; but, on the contrary, "When the wicked man turneth away, &c." Ezek. xviii, 27. At p. 183, it is justly said, "no human being dare set *bounds* to God's infinite mercy towards his creatures in Jesus Christ."—"In the Lord's prayer, you only ask mercy of God for your *own soul*, in the *degree* you are willing to *overlook* the faults and injuries of your *fellow-creatures*. For this is the plain meaning of the following petition, *forgive us our trespasses, as we forgive them that trespass against us*" (p. 157). We consider the last words as a very solemn *declaration*, but not as relating to the *degree* here mentioned; nor yet as a *condition* of our own forgiveness, which is the common interpretation. St. Matthew vi, 12, says, *ὡς καὶ ἡμεῖς ἀφίεμεν*, &c. of which the exact translation is, "as we *ALSO* forgive," &c. It does not appear, why the word *also* was dropt in translating St. Matthew, and retained in translating St. Luke. St. Luke xi, 4, says, *καὶ γὰρ αὐτοὶ ἀφίεμεν*, &c. Our Saviour, indeed, *annexes* this condition, *Ἐάν γὰρ ἀφῆτε*, &c. but it is not *expressed* in the prayer. At p. 191, a vulgar phrase occurs: "if you cannot read, endeavour to *get with* those that can."

At p. 279, we find "Our father, which (or rather *who*) art in heaven." We trust, that this judicious divine does not take the liberty, which we have sometimes witnessed, of substituting the latter of these words, in the public exercise of his function. For, in general, it seems not only inconsistent with that conformity to the Liturgy to which clergymen are obliged, but also inexpedient, to alter the phrases in it; because unlearned persons may thence be led to think, that it *abounds* with errors in language, which is not the case; and their just respect for it may thereby be diminished. But certainly we ought, in judging of any phrases in the Liturgy, to have regard to the state of our language at the time when it was compiled. Now, the pronoun relative—*which*, though in the present state of our language, it be used as relating only to *things*, yet formerly was used for *who*, and related also to *persons*; and particularly in the Bible-translation, *which* is used for *who* and *whom*, in almost every chapter; as in Matthew vi (the very chapter whence the Lord's Prayer, as it stands in the Liturgy, is taken); in the eight verses preceding the prayer, *which*, for *who*, occurs four times. So that if we substitute *who* for *which* in the Lord's Prayer, we should do the same throughout the Bible; a proceeding, surely, unjustifiable and unnecessary.

ART. 37. *Six Sermons, preached before the Right Hon. Brook Watson, Lord Mayor of the City of London, by George Stepney Townley, M. A. Rector of the United Parishes of St. Stephen Walbrook, and St. Bennet Sherehog, Lecturer of St. Dunstan's in the East, and Chaplain to his Lordship.* 8vo. 181 pp. 3s. Rivingtons; and Walker, Charing Cross. 1797.

The accomplishments of a sound divine, and a respectable scholar, superadded to good talents, and a zeal tempered with judgment, are always apparent in the discourses of this author. At a former period, when he published six sermons, preached on similar occasions, we commended them as containing plain and temperate statements and remonstrances (vol. vi, p. 547). The present set have the same character; not affording very luminous or striking passages, or many of those felicities of argument or eloquence which might tempt us to make extracts from them; but discussing their several subjects in a plain and rational style, with due illustration from the authority of Scripture. Of the discourses in this volume, the fourth and sixth have also been printed in a separate form, and perhaps some of the others; but having them here collected, it becomes unnecessary to enquire for the single parts. The subjects of these are; The Advent of the Messiah; The Sins of the Nation; No Respect of Persons with God; Light in the Lord; The Resurrection of the Body; Doing justly, loving Mercy, and walking humbly with our God.

ART. 38. *The intellectual and moral Difference between Man and Man. A Sermon, preached at the Old Jewry, Sept. 24, 1797, on Occasion of the Death of the Rev. John Fell, formerly of Thaxted, in Essex, lately of Homerton, in Middlesex. By Henry Hunter, D. D. Minister of the Scots Church, London Wall. Published at the Request of the Gentlemen Subscribers to Mr. Fell's Lectures on the Evidences of the Christian Religion.* 8vo. 48 pp. vs. 6d. Good, Button, &c. 1797.

From 1 Cor. xv, 40—42, the preacher ingeniously takes occasion to show, that “as one star differeth from another star in glory,” so also one human being *now* differeth from another, in endowments and attainments; “in respect of external form, of original mental powers, of intellectual improvement, of moral excellence, of devotional elevation; and all these looking forward unto, and issuing in, that perfect state of human nature, which shall be effected by the almighty power of God, at the resurrection of the dead” (p. 5). From this “general illustration of the subject,” Dr. Hunter passes on to pay a tribute to the memory of the deceased. Here we find much cause for admiration and regret. From a humble and illiterate mechanic, even at the age of twenty, Mr. Fell became, by his, “ardent, inquisitive, and penetrating spirit,” an eminent and useful scholar, and preacher of the gospel. In plainer language, “he devoted himself to study;” and his talents procured him friends, who called forth “his modest merit into light” (p. 29). Having studied a few years in the academy at Mils-end, and afterwards preached in Suffolk, Norfolk, &c. he settled

at Thaxted, in Essex; and there lived many years in very high credit as a minister, a preceptor, and an author. But being judged fit for a more "important public station in the vicinity of the metropolis," "in an evil hour he became resident tutor in the academy at Homerton" (p. 41). The "spirit of discontent, of insubordination, and of impatience of authority," which had long prevailed in that seminary, was not quieted even by the introduction of even such a tutor; and at last, "bordering on his grand climacteric," he was expelled from his office, and turned adrift into the world, without being heard in his own defence (p. 42). His friends assisted him in a liberal and delicate manner. They suggested "a course of Lectures on the Evidences of Christianity;" by which he was to *earn* that bounty, which they were ready enough, at any rate, to supply. But the agitation of mind, produced by the unkindness of adversaries on one hand, and the affection of friends on the other (which the preacher illustrates by a simile *somewhat* poetical (p. 45), together with the labour of composing, delivering, and publishing his lectures, brought on disorders, which in a few months proved fatal. His end was, in its manner, suitable to such an useful and pious life.

Dr. H. appears to have inhaled, by his habit of translating *French* authors, a little too much of the inordinate spirit of their eloquence. His style is often too lofty for his matter; as at p. vii, "in bestowing the decent honours of sepulture on his remains, you have reared a monument for yourselves, which the hand of time is unable to demolish" (p. 12). "They (the ten talents) are liable to loss; they will be impaired by time; *the ruin, not the palace, will at length meet the eye*" (p. 14). "Like the lofty mountain, he (man) is insensible of his own elevation; like the insathomable mine, or the flinty rock, he prizes not the precious gem which God has planted in his bosom" (p. 14). "Melt away into less than nothing." But the discourse in general unites, very happily, sound piety with vigorous oratory.

ART. 39. *A Letter to the Society of Protestant Dissenters, at the Old Meeting, Yarmouth, from Thomas Martin, on his Resignation of the Office of Minister among them.* 8vo. 30 pp. 1s. Johnson. 1797.

The cause of this resignation appears to have been, the dissatisfaction expressed by individuals in the author's congregation, on account of a change of his opinion, "with respect to the miracles attributed to the great and good, the extra-ordinary, but, as I believe," he says, "not præternatural Jesus" (p. 9); which miracles he was "no longer able to maintain" (p. 7). The most unlimited freedom, on the part of public teachers, of delivering any religious opinions, which they may, from time to time, adopt, is here pleaded for, with more temper and moderation, than we usually see displayed on this subject; but not with much novelty or vigour of remark and illustration.

ART. 40. *The Nature and Importance of Resignation: a Sermon, occasioned by the Christian Triumph displayed in the peaceful Departure of Mrs. Sizer, of Woodbridge, Suffolk; who died the 1st of February, 1797, in the 27th Year of her Age.* By Samuel Lovell. 8vo. 34 pp. 9d. Knott, Chapman, &c. 1797.

Very sound and edifying, and by no means so *humble* in point of composition, as the author himself seems to represent it. In the character

acter of the deceased, "the leading trait was that calm, placid, rational submission to the divine will, which proceeds from a conviction of the wisdom of God, and an *interest* in his love through Jesus Christ." P. 33.

The members of the Church of England would do well, in our judgment, if they would be admonished, by the general example of dissenters, to revive the good old custom of funeral sermons. Panegyrics upon the deceased being carefully avoided, and yet such a tribute being paid to their virtues, as the auditors will universally allow to be just, we cannot conceive any occasions more favourable than these, to the excitement of pious, and not *transient* affections, in the hearers; and particularly in those, whose minds are especially prepared for good impressions, by their near interest in the awful scene before them.

ART. 41. *A Letter on the Doctrine of the Trinity; addressed to the Baptist Society, at Guilsborough, Northamptonshire.* 8vo. 76 pp. 1s. Johnson. 1795.

ART. 42. *A Second Letter, &c.* 8vo. 60 pp. 1s. Johnson, &c. 1796.

The author, Mr. E. Sharman, being excluded from the Baptist Society, for having abandoned the doctrine of the Trinity, after *half a year's enquiry* into the grounds of it (Let. I, p. 4) makes this appeal to the public concerning the justice of his determination. In a style not very gentle or tolerant, he complains of the severity and intolerance with which he has been treated. He sets forth, not without some portion of vigour and shrewdness, the common arguments in favour of what he calls Unitarianism; but he adds nothing to what has been urged a thousand times on this question. "Having but very little knowledge," as he says (p. 9), "of grammar or composition," he would have done well to be satisfied with expressing his thoughts in humble prose, and to abstain from all attempts at poetry, in which he is very inferior to Sternhold and Hopkins; Let. II, pp 44, 48, 49.

POLITICS.

ART. 43. *Address from Camille Jordan, Member for the Department of the Rhone, to his Constituents, on the Revolution of the 4th of September, 1797. Translated from the French; with an original Preface and Notes, by John Gifford, Esq. Author of a Letter to the Earl of Lauderdale, Two Letters to the Hon. T. Erskine, &c. &c.* 8vo. 134 pp. 3s. Longman, Paternoster-Row. 1798.

N. B. The original French is sold at De Boffe's, Dulau's, &c.

The present state of French Liberty is admirably illustrated by the very advertisement which the author has prefixed. "This address," he

he says, " which I promised my fellow-citizens, so early as the 6th of September, has been long ready, but *I have experienced the greatest difficulty in procuring a person to print it. I have still my doubts whether I shall be able to put it into circulation.* Yet I am resolved to publish it; for if it should not fall into the hands of my fellow-citizens, they will at least know that it exists. Yes they will know it; and they will exclaim, ' such is the liberty granted to men who are accused of the greatest crimes, of answering the charges preferred against them! so horribly alarmed are their accusers, in the plenitude of their power, that *no sooner does the defence of one of their victims appear, than they annihilate it.*" This fact, he very justly observes, speaks for itself, and says even more than his whole work!

Camille Jordan, as Mr. Gifford's preface properly informs the reader, " was one of those members of the legislative body, who were chosen subsequent to the establishment of the constitution of 1795, and having distinguished himself as a decided enemy to violent or revolutionary measures, he was deemed a fit object of proscription, and was accordingly included in the sentence of banishment, extorted by a Turkish Directory, from a prostituted Divan; which, after the memorable events of the 4th of September, 1797, swept away what little remained of talent and integrity in republican France." P. x.

The style of Camille is declamatory, which has long been the universal style of Frenchmen; but the statements contained in his tract are important, not only to those who wish to understand the present state of France, but also to those who would see the true reference of French politics to this, and all the other countries of Europe. His declaration concerning the only kind of peace to be expected from the present Directory, is of universal importance. " They will make peace; but be assured it will be only transitory; and continuing to profess all the revolutionary maxims, and inundating all the countries in alliance with France, with their apostles of rebellion, they will in fact fertilize, under the semblance of peace, all the germs of a new and more bloody war." P. 89.

The preface of Mr. Gifford contains many observations of great utility, and is replete, like his other writings, with that truly patriotic zeal which is vigilant to seize every opportunity of rendering service to the country in these times of danger.

ART. 44. *Copies of Original Letters, recently written by Persons in Paris, to Dr. Priestley in America. Taken on Board of a neutral Vessel.* 8vo. 36 pp. 1s. Wright, Piccadilly. 1798.

These letters, found on board of a Danish ship, " have been exhibited, with the usual attestations in the High Court of Admiralty, and are now remaining on record in the public registry of that Court. *Their authenticity is therefore placed beyond dispute,* and may be personally ascertained by any man who chuses to take that trouble." This is sufficient attestation, and the Letters themselves are, in the highest degree, curious and important; proving, beyond all doubt, the implacable hatred of such apostates as Stone, &c. to this country, and their philo-

sophic

osophic indifference to all human miseries which may tend to effectuate their purposes.

ART. 45. *Dissertatio de Rebus Gestis et Eloquentia Gulielmi Pitt, et de Republicâ ab eo tum pace tum bello administrata.* 4to. 25 pp. 2s. 6d. Cadell and Davies. 1797.

To write on subjects of modern history or politics in a learned language is a custom nearly obsolete. Since the time of John Burton, of Eton, most writers (with the exception of the celebrated author of the preface to Bellendenus) have chosen to discuss the passing events, or the characters of living persons, in their own vernacular tongue. The anonymous writer of this dissertation intends probably, by expressing them in this manner, to diffuse the praises of Mr. Pitt among the learned in all countries of Europe.

The Latin style of this author rather wants ease than correctness; yet it is occasionally elegant; and the topics of praise are at once well chosen, and well stated. After describing the state difficulties which Mr. Pitt had to encounter, at his first accession to the ministry, and the very successful manner in which he at once averted the evils that we feared, and secured the advantages that we did not even dare to hope, he thus sums up that part of the encomium: "Cum hæc omnia, tam magna, in tam iniquo ac difficili tempore, unius adolescentis auspiciis gesta esse consideramus, videamus fanè necesse est quid possint ingenua liberalium artium studia, quid possit facundia, quid possit proba indoles, 'nutrita faustis sub penetralibus;' et fateamur naturam simul atque doctrinam hunc virum ad omnia magna atque laudanda effinxisse, celsum hominem ac præclarum" (p. 11). It is reckoned a fault to fall into a metrical arrangement of words in a prose composition, though such passages are occasionally found in the best classic authors. A very striking instance occurs here, in p. 4,

Majori studio magna ac laudanda capebat.

This is not the first time that Mr. Pitt has been praised in Latin, nor will it probably be the last. In 1784, the widow of Reiske published the Orations of Dion Chrysostom, with the corrections and annotations of her deceased husband, and prefixed to the edition a very elegant Latin encomium, in the form of a dedication; in which the lady at once expresses her attachment to the English nation, and her admiration of this illustrious Briton. Yet, perhaps, the strongest panegyric upon Mr. Pitt that can possibly be pronounced, is conveyed in the violent invectives constantly poured out against him by the most profligate men in Europe, the governors of France, and their adherents.

ART. 46. *The Means of saving our Country.* 8vo. 165 pp. 3s. Lockett, Dorchester. 1797.

The author, Mr. Henry Redhead Yorke, in this address to "the Men of England," employs about 17 pages in talking of himself (which, indeed, is a case not without great living examples); and then proposes three questions to be considered; 1. What have we been doing? 2. What are we doing? 3. What ought we to do? On each of these topics, he says some things well, but more very exceptionable;

ceptionably; and, in general, he declaims in a manner so desultory, that it is scarcely possible to analyze his arguments. The result of them is, that we must prevent a revolution by reformati^ons*. Of his political sagacity, an estimate may be made from the "creed," with which he concludes his tract: "May Great Britain remain for ever a limited monarchy, under the guardian care of the illustrious House of Hanover; but may the manners and habit of thinking of the people, be purely republican!" (p. 165). We trust, that the people of Great Britain are of a different character; for, he must be a very short-sighted politician, who could not foretell, that a people thus disposed would not long submit to the *guardianship* of any *House* whatever.

ART. 47. *The Origin of Government compatible with, and founded on, the Rights of Man; with a few Words on the constitutional Object of the Corresponding Society. The Whole addressed to the Common Sense of every Englishman.* By S. Perry, late Editor of the *Argus*. 8vo. 32 pp. 6d. Jordan. 1797.

The imitators of Paine (among whom, both as to matter and doctrine, this author must be placed) have never overlooked, that the main instrument by which that hardy writer obtained his success, was the art of giving the air of novelty and importance to remarks in themselves trite and superficial. Mr. Perry, after the model of his prototype, sets out with definitions and distinctions affectedly abstruse and profound; and then undertakes to follow up the structure of government under all its gradations and changes. We are wearied with poring over these schemes of government from the "Common Sense" legislators; and consign Mr. Perry's treatise to the perusal of those, who either admire his known principles, or are not yet surfeited with such political theories.

ART. 48. *A few Words of plain Truth on the Subject of the present Negotiation for Peace.* By a Member of the University of Cambridge. 8vo. 38 pp. 1s. Robinson. 1797.

Plain truth differs so much in the mouths of different persons, that the man who commends, and the man who condemns the measures of government, lays equal claim to the credit of pronouncing it. It will be sufficient for our purpose, and that of the public, to say, that the words of plain truth which this pamphlet contains, are words of bitterness to the ruling powers; and predict the most tremendous consequences from that support which they have so long enjoyed.

ART. 49. *The Englishman's Manual; containing a general View of the Constitution, Laws, Government, Revenue, Ecclesiastical, Civil, Military, and Naval Establishments of England, designed as an Introduction to the Knowledge of these important Studies.* By J. Price. 12mo. 3s. 6d. Sael. 1797.

This is expressly intended for the use and benefit of young persons; but the author intends, if the present work shall meet with encourage-

* But see p. 464, where the complete and honourable recantation of this author is noticed.

ment, "to give the world a more enlarged view of these subjects, calculated for those of more advanced age." The publication before us obviously merits encouragement; but we question the expediency of publishing a more enlarged work of the kind, as we already possess many excellent works on the English Constitution, and the different branches of it, enumerated by Mr. Price in his title-page.

MISCELLANIES.

ART. 50. *Observations upon Military and Political Affairs. Written by General George Monk, afterwards created Duke of Albemarle, &c) With engraved Plates.* 5s. 287 pp. (including the Introduction. Egerton, Whitehall.

Though the military system has undergone such a variety of alterations and improvements since the days of the illustrious author of this work, that it bears but little analogy to the tactics of those times, yet the maxims here delivered (for the book is written under the form of maxims) are so general, that the greater part of them will never become obsolete: and though they are diametrically opposite to the principles which our modern system-mongers are labouring to establish, we are under no apprehension of their falling into disrepute. In the Introduction, the editor draws a parallel between the systems of General Monk and General Lloyd, which coincided in many points, particularly in the use of the pike, though they disagreed as to its length; Monk directing it to be eighteen, and Lloyd twelve feet in length. The possibility of using a pike of the former length, will be doubted by many, and even twelve feet seems a great length to be directed with accuracy, or supported with effect. Pikes are of little use but against cavalry, and the longer they are, with the more ease will they be parried by the broad-sword. Twelve feet, therefore, seems the utmost length to which they should ever extend. The remainder of the Introduction is occupied by the Life of Monk, extracted from Hume's History of England, which may possibly be thought by some readers an unnecessary mode of enlarging the bulk of the volume.

The six first chapters contain general maxims on war, and the duties of generals and soldiers, all of which are founded on the strictest rules of justice and morality, and religion is pointed out as the leading principle on which every country should rely for the success of its arms. The nine succeeding chapters enter into a detail of the formation and discipline of military bodies, and the mode of conducting an army, both in offensive and defensive war; but this part differs so much from the operations of modern armies, that it is rather a subject of curiosity for the antiquarian, than of instruction to the modern soldier. The remaining chapters treat of the various operations of war, and will afford instruction to all military readers. The observations in the 27th and 28th chapters, relative to the keeping of conquered countries, and the prevention of civil wars, will perhaps be thought to favour more of policy than morality; allowance must, however, be made for the times in which General Monk lived, when every individua?

vidual was smarting under the effects of a civil war, which he had been the principal instrument of suppressing.

Experience, we think, must have convinced every one of the truth with which the 29th chapter concludes, and with which we shall terminate our account of this curious relic of antiquity. "Now to conclude, and speak something how necessary it is for a kingdom, or state, to train up their people to the use of arms. Such kingdoms where the men are trained up in academies of virtuous actuality, do always keep their honours at an high price, affording at all times men of absolute and compleat carriage, both for designment and performance. I account a rich public treasure, providentially provided before hand, and a people well trained in martial affairs, to be two pillars (next under God) that will preserve a kingdom or state from ruine and danger."

ART. 51. *The Lives of the English Regicides, and other Commissioners of the pretended High Court of Justice, appointed to sit in Judgment upon their Sovereign, King Charles the First. By the Rev. Mark Noble, F. A. S. of L. and E. &c. &c. Two Volumes. 8vo. 12s. Stockdale. 1798.*

We are thankful to Mr. Noble for bringing to a point, what was before scattered in different works. This forms a convenient and amusing publication, and we shall be glad to see a similar collection of anecdotes of the Regicides of France; to whom these volumes are dedicated. The first sentence of the dedication is unfortunate; it is this—"It is usual on this side of the water, to dedicate our volumes to those, *wha*, from some peculiar circumstances, *they are most appropriate.*" It should be *to whom* they are most appropriate, for sense at least, if not for sound.

ART. 52. *A Dissertation on Virgil's Æneid, L. i, v. 37; containing Reasons for questioning its Authenticity. 8vo. 22 pp. 1s. Sherborne printed; sold by Seely, Paternoster-Row, &c. 1796.*

Though we have laid it by longer than we intended, we hailed with some satisfaction a tract written on a single line of Virgil. It was a classical symptom; and good literature is one of the many good things which modern arrogance does not always respect. This author thinks the line "*Tantæ molis erat Romanam condere gentem.*" (which, by the bye, is not the 37th but the 33d, unless we admit the four lines usually allowed to be spurious, "*Ille ego,*" &c.) to be unsuited to its place, and unworthy of Virgil. His reasons are ingenious, and worthy of an elegant scholar. The strongest among them seems to be that which is founded on the words "*condere gentem,*" concerning which, he considers it as very unlikely that Virgil should use "*condere gentem*" so very soon after "*conderet urbem,*" v. 5; and also, that "*condere*" could not, consistently with the purity of that author, be applied to "*gentem.*" This, however, is disputable; and, it should be remembered, that no trace of suspicion appears against the line in any MS. or ancient edition; as well as that the sentiment

It conveys is admirably calculated to impress the Romans with an early feeling of the importance of the poem; the subject of which, as this implies, was not merely the fate of Æneas, but the founding of their race.

ART. 53. *A Dialogue, contrasting in each Page and Word, the Practice and Propriety of English Speech and Spelling. To which is subjoined a concise, but complete System of mutual Adaptation.* 12mo. 34 pp. 6d. Richardson, &c. 1797.

Of Mr. Elphinstone, and his earnest desire to disfigure the English language, under the notion of *propriety*, we have formerly spoken sufficiently (vol. v, p. 18; vii. 464). Unconvinced by experience, as well as by reasons, he still persists in printing such stuff as this: "Hwat weddher doo yoo prommise Jon; yoo, hoo are dhus bizzy studdying dhe hevvens? Dhe soarce, doutles, ov verry plezing verry proffirabel, az moast eddifying contemplacion." Whoever will prefer this to the usual mode of writing, with all its anomalies, must differ much in taste from us. The dialogue occupies 11 pages, the rest consists of precepts, which, if he would have had them observed, the author should have given also in the *unreformed* English; for those who will labour through them in his *improved* spelling, will be, we boldly predict, "vel duo, vel nemo."

ART. 54. *A Dictionary of Quotations in most frequent Use. Taken from the Greek, Latin, French, Spanish, and Italian Languages, translated into English. With Illustrations, historical and idiomatic.* Cr. 8vo. Eight Sheets. 3s. Robinsons. 1797.

The utility of this compilation to the unlearned is so obvious, that it is rather extraordinary that this should be, as we believe it is, the first attempt of the kind. The author at once vouches for its copiousness, and accounts for its limited extent in the following terms: "If it had been the aim of the compiler to have made a large book, his task might easily have been effected. His object was of a more limited nature. He has for some years looked into every publication political or miscellaneous, and he trusts that his diligence has been such as to miss but few of the quotations which are most popular, or of the phrases most necessary to be understood." It is impossible that he should have collected all, even of this sort; and therefore a few omissions are not to be imputed as a fault. "Reculer pour mieux fauter," has been made famous lately, by being introduced by Mr. Burke. The fourth phrase is not quite translated rightly; "a bon chien ne vient jamais un bon os." *Jamais*, so used, means *ever*,—"does not ever." After all, the publication appears to execute quite as much as could be expected from it, and with sufficient success.

ART. 55. *Thoughts on Elocution.* 12mo. 26 pp. 1s. Faulder. 1798.

These Thoughts are conveyed in the form of dialogue, the appropriate graces of which mode of composition, the writer has employed

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with good success. That which is most novel in the substance of the dialogue, is the recommendation of what the author calls *mental speech*, which means, that the person who intends to speak, should make a previous rehearsal within himself, rising, and using proper action, but without articulation; employing only "the clear and strong perception of his own mind." The particular mode of doing this is explained in p. 15. Different methods, however, are adapted to different minds, and each person who desires to speak, must, besides attending to the general precepts, exercise himself in that way which he finds most efficacious, for collecting his thoughts, and arranging his expressions. This author seems well to have considered his subject, and writes upon it with discernment and good sense. He sometimes uses an affected word, as *narrate*, *suasion*, &c. but less in the dialogue than where he speaks in his own person.

ART. 56. *A Treatise on the Culture of the Apple and Pear, and on the Manufacture of Cider and Perry.* By T. A. Knight, Esq. 185 pp. 12mo. Proctor, Ludlow; Longman, London. 1797.

This treatise is the result of numerous experiments in the culture of the apple, and of experiments less numerous with regard to the pear. We are informed, that "no kind of *apple*, now cultivated, appears to have existed more than 200 years; which term does not exceed the duration of a healthy tree" (p. 7). The conclusion, from many experiments, is, "that all plants of this species, however propagated from the same stock, partake, in some degree, of the *same life*, and will attend it in the habits of their youth, their maturity, and decay; though they will not be any way affected by any *incidental injuries*, the parent tree may sustain, after they are detached from it" (p. 17). This is the author's favourite idea; and, doubtless, it deserves much attention from persons conversant in orchards. The observations on the *manufacture of cider*, are acknowledged to be little more than a detail of the practice of the most skilful, in this matter, among the Herefordshire farmers, p. 93.

The postscript, concerning *agriculture in general*, is one of the most intemperate, and inflammatory invectives against *tithe*, which the *ill-timed avarice of landlords* has lately uttered. It rests, after all, upon the supposition, that the excess of our imports of corn beyond our exports, is a proof of declining agriculture. But Mr. Howlett has corrected this error. See our Review for February, p. 149. He must be not a little presumptuous, who fancies that his single judgment is likely to be more accordant with the laws of the land, than "the decisions (as they are, with an unjust sneer, called) of our most equitable Court of Exchequer" (p. viii). Of the mischievous tendency of the remarks concerning Ireland, at pp xi, xii, perhaps the author himself is already convinced. Or rather, as those remarks are, in a considerable degree, applicable to *England* also, he may be one of those, who would "put themselves under the *protection of France*," in order to be exempted from the *tyranny* of our tithe-laws! We doubt whether *one* English farmer would go along with him.

FOREIGN CATALOGUE.

FRANCE.

ART. 57. *Origines Gauloises, celles des plus anciens peuples de l'Europe, puisées dans leur vraie source : ou recherches sur la langue, l'origine, et les antiquités des Celto-Bretons de l'Armorique, pour servir à l'histoire ancienne et moderne de ce peuple, et à celle des Français. Par le Citoyen La Tour d'Auvergne-Correr, Capitaine d'Infanterie. Paris, au Vme de la République ; 340 pp. 8vo.*

There must certainly be something epidemic in the predilection for etymological disquisitions. After such a series of predecessors, we here meet with another Bas-breton, who undertakes to oblige the greater part of the inhabitants of Europe, and of Asia, to acknowledge the Celts as their original progenitors. That he should consider his own countrymen to have been originally Celts, is indeed very natural and just; we must likewise own ourselves indebted to him for the information which he has communicated in regard to some particular usages which still prevail among the descendants of this people; they still wear trowsers (*bragn*) intermarry with strangers, and have thicker crania than the other sons of men. More interesting to the historian would be some other notices, were they sufficiently to be depended on, and had they been the result of accurate investigation. Such are the observations made by the author, that the Biscayan language is radically different from his own; and that, on the contrary, the Arragonians exhibit a striking resemblance to the inhabitants of Lower-Britany, in their language, manners, and habits. Mr. *La Tour* had been an officer in the army of the Pyrenees, and was, according to his own account, on his return taken prisoner by the English. He had on this occasion an opportunity of remarking the agreement between the Welsh language and that of Lower-Britany.

All this is, however, of trifling moment, when compared with his other discoveries of a very different description. According to our author, the Massagetæ, Scythians, Slavonians, Germans, &c. are all incontestably sprung from the same Celtic mother; and he establishes the truth of his positions by etymological deductions, against which, as our readers may themselves be convinced from a few instances, no reasonable objections can be urged. The Massagetæ derived their name from their usual weapons, the club; the Umbrians, in Italy, used the same arms, and the inhabitants of Lower Britany were hardly acquainted with any other mode of defence. It cannot, therefore, be doubted, that the Massagetæ and Umbrians were both originally Celts. So again, p. 36, the Spartans had
thicker

thicker crania than the other Greeks, because they intermixed with the Celto-Scythians, p. 192. The Goths must unquestionably be of Celtic original, because, in the author's language, the word *Cotz* signifies *ancient*. In confirmation of this opinion, Mr. *La Tour* appeals to the authority of *Strabo*, for, in his apprehension, the Getæ and Goths were the same. The Sacæ, beyond the Caspian Sea, must, he conceives, likewise have derived their name from the Armorican word *Sack* (*Sagum*); of course, the Saxons were *Sagfons*, that is, *Sacorum filii*. To the Danes also, in their turn, the honour is attributed of being descended from the Celts. *Den* signifies a *man*, and *march*, an *horse*; the compound term *Denmark*, therefore, denotes a *man on horseback*; now there are horses in Denmark. In the same manner we are to understand, that the *Marcomanni* were *men on horseback*, and that by *Margrave* is meant a *general of horse*. It might be worth while to show, with how great readiness our author can cite the ancient classics; for, contrary to the practice of his countrymen, he not only ventures to place notes under the text, but sometimes even presents us with notes where there is no text; or to inform our readers, on his authority, that there is a poem, containing many Celtic songs, in the Erse language, called the *Edda*; or lastly, to present them with specimens of his own correct, and elegant, latinity, with which the work is occasionally embellished, as, for instance, where he tells us, that *Hungaria se dicta est ab Hunnibus*; but even of a good thing one may have too much.

ART. 58. *La Politique d'Aristote, ou la Science des Gouvernemens. Ouvrage traduit du Grec, avec des Notes historiques et critiques. Par le Citoyen Champagne, Directeur de l'Institut des Boursiers du Collège de l'Égalité.* Tom. I, LXVII and 424 pp. Tom. II, 469 pp., 8vo. Paris. 1797.

A translation of *Plato's Republic* has lately appeared in France, in which would be found, contrary to the evident object of the undertaking, the history of their own Ochlocracy delineated with a degree of exactness that may serve as a warning to future times. Still more solid and appropriate information might have been derived from the *Politics of Aristotle*, in which all the political experiments made by antiquity, with so much expence and danger to themselves, are stated, arranged in the most luminous order, and duly appreciated. This work presents the results of the most extraordinary industry, employed in the collection of facts from the history of upwards of one hundred and fifty people; and of not less wonderful sagacity, by which the author was enabled to reduce them to certain general principles.

The translator has been for some time engaged in preparing a new edition of the Greek text, which, as we are informed in p. LIX, is nearly completed, though from the circumstances of the times, he does not expect that he shall soon be able to announce his work: "Il a fallu y renoncer," says he, "car nous revenons à grands pas vers ce tems du treizième siècle, où l'on disait chez nous: *græcum est, non legitur.*" He does not, however, entirely give up the hope of publishing this edition, as appears from p. LXI, where he observes that:

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“ quant aux notes sur le texte même, je les réserve pour l'édition grecque : je désire de trouver des tems plus heureux afin de la donner.” Besides all the best editions, Mr. *Ch.* has likewise consulted the translation by *Le Roy* (Paris, 1568), to the notes on which he owns himself to have been more indebted than to the version itself, which is too literal, and, therefore, often unintelligible. Of the greatest part of the difficulties, he found the solutions chiefly in *Aristotle* himself. The Politics are founded on the Ethics; these and the Metaphysics must be carefully studied by an expositor of the Politics, if he wishes to ascertain the true sense of his author. The translator likewise acknowledges his obligation to the more recent, we believe often equally imaginary and dangerous, discoveries of modern politicians. “ Je déclare, franchement,” says he, “ que je me serais cru incapable de traduire et d'interpréter la Politique d'Aristote, si je n'avais eu l'avantage d'avoir trois grands et profonds commentaires, que *Le Roy* et *Heinsius* n'ont pu consulter. Ce sont l'Esprit des Loix, le Contrat social, et notre révolution, le plus étendu et le plus instructif de tous.”

The Introduction contains some cursory remarks on the method observed by *Aristotle*, on the causes to which his obscurity is to be ascribed, with an analysis of the whole work, in which the connection between the several parts is pointed out; to each book is likewise prefixed a more particular account of its contents. What *Aristotle* might likewise have naturally expected from his readers, but what cannot, in general, be looked for in the readers of the translation, is here supplied. Thus, for instance, to the *second* book, the object of which it is to oppose the principles of *Plato*, in regard to legislation, is prefixed a view of his doctrine on that subject, taken both from his books *de Republica*, and from those *de Legibus*; a translation of the remains, which are said to have been preserved from the tables of *Charondas* and *Zaleucus*, being likewise subjoined as a conclusion to the whole. But the promise made by Mr. *Ch.* in Tom. I. p. 371, to present his readers with a version of the Constitution of *Hippodamus*, has not, we observe, been fulfilled.

The translation, though formed on the French model, and therefore retaining but little of the natural simplicity of the original, is, however, for the most part tolerably exact. Our readers will be able to judge of the author's manner, from his version of the following passage, in the latter part of which it must, at the same time, be remarked, that the translator has somewhat misrepresented the sense of the original: “ Il y a plus. N'est il pas vrai qu'on ressent un plaisir inexprimable lorsqu'on peut se dire : ceci est à moi ? Ce n'est pas une illusion, que l'amour de nous-mêmes. Ce sentiment est gravé dans notre ame par la main de la nature. L'égoïsme, voilà le genre d'amour qui est justement décrié, parcequ'il n'est amour de soi, mais une passion desordonnée de soi, passion funeste, qui entraîne l'avare vers son argent, et tous les hommes vers l'objet de leurs desirs.” L. II, 3. So again in the description of *Hippodamus*, L. II, 6, p. 122, “ Il porta une longue chevelure frisée avec art; il était revêtu l'hiver, comme l'été, d'une tunique superbe, doublée de fourrures précieuses,” scarcely one half of these traits are to be found in the Greek text. *Hippodamus* wore his hair long, contrary to the custom of orderly and sober persons; and a simple

pie garment (*ἱσθῆς εὐτελής*) which, even during the summer, was made of a warm stuff. That it was lined with furs, and that these furs were of the most expensive kind, is entirely an addition made by the translator. That he has sometimes used stronger terms than what the original authorized was, perhaps, chiefly owing to the impression made on him by some recent events, as, for example, where he says, L. V, 5, that “*les démagogues par leurs violentes harangues ameutent contre eux (les riches) la classe qui n’a rien,*” τὸ πλῆθος ἐπάγοντες; or p. 22 (Tom. II.) “*les gardiens de l’état flattaient bassement le peuple,*” for ἐδημαργύρου.

“The Notes are of two kinds. In those placed under the text, the opinions of *Aristotle* are compared with those of modern writers; such as *Roussseau*, *Montesquieu*, and *Mably*. To the end of each volume are annexed others of greater length, in which not only the peculiar expressions of the author, but likewise historical, literary, and antiquarian matters, are ably explained; while some again are of a political nature, and intended to defend or controvert the notions of *Aristotle*. Upon the whole, we do not hesitate to say, that but few obscure passages occur in this equally esteemed and difficult work, on which some light has not been thrown either by the translation, or by the notes with which it is accompanied.

GERMANY.

ART. 59. *Publii Terentii Afri Comœdiæ sex. Ad fidem optimarum editionum recensitæ, (by Brunck.)* II, 492 pp. in l. 4to. (Pr. 15 Rixd.) Basil, 1797.

The celebrated author of this not less useful than splendid edition, has, in general, followed the text of *Bentley*, not only in those passages in which he had endeavoured to restore the genuine reading from MSS. and ancient editions, but likewise in those where he was obliged to have recourse to conjectural criticism. He has frequently, however, not scrupled to vindicate the common lesson, or to prefer some of those supplied by *Bentley's* MSS. Upon an accurate attention to the whole, it appears to us that no new MSS. have been collated for this edition, nor many new conjectural emendations suggested for the improvement of several still corrupt passages; (for example, *Adelph.* IV, IV, 1—9; comp. *Heimann de Metris*, p. 187.) Considerable, and, in our opinion, generally judicious alterations, have been made in the divisions of the scenes; as, for instance, *Andr.* III, I, 10, where a new scene commences with the words, *quod remedium nunc huic malo inveniam?* In those changes likewise which depend on an intimate knowledge of the metre, the present editor has shown himself to be scarcely inferior to his predecessor. We are sorry, however, to observe that, in some respects, the consideration of the accommodation of the reader has been sacrificed to typographical elegance, inasmuch as the words are neither marked with metrical accents, according to the manner of *Bentley* and *Reiz*; nor is the number of verses noted either in the margin, or at the top of the page.

Jena ALZ.

- ART. 60. Aristophanis *Ranæ*. Edidit, commentariis illustravit, varietatem lectionis, scholia Græca indicemque verborum et rerum adjecit Jo. Georg. Christ. Höpfner. Vol. I, XLVI, and 198 pp. in l. 8vo.

This first volume comprises the Greek text, the Scholia, and the various readings. The text, except in a few instances of different lection, punctuation, and of the division of the portions allotted to the interlocutors, agrees with that of *Brunck*. The editor, however, expresses a wish, that he had depended less on the authority of *Brunck*, and more regularly adopted the readings supplied by MSS. The *Ravenna MS.* of which *Invernizi* availed himself, is unquestionably of great importance; and as that editor did not pretend to the character of a critic, but approved, indiscriminately, whatever readings occurred in it, any one who shall hereafter undertake to improve the text, would still find it to furnish abundant matter for his consideration, though less, we think, in this, than in the other comedies. The Scholia are printed here exactly as they stand in *Küster's* edition, except, that sometimes the alterations proposed by *K.* are received into the text, whilst the additions which *Invernizi* had before communicated from the *Ravenna MS.* are inclosed in brackets. In the various readings, all those are comprehended of which former editors have made any use, including those of two modern MSS. the *Codices Bavaricus* and *Elbingensis*, the differences found in which had been printed at the end of an edition of the *Ranæ*, by *Harles*, Leipzig, 1788.

The *second* volume will contain the commentary, in which will not only be given extracts from the observations of former critics on this comedy, but likewise whatever remarks may be found dispersed in the works of different philological writers, tending to elucidate it, with the editor's appreciation of their merit, and his own occasional hints. The Greek text is, in this volume, accompanied with frequent directions to the performers (*παρρηγορημαίς*), which likewise serve to throw considerable light on the piece.

Ibid.

- ART. 61. Marc. Aurel. Antonius *Unterhaltungen mit sich selbst Aus dem Griechischen mit Anmerkungen, und Versuchen zur Darstellung stoischer Philosophie*, von Joh. Wilh. Reche.—*Meditations of M. A. Antoninus. From the Greek, with Observations, and an Attempt to point out the Principles of the Stoic Philosophy*, by J. W. Reche. XXX, and 543 pp. 8vo. Francfort on the M. 1797.

Those who are acquainted with the character and style of this author, will think the translator entitled to no small share of praise, when we assure them, that the original is, upon the whole, rendered in a faithful and clear manner. Considerable improvements have also been made in the text, not only by a judicious selection from the different readings, but likewise, where it was thought necessary, by the editor's own conjectural emendations of it. To the translation is subjoined a statement of the opinions of *M. Antoninus*, reduced under certain heads; as, *God, the World, Providence, Human Nature, Morality, Freedom of Will, Happiness, Futurity, &c.*

Ibid.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The author of the *Four Essays*, might surely have spared his pains to obviate a suspicion, which we expressly declared to be precluded by the context of his work ; and, for the same reason, we cannot think it necessary to print his letter. With respect to the "denial of the Law of Nature," we believe him to be right, in substance ; but we should have expressed it, "denying the power of Conscience," or "the Moral Sense."

To a *Querist* we answer, that certainly the divine nature cannot suffer or die ; yet we conceive, that the human nature could not possibly atone, unless united with the divine.

The author of the *Essential Principles of the Wealth of Nations*, will excuse us, if we take further time to consider his Letter. We are very careful not to misrepresent authors ; but are not likely to agree in opinion with one who calls Smith's *Enquiry into the Wealth of Nations*, "one of the most un-instructive political treatises that have for a long time appeared."

We have not received *S. S.*'s second edition, nor do we desire it. What we said of his first was well considered, and was just. His intemperate Letters disgrace him, not us.

The author of *Critical Trifles* may be assured that he has not "wounded our vanity ;" nor should we have offended his, had it not been peculiarly sensitive.

LITERARY INTELLIGENCE.

Doctor Bloch, the celebrated philosopher of Berlin, whose works on Ichthyology are of the highest reputation, is about to publish a *Compendium Ichthyologicum*.

Mr. Gough has made large preparations for a new edition of *Cambden*.

Mr. Nichols has a third volume of his *Leicestershire* almost finished.

Mr. Maurice has finished the greater part of his promised volume of the *History of Hindostan*.

Mr. G. Dyer is about to publish his *Poetical Works*, by subscription, in three volumes, octavo.

ERRATUM.

In our Review for April, p. 438, l. 17, for *revolution*, read *Revelation*.

T H E

BRITISH CRITIC,

For JUNE, 1798.

Le Mérite pourtant m'est toujours précieux,
Mais tout Fat me déplaît, et me blesse les yeux.

BOILEAU.

Merit I honour and support at oncé ;
But what is more provoking than a Duncé ?

ART. I. *Philosophical Transactions of the Royal Society of London, for 1797. Part II.* 4to. 327 pp. 10s. Elmsly. 1797.

THIS publication of the Royal Society contains ten papers, the enumeration of which follows that of the ten other papers which are contained in Part I.

XI. *On the Action of Nitre upon Gold and Platina.* By Smithson Tennant, Esq. F. R. S.

In the course of some experiments on another subject, Mr. T. having observed, that a tube of gold had been partly corroded by nitre which had been heated in it, was thereby induced to examine the action of that salt upon gold, and likewise on platina, in a more satisfactory manner. For this purpose he exposed some pieces of gold with nitre in a tube of gold, to a strong red heat during two hours, at the end of which

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time, the tube was removed from the fire, and the contents were found to consist of caustic alkali, and of nitre partly decomposed, together with 60 grains of gold, which, on the addition of water, was readily precipitated in the form of a black powder, but mostly in its metallic state.

By a similar treatment of platina, a similar effect was produced, excepting that the powder which was precipitated had a brown appearance, and consisted of the calx of platina, combined with a portion of alkali, which could not be separated by boiling in water, though it was found to be entirely soluble in marine acid.

We cannot help suspecting that some marine acid may have been concerned in those experiments, which, in conjunction with the nitrous acid, formed a sort of *aqua regia*, the proper solvent of gold and platina. The nitre of the shops frequently contains a portion of other salts; hence Mr. T. would have done well to have ascertained the purity of his nitre, before he made his experiments.

XII. *Experiments to determine the Force of fired Gunpowder.* By Benjamin Count of Rumford, F. R. S. M. R. I. A.

This author, struck by the very great difference which exists between the results of similar inquiries, made by other able persons, on the initial expansive force of inflamed gunpowder, and being dissatisfied with the methods which they had pursued, endeavoured to attain his object by a new method; namely, by ascertaining the force of gunpowder, from actual measurement, in a direct and decisive experiment: and the account of this investigation is contained in the present long and valuable paper.

The calculations of former experimentors were principally founded upon the supposition, that the aerial fluid, which is generated in the combustion of gunpowder, being heated to the temperature of red-hot iron, forms the expansive force of the explosion. Their experiments were attended with the generation of different quantities of elastic fluid, and of course with different results; but the present author shows that they are all wide of the truth, for he finds reason to conclude, from his numerous experiments, made in the course of many years, that the force of gunpowder is owing to the expansion of the aqueous vapour, generated from the powder in its combustion.

“The brilliant discoveries,” says he, “of modern chemists have taught us, that both the constituent parts of which water is composed, and even water itself, exist in the materials which are combined to make gunpowder; and there is much reason to believe that water is actually formed, as well as disengaged, in its combustion.” * * * * “It is well

well known, that the elasticity of aqueous vapour is incomparably more augmented by any given augmentation of temperature, than that of any permanently elastic fluid whatever; and those who are acquainted with the amazing force of steam, when heated only to a few degrees above the boiling point, can easily perceive that its elasticity must be almost infinite when greatly condensed and heated to the temperature of red-hot iron; and this heat it must certainly acquire in the explosion of gunpowder. But if the force of fired gunpowder arises principally from the elastic force of heated aqueous vapour, a cannon is nothing more than a steam engine upon a peculiar construction; and upon determining the ratio of the elasticity of this vapour to its density, and to its temperature, a law will be found to obtain, very different from that assumed by Mr. Robins, in his *Treatise on Gunnery*. What this law really is, I do not pretend to have determined with that degree of precision which I wished; but the experiments of which I am about to give an account will, I think, demonstrate in the most satisfactory manner, not only that the force of fired gunpowder is, in fact, much greater than has been imagined, but also that its force consists principally in the temporary action of a fluid not permanently elastic, and consequently, that all the theories hitherto proposed for the elucidation of this subject, must be essentially erroneous." P. 233.

The new method which Count R. proposed to himself, was to contrive an apparatus, in which the elastic fluid generated in the combustion of gunpowder should be made to act, on a determined surface, against a weight, which, by being increased at pleasure, should at last be such as would just be able to confine it, and which in that case would exactly counterbalance, and consequently measure, its elastic force. This plan was accordingly put in execution; and after several alterations, improvements, and preliminary experiments, the Count overcame all impediments, and completed an apparatus fully adequate to the object in view.

As it is impossible to convey a distinct idea of this apparatus, without the assistance of the drawings, which are annexed to the paper, we shall mention such particulars only as may render the account of the results, in some measure, intelligible to our readers.

Upon a solid foundation of bricks and stone, a short and thick iron barrel was placed, with its axis perpendicular to the horizon. Its bore was $\frac{1}{4}$ of an inch in diameter, and 2,13 inches in length. It had no aperture besides its muzzle or upper opening, which, when the barrel was charged, was shut up by means of a thick leather stopper, over which an hemisphere of steel was placed, and this was pressed by the superincumbent weight of a large piece of ordnance. As the barrel had no touch-hole, the powder in it was inflamed by the external ap-

plication of a red-hot iron ball to a particular part of it, which communicated a degree of heat through the iron, sufficient to inflame the powder. With this apparatus a variety of interesting experiments were made, the principal results of which are described in the following paragraphs.

“ When the force of the generated elastic vapour was sufficient to raise the weight, the explosion was attended by a very sharp and surprisingly loud report; but when the weight was not raised, as also when it was only a little moved, but not sufficiently to permit the leather stopper to be driven quite out of the bore, and the elastic fluid to make its escape, the report was scarcely audible at the distance of a few paces, and did not at all resemble the report which commonly attends the explosion of gunpowder. It was more like the noise which attends the breaking of a small glass tube than any thing else to which I can compare it. In many of the experiments in which the elastic vapour was confined, this feeble report attending the explosion of the powder was immediately followed by another noise, totally different from it, which appeared to be occasioned by the falling back of the weight upon the end of the barrel, after it had been a little raised, but not sufficiently to permit the leather stopper to be driven quite out of the bore. In some of these experiments, a very small part only of the generated elastic fluid made its escape: in these cases the report was of a peculiar kind, and though perfectly audible at some considerable distance, yet not at all resembling the report of a musket. It was rather a very strong, sudden hissing, than a clear, and sharp report.

“ What was very remarkable in all those experiments in which the generated elastic vapour was completely confined, was the small degree of expansive force which this vapour appeared to possess, after it had been suffered to remain a few minutes, or even only a few seconds, confined in the barrel; for, upon raising the weight by means of its lever, and suffering this vapour to escape, instead of escaping with a loud report, it rushed out with a hissing noise hardly so loud or so sharp as the report of a common air-gun; and its efforts against the leathern stopper, by which it assisted in raising the weight, were so very feeble as not to be sensible. Upon examining the barrel, however, this diminution of the force of the generated elastic fluid was easily explained; for what was undoubtedly in the moment of the explosion in the form of an elastic fluid, was now found transformed into a *solid body* as hard as a stone.” P. 248.

This substance was of a black, or dirty grey, colour; it was not inflammable; it had a pungent, acrid, alkaline taste, and smelt like liver of sulphur; it quickly deliquesced in the atmosphere, and when spirit of nitre was added to it, a strong effervescence took place, accompanied with a very offensive and penetrating smell. When the force of the explosion raised the weight, so as to allow the escape of the elastic fluid, nothing was found remaining in the barrel. The greatest part of this hard substance was found near the middle of the length of the bore.

bore. Upon removing the stopper from the barrel, its lower surface was found covered with an extremely white powder, which when exposed to the air, became quickly black.

When the barrel was charged with 10 grains of powder (the full charge of it being only 28 grains) and its stopple was pressed by a heavy cannon, weighing 8081 pound avoirdupois, the explosion was scarcely audible. On removing the weight, the elastic fluid rushed out with a small degree of force, and the barrel was found choked up with the above-mentioned hard substance.

In an experiment, in which the bore of the barrel had been entirely filled with gunpowder, the explosion was so very inconceivably powerful, as to burst the barrel asunder with a loud report.

From the result of this experiment, and from the tenacity of iron as determined by his former experiments, Count R. calculates, that the force exerted by the elastic fluid in bursting the barrel, must have been equal to the prodigious weight of 54750 atmospheres.

After having supplied the place of the broken barrel by a new one, the experiments were continued with assiduity and success. Their results are expressed in a table, which shows, in corresponding columns, the times in which the experiments were performed, the state of the atmosphere, the charges of powder, the weights employed to confine the elastic fluid, and some general remarks.

The Count endeavours to derive a general law respecting the power of the elastic fluid, generated from the explosion of gunpowder; but in this, we think, his success is not complete. He expresses the quantities of powder, and their effects, by means of a curve line, whose *abscissas* express the quantity of gunpowder used in the successive experiments, and whose *ordinates* represent the elasticities of the fluid generated. He further shows, by means of an approximate calculation, that the equation of which this curve is the *locus*, ultimately becomes
 $x + 0.0004x^2 = y.$

“ If it be required to express the elasticity in pounds avoirdupois, then the value of y , as determined by the foregoing equation, being multiplied by 27.615, will show how many pounds avoirdupois, pressing upon a superficial inch, will be equal to the pressure exerted by the elastic fluid in the case in question.” P. 271.

In order to show how far the experiments coincide with this theory, the Count subjoins a table, which exhibits, in corresponding columns, both the results of actual experiments, (such as are contained in the preceding table) and the results arising from the theorem by computation. The difference

ence is not very great, and the errors may, perhaps, be entirely attributed to the small inaccuracies which are unavoidable in such experiments. Count R. however remarks, that

“ Towards the end of the set of experiments, when the charges of powder were considerably increased, the elasticities seem to have increased faster than according to the assumed law they ought to have done. From this circumstance, and from the immense force the charge must have exerted in the experiment, when the barrel was burst, I was led to suspect, that the elastic force of the fluid generated in the combustion of gunpowder, when its density is greater, is still much greater than these experiments seem to indicate; and a farther investigation of the subject served to confirm me in this opinion.” P. 273.

Further on he says,

“ I shall hasten to give an account of another set of experiments; the results of which, it must be confessed, were still more various, extraordinary, and inexplicable.

“ The machinery having been repaired and put in order, the experiments were recommenced in July, 1793, the weather at that time being very hot.

“ The principal part of the apparatus, *the barrel*, had undergone a trifling alteration: upon resetting and cleaning it, the diameter of its bore, at the muzzle, was found to be a little increased, so that a weight equal to 8081 lbs avoirdupois, instead of being equal to 10977 atmospheres (as was the case in the former experiments) was now just equal to the pressure of 9431 atmospheres.” P. 274.

A third table similar to, but shorter than, the first, exhibits the results of those experiments; after which, Count R. compares those results with Mr. Robins's calculations, the latter of which he shows to be evidently erroneous. He also finds sufficient reason for asserting, that the elasticities increase faster than in the simple ratio of the corresponding densities; and that, consequently, the initial force of the elastic fluid generated, must necessarily be greater than the pressure of 20108 atmospheres. By a further calculation he concludes, that this initial force must be equal to 101,021 atmospheres.

The least reflection on so stupendous a force, naturally suggests the question, “ How does it happen that fire-arms and artillery of all kinds, which certainly are not calculated to withstand so enormous a force, are not always burst when they are used?”

The Count answers, that the security of common fire-arms is owing to the *progressive* inflammation of gun-powder; and he shows, by actual experiments, that this inflammation is much less rapid than it has hitherto been supposed. Hence it is evident, that, in order to increase the effects of gunpowder, means must be contrived to accelerate its inflammation and combustion.

“ This,” says he, “ may be done in various ways, but the most simple and most effectual manner of doing it would, in my opinion, be to set fire to the charge of powder, by shooting (through a small opening) the flame of a smaller charge into the midst of it.”

The author concludes this valuable paper with a computation, which shows that the above-mentioned prodigious force of gunpowder may be satisfactorily accounted for, upon the supposition that it depends solely on the elasticity of watery vapour, or steam: and this computation is established on the following facts, which are the established results of experiments made by different ingenious persons.

The heat generated in the combustion of gunpowder, cannot possibly be less than that of red-hot iron. The elastic force of steam is just equal to the mean pressure of the atmosphere, when its temperature is equal to that of boiling water; viz. 212° of Fahrenheit's thermometrical scale; and its elasticity is doubled by every addition of temperature equal to 30° .

One hundred parts of nitre contain seven parts of water. Charcoal in its usual state likewise contains about $\frac{1}{5}$ of its weight of water; therefore gunpowder, which is formed of nitre, sulphur, and charcoal, contains a certain quantity of water; and, from the calculation it appears, that this quantity of water converted into steam, at the temperature of at least red-hot iron, is more than sufficient to account for the force of the explosion.

Two plates are annexed to this paper; the first of which contains a delineation of the apparatus, and the second exhibits the results of the principal experiments, by means of the curve-line mentioned in the preceding paragraphs.

XIII. *A Third Catalogue of the comparative Brightness of the Stars, with an Introductory Account of an Index to Mr. Flamsteed's Observations of the Fixed Stars, contained in the Second Volume of the Historia Cœlestis. To which are added, several useful Results derived from that Index.* By William Herschel, LL.D. F. R. S.

When Dr. Herschel first put in practice his method of ascertaining the brightness of stars by a comparison with other circumjacent stars, he frequently found himself under the necessity of consulting the British catalogue of stars; but finding a considerable deviation of many stars from the magnitude assigned to them in that Catalogue, he proposed a plan of forming an index of Flamsteed's Observations, contained in the second volume of the *Historia Cœlestis*, which are in fact the foundation upon which the Catalogue was formed.—The Doc-

tor communicated the plan, and recommended the execution of it, to his sister, whose address and perseverance in those pursuits has been long known to the scientific world.

After the description of the plan, Dr. H. gives some examples of its use in astronomical observations.

“ Then,” says he, “ we may proceed to give some general results that are to be obtained from an inspection of our Index. They are as follows :

“ 111 stars inserted in the British Catalogue have never been observed by Flamsteed. This will explain why so many stars in the heavens seem to have been lost.

“ There are 39 stars in the same Catalogue that want considerable corrections in right-ascension or polar distance. In many it amounts to several degrees.

“ 54 stars more, besides the 39 that are taken from the erroneous stars in the Catalogue, want corrections in the *Atlas cœlestis*; several of them also of many degrees.

“ 42 stars are put down, which must be reduced to 21; each going by two names in different constellations.

“ 371 stars, completely observed both in right ascension and zenith-distance, have been totally overlooked.

“ 35 more, which have one of the two, either right-ascension or polar distance doubtful, have been omitted.

“ 86 with only the polar distance, and 13 with only the right-ascension, have also been unnoticed.

“ About 50 more that are pointed out by pretty clear descriptions, are neglected; so that upon the whole between five and six hundred stars observed by Flamsteed, have been overlooked when the British catalogue was framed.

“ These additional stars will make a considerable catalogue, which is already drawn up and nearly finished by Miss Herschel, who is in hopes that it may prove a valuable acquisition to astronomers.

“ Neither the Index to Flamsteed's observations, nor the catalogue of omitted stars, were finished when my former two catalogues of comparative brightness were given; I shall therefore now select a few notes, to be added to those which are at the end of these catalogues. They will contain such additional light as I have been enabled to gather from this newly acquired assistance.” P. 296.

Those notes, which the Doctor subjoins, refer to the constellations of Aquarius, Aquila, Capricornus, Cygnus, Hercules, Pegasus, Aries, Cassiopea, Cetus, Eridanus, and Leo.

These notes are followed by the Third Catalogue of the comparative brightness of the stars, which contains the stars in Andromeda, Bootes, Cancer, Centaurus, Cepheus, Corona Borealis, Lacerta, Lepus, Navis, and Orion.

The nature of the present being exactly like that of the two preceding catalogues, on the comparative brightness, &c. of which sufficient notice has been taken in our former Reviews

of the Philosophical Transactions; nothing more requires at present to be said relatively to it.—The paper concludes with a few notes to the present Catalogue.

XIV. *An Account of the Means employed to obtain an overflowing Well.* By Mr. Benjamin Vulliamy.

In sinking a well at Norland-House, belonging to Mr. L. Vulliamy, and

“When the workmen,” says the account, “had got to the depth of 236 feet, the water was judged not to be very far off, and it was not thought safe to sink any deeper. A double thickness of steining was made about six feet from the bottom upwards, and a borer of $5\frac{1}{4}$ inches diameter was made use of. A copper pipe of the same diameter with the borer was driven down the bore-hole to the depth of 24 feet, at which depth the borer pierced through the rock into the water; and, by the manner of its going through, it must probably have broken into a stratum containing water and sand. At the time the borer burst through, the top of the copper pipe was about three feet above the bottom of the well: a mixture of sand and water instantly rushed in through the aperture of the pipe. This happened about two o’clock in the afternoon, and by twenty minutes past three o’clock the water of the well stood within seventeen feet of the surface. The water rose the first 124 feet in eleven minutes, and the remaining 119 feet in one hour and nine minutes. The next day several buckets of water were drawn out, so as to lower the water 4 or 5 feet; and in a short time the water again rose within 17 feet of the surface. A found-line was then let down into the well, in order to try its depth. To our great surprize the well was not found by 96 feet so deep as it had been measured before the water was in it; and the lead brought up a sufficient quantity of sand to explain the reason of this difference, by shewing that the water had brought along with it 96 feet of sand into the well. Whether the copper pipe remained full of sand or not, is not easy to be determined; but I should rather be inclined to think it did not.” P. 326.

Some days after this a quantity of water was drawn out, and the operation was repeated again and again, on the successive days; the consequence of which was, that at each time of drawing the water rose less and less into the well, and at last it would rise no longer. Notwithstanding this discouraging event, after an expence of considerable time and labour, it was proposed to remove the sand, which undoubtedly prevented the rise of the water. The sand was accordingly drawn out, until not more than 36 feet of it remained in the well. The water in an instant rushed in, filled up the well as high as it had done before, and then ceased. On sounding with a line, it was found that this second rushing of the water had brought as much sand into the well as the first. Not discouraged by those
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those repeated disappointments, Mr. V. resolved to draw the sand through the water by means of an iron box, made on purpose, without giving it time to settle and grow hard. This operation was carried on for a considerable time, as it was found that more sand kept coming in, almost as fast as it was drawn out. A remarkable phenomenon was however observed, which is, that the water rose continually higher and higher into the well, which gave Mr. V. hopes of seeing it rise so high as to flow over the well. In this expectation he was not disappointed; for, by continuing to draw out the sand, the water was at last made to flow over the wall of the well, in a continued and permanent stream, at the rate of 46 gallons per minute.

The construction of this well, as also of the iron box for drawing out the sand, is illustrated by the addition of a plate.

XV. *Observations of the changeable Brightness of the Satellites of Jupiter, and of the Variation in the apparent Magnitudes; with a Determination of the Time of their rotatory Motions on their Axes. To which is added, a Measure of the Diameter of the Second Satellite, and Estimate of the comparative Size of all Four.* By William Herschel, LL. D. F. R. S.

After having discovered the rotation of the 5th satellite of Saturn upon its axis, from the periodical change of its brightness, Dr. Herschel began to examine in a similar manner not only the other satellites of Saturn, but those also of Jupiter, and the Georgian planet.—His observations were attended with considerable success.

In the course of those observations, which are transcribed from his journal into the paper, the Doctor not only acknowledges the occurrence of certain phenomena that may be thought remarkable, and even inconsistent or contradictory, but he liberally points them out for the consideration of future observers.

After the statement of his observations, Dr. Herschel takes notice of several causes of deception, and of various difficulties which attend the investigation of the brightness of the satellites, such as arise from the fluctuating state of the atmosphere; from the magnifying power of the telescope, &c. He then draws the following conclusions.

“ It appears in the first place very obviously, that considerable changes take place in the brightness of the satellites. This is no more than might be expected. A variegated globe, whether terraqueous like the earth, or containing regions of soil of an unequal tint, like that side of the moon which is under our inspection, cannot, in its rotation,

tion, present us with always the same quantity of light reflected from its surface.

“ In the next place the same observations point out what we could hardly expect to have met with; namely, a considerable change in the apparent magnitude of the satellites. Each of them having been at different times the standard to which another was referred, we cannot refuse to admit a change so well established, singular as it may appear.

“ The first of these inferences proves, that the satellites have a rotatory motion upon their axes, of the same duration with their periodical revolutions about the primary planet.

“ The second either shows that the bodies of the satellites are not spherical, but of such forms as they have assumed by their quick periodical, and slow contemporary, rotatory motions, and which forms in future may become a subject for mathematical investigation; or it may denote, in case geometrical researches should not countenance a sufficient deviation from the spherical form, that some part of the discs of these satellites reflects hardly any light, and therefore in certain situations of the satellite, makes it appear of a smaller magnitude than in others. P. 344.

The Doctor then shows how to determine the rotation of the satellites round their axes from the observations; which he illustrates by means of circular diagrams in two plates, that accompany the paper. The remarkable result of this investigation is, that the first satellite appears evidently to have a rotation upon its axis, which agrees with its revolution in its orbit, namely, equal to 1d. 18h. 26',6.

The rotation of the second satellite is directed by the same law, and is performed in 7d. 18h. 17',9. The rotation of the third satellite is performed in 7d. 3h. 59',6; and that of the fourth satellite in 16d. 18h. 5',1.

Dr. H. likewise subjoins the result of his observations relative to the colour of the satellites, which is, that

“ The first is white, but sometimes more intensely so than at others. The second is white, bluish, and ash-coloured. The third is always white, but the colour is of different intensity, in different situations. The fourth is dusky, dingy, inclining to orange, reddish and ruddy at different times; and these tints may induce us to surmise, that this satellite has a considerable atmosphere.” P. 349.

The latter part of this remarkable paper contains the result of the observations of the diameter of the second satellite, taken by its entrance upon the disc of the planet, July the 28th, 1794, and an estimate of their apparent magnitudes.

“ The duration,” says the Doctor, “ by the observation is fixed at four minutes; in which time it passes over an arch in its orbit of 16' 52",9. Now as its distance from the planet is to its distance from the earth, so is 16' 52" 9 to the diameter of the satellite; or the mean distance

distance of the second satellite may be rated, with Mr. de la Lande, at 2 57", or 177". Then putting this equal to radius, we shall have the following analogy. Radius is to 177", as the tangent of 16' 52' 9" is to the angle, in seconds, which the diameter of the second satellite subtends when seen from the earth, And by calculation, this comes out 0" 87; that is less than nine tenths of a second."

With respect to their apparent magnitudes, he says,

"That the third satellite is considerably larger than any of the rest; that the first is a little larger than the second, and nearly of the size of the fourth; and that the second is a little smaller than the first and fourth, or the smallest of them all." P. 350.

(*To be concluded in our next.*)

ART. II. *A Third Letter to a Member of the present Parliament, on the Proposals for Peace with the regicide Directory of France. By the late Right Hon. Edmund Burke. Fourth Edition. 8vo. 165 pp. 3s. Rivingtons, and Hatchard. 1797.*

THE occasion of this letter was the abrupt and unprecedented termination of Lord Malmesbury's first negotiation, on the part of the Directory. Mr. Burke took up the questions of the policy of his mission, and the mode in which the notice of its rejection ought to have been received by us, on the authority of his Majesty's declaration, and the papers laid before parliament relating to it. The whole letter was to have been concluded by an examination of the question, whether peace at that period had become so necessary, as to justify the step then taken to obtain it. Before he had proceeded further than a sketch of this important and concluding part of the enquiry, death robbed this country of one of its brightest ornaments, and civil society of one of its wisest and ablest supporters.

The authority of all that Mr. Burke had written on the subject of the continuance of the war, evidently rested on the result of that enquiry; and his editors judged it far better that this unfinished body of evidence should be completed, than either to suppress what was prepared of it by Mr. B. himself, or to publish it in the defective form in which it was left. As to the matter, therefore, we shall first consider the work as a whole: but as there has been much contest with respect to the supplemental part, we shall speak of that distinctly; at the hazard of giving to this article, a little more extent than it would have been otherwise necessary to allot to it.

The leading opinions of Mr. B. upon this subject of his letter shall be here faithfully stated. To give a judgment upon them, is rather the province of the politician, and even the profound politician, than the critic. He here follows the opinion of those who hold that national dignity, and the profound policy of wisdom itself, are almost at all times the same: and particularly, that the maxims of each were in the most perfect coincidence at the time of Lord Malmesbury's mission to Paris. The present utility of his beautiful illustration of this principle, which seems fundamental with him, induces us to transcribe part of it here.

“ Never was there a jar or discord between genuine sentiment and sound policy. Never, no never, did nature say one thing, and wisdom say another. Nor are sentiments of elevation in themselves turgid and unnatural. Nature is never more truly herself, than in her grandest forms. The Apollo of Belvidere (if the universal robber has yet left him at Belvidere) is as much in nature as any figure from the pencil of Rembrandt, or any clown in the rustic revels of Teniers. Indeed it is, when a great nation is in great difficulties, that minds must exalt themselves to the occasion, or all is lost. If ever there was a time that calls on us for no vulgar conceptions of things, and for exertions in no vulgar strain, it is the awful hour that Providence has now appointed to this nation. Every little measure is a great error, and every great error will bring on no small ruin. Nothing can be directed above the mark that we must aim at: every thing below it is absolutely thrown away.” P. 30.

M. B. describes the means by which, as he states, “ a preponderating part of the nation, which had been ever averse to French principles,” were prepared by some of their own party, to remit their energy of opposition to them, and to expect a better result from negotiation; and he censures with the severest irony the exposing an English Ambassador to the insults Lord M. received at Paris, after the first negotiation at Basle had terminated in the manner which had been seen. He quotes besides a very high political authority, to show that the step was from the beginning hopeless.

The basis of that negotiation, established with so much difficulty by Lord M. next calls forth his examination and censure: this was that of barter. Our acquisitions in the East-Indies are here treated as of little worth; those in the West-Indies as incomplete and of doubtful possession: and although the whole were offered to be resigned, as a cession totally inadequate to the restorations we demanded for our allies. The arguments which we could advance in favour of such an unequal exchange, he likewise observes, would be received with very little regard by the Directory to whom they were to be urged. They

They were founded indeed on the necessity of re-establishing the balance of power, and were valid against those who admit it; but to that principle, both the policy and interests of the Directory were hostile.

The papers laid before the Parliament, containing an account of the negotiations, Mr. Burke declares to exhibit a detail of accumulated insults received by us during its course, and at its termination: on this he founds an objection to the conclusion of the King's declaration on that occasion; in which he renews, in the face of all Europe, his solemn assurance of the continuance of his disposition to resume the treaty, at any period at which the enemy shall be disposed to enter into it *with the spirit of conciliation.*

He regards the last words of the period as thrown in to round it to the ear only; and contends that the termination of the prior manifesto, issued after the failure of the negotiation at Basle, would have suited the occasion much better: that "nothing was left but to prosecute a war equally just and necessary." Adverting also to the parties to whom this pledge is given, the several powers of Europe, after an extensive view of their respective interests and inclinations, he concludes, that none of them had desired such an engagement on our parts. Mr. Burke next insists, that it could not be brought forward to conciliate the old Whigs, whose great practical principle in foreign politics was the preservation of the balance of power; nor the Tories, from other motives averse to any disposition to cement ourselves with the enemies of royalty and religion. He goes on further to say, that if we regard our new division of parties, such an assurance could not be meant to gain over those, who regard the conservation of the ancient order of things, as necessary to preserve order here and every where else: and from this deduction he ultimately infers, that it was addressed to that party which demands great changes in this country, whose approbation, he affirms, it was calculated to gain in every point.

This is the leading train of reasoning in the first part of the letter. On various occasions, however, the writer pursues at some length many particulars, collaterally connected with it. The conduct of negotiations in general; the defence uniformly given, as far as possible, to French measures and principles by a party in parliament; the patronage *they have afforded* to that heterogeneous mawkish compound, in whom the principles of democracy and royalty have so completely neutralized each other, that they have left him no principles at all; that half-hypocrite, half-fanatic the Marq. de la Fayette;—a person with
narrow

narrow faculties attempting the greatest of objects, and in his crimes mean and cruel: and the patronage *they did not afford* to the gallant Sir Sidney Smith in the course of his sufferings for his country. Nothing can be more acute and just than the ethical maxim which this comparison has drawn from Mr. Burke, and which we here abridge;—our sympathy being more forcibly attracted to persons of one certain description rather than another, “discovers, beyond the possibility of a mistake, our mental affinities, and elective attractions.”

In support of his vigorous system, it was required of Mr. B. to show that we were in possession of sufficient resources to carry it into execution. This he had intended to prove from an estimate of our public spirit, population, and wealth.

The quantity of public spirit existing among us, he determines by a then recent criterion, the rapidity with which the open loan of the prior year was filled up; “which demonstrates that its ancient spirit is still alive in the British nation; and in its physical force not only unimpaired but augmented.” We cannot stop to give his opinion on the propriety of the mode in which it was called out.

The great mass of our population consists of artizans and labourers. The increase of their numbers, Mr. B. has shown, from the increase of our manufactures; from the greater number of public works executed; the increase of cultivated lands, and a more operose system of agriculture. To this he has added some profound remarks on the state of this useful body of men, the artizans and labourers; and the impropriety of classing them with the poor under one common title, *the labouring poor*; coined, or at least now politically adopted, by some hypocritical pretenders to humanity, desirous to excite them to discontent in their stations.

It is only smaller detached parts of the remainder of this publication which are from the pen of Mr. Burke. Throughout what we have gone over, he fully supports the character his former works have acquired to him. To repeat it in terms similar to what have been so often used before, would be unnecessary; and those who have had repeatedly to delineate it, have long ceased to be able to vary their mode of expressing their approbation of his transcendent merits, so often as the fertility of his genius, and the ample treasures of his knowledge, justly called for new and strong testimonies of it.

We go on now to the continuation; and it is another writer of whose work we are to speak.

The number of the rich, he observes, it has never been pretended has suffered any material diminution: and as it is from the upper ranks that the chief part of the pecuniary resources of the state are drawn, it is here shown, that their power of contribution is not in the least diminished.—Of the argument by which it is proved the following is the analysis. The effect of the aspect of public affairs for the last eight years has been such, that no increase of dissipation has taken place among them; or, in other words, their expenditure has not increased with more celerity than their income; and the articles of consumption almost peculiar to them, subject to taxation, are so numerous, that from the increase of the product of these several taxes, in the aggregate, a very good estimate of the increase of their consumption may be formed. A selection, perhaps complete, of these taxed articles is here given; and the aggregate amounts of them for four years of war, and the same term at the end of the peace, are here compared; the former considerably exceeding the latter. It is thus decisively proved, that the ability of this class to support the public charges is not decreased; for the aggregate of the taxes in each term is nearly the measure of their actual consumption; which, as was shown, did not increase with more celerity than their income.

There can be no better sign of increasing opulence, than when the floating capital of a country becomes fixed in permanent national improvements. We cannot forbear noticing from this work, that the number of bills of inclosure, and for canals, passed in the four years of war, are here shown to have been more than double that in the same term of peace; that the money expended on inland navigations in the war amounted to $7\frac{2}{3}$ millions; but in the same period, at the end of the peace, to $2\frac{2}{3}$ millions only.

It is known to us that the matter and the execution of this supplement has been scanned with no common degree of attention. This will not deter us from giving our opinion very decisively upon it, although for that reason we shall support it with a degree of evidence, which we should not otherwise think necessary to produce.

For the attempt to supply the vacuity, Mr. Burke himself, in the body of the letter, seems to furnish his continuator with the following defence.

“Such a conclusion to such a speech [or letter] is a thing of course; so much a thing of course, that I will be bold to say, if in any ancient history, (the Roman for instance) there had been a chiasm in the manuscript, by which we had lost the conclusion of the speech, all critics would agree, that a Freinshemius would have been
thought

thought to have managed the supplementary business of a continuator most unskilfully, and to have supplied the hiatus most improbably, if he had not filled up the gaping space, in a manner somewhat similar to what I have imagined." P. 29.

The imperfect state of some parts of the MS. induced the continuator to make minute variations in it, and adopt some corrections to it. We find prefixed to an improved edition of Mr. Burke's Appeal to the Old Whigs, the following advertisement.

"There are some corrections in this edition, which tend to render the sense less obscure in one or two places: the order of the two last members is also changed, and I believe for the better. This change was made on the suggestion of a very learned person; to the partiality of whose friendship I owe much, and to the severity of whose judgment I owe more."

On no slight grounds, we give our opinion, that the person who wrote the last member of the present letter, and inserted these smaller additions and corrections, is the same who is mentioned in that advertisement. Hence, of each of these corrections singly, it might be said on this evidence, that it probably would have been adopted by Mr. B. To the proof of this, arising from this extract, we limit ourselves, although not the most direct proof that might be given.

The process by which this writer calculates the increase of ability in the upper class to contribute to public charges, is a fine piece of political arithmetic: this part is also written in a style neither rising above nor falling below the subject, duly resembling that in which Mr. B. treated a like matter, in his answer to Mr. Grenville. We who are sometimes condemned to read works founded on calculations, the writers of which seem to attempt "to make arithmetic and epic meet," which Prior, with all his luxuriance of genius, declared to be impossible, always note with pleasure, when that true middle manner is preserved.

But the great difficulty of the undertaking consisted in those parts which required vigour and elegance; as they were to stand in the same work with others by Mr. Burke, and to approach so near them, that the difference of execution should not be conspicuous. How well the continuator has succeeded in this, we shall point out, in justice to him, by the following example: as it has been determinately ascribed by Mr. B. and commended as such, by some very acute judges of the identity of style.

"In turning our view from the lower to the higher classes, it will not be necessary for me to show at any length that the stock of the latter, as it consists in their numbers, has not yet suffered any material

T t

diminution.

diminution. I have not seen, or heard it asserted: I have no reason to believe it: there is no want of officers, that I have ever understood, for the new ships which we commission, or the new regiments which we raise. In the nature of things, it is not with their persons, that the higher classes principally pay their contingent to the demands of war. There is another, and not less important part, which rests with almost exclusive weight upon them. They furnish the means,

“ ————— How war may best upheld,
 “ Move by her two main nerves, iron and gold,
 “ In all her equipage.”

Not that they are exempt from contributing also by their personal service in the fleets and armies of their country. They do contribute, and in their full and fair proportion, according to the relative proportion of their numbers in the community. They contribute all the mind that actuates the whole machine. The fortitude required of them, is very different from the unthinking alacrity of the common soldier, or common sailor, in the face of danger and death; it is not a passion, it is not an impulse, it is not a sentiment; it is a cool, steady, deliberate principle, always present, always equable; having no connexion with anger; tempering honour with prudence; incited, invigorated, and sustained by a generous love of fame; informed, moderated and directed by an enlarged knowledge of it's own great publick ends; flowing in one blended stream from the opposite sources of the heart and the head; carrying in itself it's own commission, and proving it's title to every other command, by the first and most difficult command, that of the bosom in which it resides: it is a fortitude, which unites with the courage of the field the more exalted and refined courage of the council; which knows, as well to retreat as to advance; which can conquer as well by delay, as by the rapidity of a march, or the impetuosity of an attack; which can be, with Fabius, the black cloud that lowers on the tops of the mountains, or with Scipio, the thunderbolt of war; which undismayed by false shame, can patiently endure the severest trial that a gallant spirit can undergo, in the taunts and provocations of the enemy, the suspicions, the cold respect, and “mouth-honour” of those, from whom it should meet a cheerful obedience; which undisturbed by false humanity, can calmly assume that most awful moral responsibility of deciding, when victory may be too dearly purchased by the loss of a single life, and when the safety and glory of their country may demand the certain sacrifice of thousands. Different stations of command may call for different modifications of this fortitude, but the character ought to be the same in all. And never, in the most “palmy state” of our martial renown, did it shine with brighter lustre, than in the present sanguinary and ferocious hostilities, wherever the British arms have been carried.” P. 111.

This passage fully shows how well qualified the continuator was for the task he undertook; another proof of it might be deduced from the beginning of the last paragraph of the letter. This, like the entire passage we have quoted, has been attributed to Mr. Burke

Burke. It appears from internal evidence, and from the second advertisement to the edition before us, that the various interpolations it contains form nearly one half of the tract.

Mr. Burke is an English classic; some prominent traits of the history of the state in which we receive this posthumous work of his, we have thought proper to give; but we shall not go further into the investigation than has appeared necessary, to enable us to present a correct report upon this subject to the public.

ART. III. *The Oriental Collections, for April, May, and June, 1797.* 4to. 12s. 6d. Harding, No. 98, Pall-Mall. 1797.

IN the infancy of such an undertaking, as the ingenious and learned editor of these Collections has engaged to conduct, it would be unfair to expect that all the pieces presented to the public eye, should be of equal merit and importance. The study of the Oriental Languages is by no means so general and popular as it ought to be. This nation can boast of very few who have made any considerable proficiency in that branch of learning, and a fastidious rejection of the attempts of young beginners, would defeat the object of the work, and damp, instead of exciting the ardour of pursuit. It must however be acknowledged, that the insertion of dialogues in the vulgar Arabic of Morocco, and verses by a modern Hebrew Rabbi, can be justified only by the scarcity of other materials. The manuscript notes by Chardin are not, perhaps, of great importance; but, as far as they go, must be interesting to the lovers of Persian literature. The editor has judiciously supplied in the Arabic character, those words which are given by Chardin only in the European. The vicious mode of applying the Roman letters to express Oriental words, leads to perpetual error, and therefore cannot be too strongly condemned. It should be tolerated only, where the want of a proper Arabic type renders it unavoidable. The description of the Grotto of Camoens is pleasing; but we cannot approve Mr. Irwin's selection of poetry, nor pass over his Sonnet without censure. No man who has an ear for verse, can bear such elisions as "t'Amplion's Lyre," or, *son'raus*, for *sonorous*, and the four concluding lines of the quotation are absolute nonsense. The Sonnet trespasses against all grammar; *saw*, in the third line, should be *jarw'st*: and the sentence beginning, "Not that the wreath which age," &c. has no conclusion. The literal version of a Persian Song, by Major Ouseley, is interesting, and enables the reader to form some idea of the style and spirit of

the original. Not so the translation of an Ode of Hafez, by a gentleman who assumes the name of Shirazi; which, in our opinion, is as void of all just resemblance to the original, as the author is conscious it is deficient in poetical merit. We cannot say much more for the translation of the Ode of Khofroo; "*departed* breath imparting balm to love," is perfectly ridiculous.

The best pieces in this number are undoubtedly those by Major Ouseley, and Mr. Penn, who have both displayed considerable learning and ingenuity. The anecdotes of Rafi'eddin are curious and entertaining, as well as his account of Cashmere. The observations upon a passage in Nizami, are of more importance. We cannot, however, indulge any very sanguine hopes, as to the illustrations of classic authors, to be derived from the Persian language. There seems no sufficient reason to think that the modern Persian has any considerable affinity with the language spoken by the subjects of Cyrus and Darius. Some ingenious Orientalists (D'Herbelot, if we are not mistaken, as well as Sir William Jones) have made out the names of Parisatis, Statira, and Roxana, to be pure Persian of the present day; but the fallacy of their conjectures is put beyond a doubt by Strabo, who must have been much better qualified to judge upon such a point. He complains of the strange distortion of foreign names by the Greeks, and gives Parisatis as an instance, which he tells us, was by the Persians themselves pronounced Phaoisiris. Greece received colonies at a very early period, both from Egypt and Phœnicia. The intercourse of that country with Persia was continual, and the Asiatic Greeks, as well as many of the islands, were long subject to that power. Many rites and customs, therefore, and many terms must have been interchanged by these nations, and many must have been common to them from the beginning; but all these records and monuments of ancient Persia have perished. The people and the language were rooted out, and obliterated, before the mixed language now in use in that country began to be spoken. It is, indeed, possible, as the Persians were long under the dominion of Alexander and his successors, and almost all the neighbouring states were subject to Grecian princes, that some Grecian terms and customs may have been brought down by tradition, even to our times, and therefore that some assistance may be derived to the study of Persian, from a previous knowledge of the Greek; but as to the converse of that proposition, that Greek may be illustrated by modern Persian, it appears to us to be destitute of all probability. We are not, however, so bigotted to this opinion, as not to be impatient for the further light which Major Ouseley promises to throw on the subject. Every thing may be

be expected from his talents and industry; and a person so eminently qualified for this discussion, must have collected much information, and made many remarks which have escaped the penetration of ordinary observers.

Mr. Penn's dissertation on the primitive signification of the word $\pi\upsilon\rho$, is unfinished. We shall therefore reserve our judgment upon it till we can see it entire, and only remark briefly, that we agree in the conjecture, that the pyramidal form was originally consecrated to the Sun, from its resemblance to a flame of fire. The great pyramids were more probably temples, erected in honour of that luminary, than tombs of ancient kings. The third *Fuel*, stated in p. 148, as particularly deserving of attention, that the name of Pyre was appropriated to the structure of the pile, antecedent to Ignition, is introduced for the purpose of supporting the subsequent etymology of the word pyramid, but surely without sufficient consideration. It is plain, that $\Pi\rho\acute{\alpha}$ was not used by the Greeks in that limited sense. We read in Homer,

Ἄσι δὲ πυρὰν νέκυν καίοντο—

and in the passage cited from the Iliad, by Mr. Penn himself, it is said of the winds,

Πανύχοιοι δ' ἄραι τοίγε πυρῆς ἄμυδις φλόγ' ἔβαλλον.

There is as little foundation for the distinction made upon the authority of Servius, between Rogus and Pyra. The words of Servius are, "Pyra est lignorum congeries, Rogus cum ardere cœperit." But we read in Quinctilian, "Refertur Rogus;" in Lucan, "Extruit illa Rogum;" and in Ovid, "Accensa Pyra." We agree with Mr. Penn as to the derivation of ἄμυδις from $\pi\epsilon\upsilon$, and that it is not properly translated simul, but we do not think it can be rendered acervatim. The natural force of the root $\pi\epsilon\upsilon$ is not *in acervum attollitur*, but rather *stetit*. It expresses any thing stationary, or continued.

—ἄμυδις δὲ τε κῆμα κελαινὸν

Κορδύεσται.

ἄμυδις here expresses the continued lifting up of the water by the wind. Κορδύεσται, the heaping together. The waves heaped upon each other, did not subside again, but were kept suspended by the force continually acting upon them.

Πανύχοιοι δ' ἄρα τοίγε πυρῆς ἄμυδις φλογ' ἔβαλλον.

"During the whole night they (Boreas and Zephyrus) continued throwing out flame from the fire." This interpretation is confirmed by a passage in Genesis 29, 35, $\gamma\omega\gamma\eta\ \eta\eta\lambda\eta$, which denotes

denotes not merely that Leah desist, cessavit a pariendo, as it is translated by Castell, which might relate only to the conclusion of her labour; but that having brought forth, stetit, she continued in the state in which she was, and did not conceive again.

We have hitherto omitted to notice the continuation of the extracts from a Journal, during a Tour in the Country of the Nizam. It presents an interesting picture of the manners of the inhabitants, but there is no authority for the division of the Mohammedan conquerors into four casts or tribes. The titles and appellations enumerated by the author, with the exceptions of Mogul, Patan, and Mirza, are all Arabic and Persian. *Seid*, or, (as it is written by this author, *Syed*) and *Sheich*, denote any person of eminent rank. *Sherif* is the proper designation of the descendants of Mohammed. In page 103, we find the word *decadence*, which certainly is not English.

Upon the whole, it appears that these Collections are increasing in importance, and we hope it is not yet too late to recommend to the learned world, as we do most earnestly, to encourage them not only by their patronage and subscriptions, but by contributing their exertions to supply the editor with valuable and interesting communications.

ART. IV. *The History of the Reign of Shah-Aulum, the present Emperor of Hindostan; containing the Transactions of the Court of Delhi and the neighbouring States during a Period of thirty-six Years, interspersed with Geographical and Topographical Observations on several of the principal Cities of Hindostan: with an Appendix. By William Francklin, Captain in the Honourable East-India Company's Service, Bengal Establishment; Member of the Asiatic Society, and Author of a Tour to Persia.* 4to. 280 pp. A Map and four Portraits. 11. 1s. Boards. Faulder, &c. 1798.

IN our Review for April last, we gave some extracts from an article in the fourth volume of the Asiatic Researches, communicated by the ingenious author of the work now before us, which will prove acceptable not only to those immediately concerned in the affairs of India, but to all who interest themselves in the revolutions of empires, and all who can feel for the peculiar sufferings of a once mighty and still venerable though fallen monarch.

The history of *Shah Aulum* (a Persian title signifying "King of the World") commences with the transactions of the Court

Court of Delhi (or as the Mahometans of India affect to call it *Shah Jehanabad*) in the year 1747, when *Ahmud Shah*, who claimed by inheritance from *Nadir Shah* invaded the province of *Lahoor*. Since that period the empire of the Moguls has been a prey to internal dissension, political intrigues, and civil wars, which have so completely deprived the sovereign of his power, that the *Timourian* dynasty will probably close with the unfortunate *Shah Aulum*, who, of all the imperial attributes and distinctions retains scarcely any but the name of king.

We shall not follow Capt. Francklin with exact steps through the detail of historical facts given in the ten chapters which compose this work, but content ourselves with extracting such passages as seem most interesting. The emperor's character, which conspicuously betrays itself as we approach to the melancholy catastrophe, may be learned from the conclusion of the first chapter.

“ Surrounded by his most faithful servants, in the bosom of his family, and under the generous safeguard of the British nation, had *Shah-Aulum* properly appreciated his situation, he might no doubt have passed the remainder of his days in tranquillity and comfort. It would appear, however, that this prince's disposition and capacity have been imperfectly understood by his contemporaries. The early part of his life had been active and enterprising, and his conduct in extricating himself from the violence of *Gozooddeen* exhibited a spirit of great gallantry and energy of mind. But weak, effeminate, and irresolute he suffered himself, to be wholly ruled by the will of others. Though apparently satisfied in his exterior behaviour *Shah-Aulum*, even from the moment of his settlement at *Allakabad* sighed in secret for the pleasures of the capital, and was ambitious of re-ascending the throne of his ancestors. Under this impression he unhappily suffered himself to be buoyed up by the promises of the *Marhatta* Chiefs, and by the unworthy advice of his own counsellors, who big with the hope of ruling with uncontrolled sway, urged their sovereign to throw off his dependance on the English, assert his own rights, and march to *Delhi*. Accordingly, after an unquiet residence of five years at *Allakabad*, the emperor ventured on an ill-judged rash experiment which proved a source of incessant misfortune to himself and family, and which the woful experience of twenty-six years of anxiety, sorrow and trouble, has but too fatally demonstrated.” P. 26.

In the fourth chapter (p. 50) we are informed that the country inhabited by the *Jauts*, a formidable band of robbers, is situated on both sides of the river *Jumna*, comprehending a tract of of 150 miles in length by about 60 in breadth, and containing many strong fortresses. The *Jauts* first emigrated from a remote region on the banks of the *Indus*, and during the reign of *Aurungzeeb*, becoming numerous and bold, attacked and plundered the caravans on the *Delhi* road, and

by rapid successes acquired large territories and considerable wealth. In p. 60, the author gives a short account of the *Robillas*, another hardy and warlike tribe, who descended from the mountains of Afganistan about sixty years ago, and settled in *Cuttair*:—and in p. 72, thus mentions the founder of the *Seiks*, an obscure and extraordinary race, originally dwelling in a remote part of the province of *Lahoor*.

“ In the reign of the Emperor Baber, *Nanick Shah*, founder of the tribe, was born at a small village named *Tulbindee*, in the province of *Lahoor*. At an early period of life, this extraordinary person, who possessed a good capacity and amiable manners, forsook the world, and devoted himself to a life of religious austerity. In this reclusive state, aided by the effusions of a fervid imagination, *Nanick* framed a system of religion, composed from the speculative and contemplative theories of Mussulman divinity, which he delivered to his numerous followers as of divine origin. This book he termed *Gurunt*, which, in the *Punjabee* dialect, implies scriptural. *Nanick*, after reaching his ninetieth year, expired peaceably, and was buried at *Amritt Seer*, where his tomb to the present day attracts the attention, and animates the piety of his numerous disciples.”

The *Seiks* having conquered the whole of the tract called *Punjab*, and possessed themselves of several large towns in process of time, are now able to bring into the field an army of 250,000 men, under different chiefs, who, however, from want of union, are not so formidable as, from the number of their troops, might be imagined. The *Seiks* are mounted on strong horses, and armed with spears, scymetars, and match-lock guns; but though their charge may make an impression on infantry, yet (p. 76) they cannot stand against artillery. From pp. 112 and 129, we shall select two anecdotes, which strongly mark the treachery and ferocity of the *Mussulman Hindoos*.

“ On the 23d of September of the current year (1783) the two armies met, and encamped in the neighbourhood of *Deig*. Though the conspiracy we have before related had been planned with the utmost secrecy and caution, it by some means or other reached the ears of *Mirza Shuffee's* friends; and, previous to the intended interview, the *Prime Minister* was warned of the treacherous designs of his enemies. But *Mirza Shuffee* rejected the information as a concerted falsehood, and totally regardless of personal safety, accompanied by a few followers, he proceeded on his visit. The army of *Mahomed Beg Khan* was drawn out as if ready to receive and compliment the *Minister*. Each of the chiefs was mounted on his elephant: as the animal on which *Mirza Shuffee* rode approached the other, *Mahomed Beg Khan*, conformable to established usage, rose up, saluted, and embraced his rival; but in the performance of that act having seized hold of the *Minister's* right hand, which was the signal agreed on, *Mirza Ismaeel Beg*, his nephew, who sat in the *kharwafs*, (a back seat on the elephant) plunged

plunged a dagger into the body of the devoted victim: he groaned, fell back, and expired."

The similar fate of another Minister is thus related ;

" *Zein al Abudeen*, whose plan was already formed, now entered into conversation with the Minister. In terms apparently cordial, and in the most respectful manner, he proposed to him for the future to live upon a more amicable footing; expressed his wish that all former differences should be forgotten, and urged the necessity of henceforth consolidating their mutual interests. Suspended at the unexpectedness of this address, *Afrasiab Khan* remained for a time absorbed in silence; but about to have replied* *Zein al Abudeen*, with fury in his countenance, rose from his seat, a signal upon which *Maddoo Beg* came up, and plunged his dagger into the breast of the devoted minister: he expired on the spot; a violent tumult ensuing, several persons were slain; but *Zein al Abudeen* having effected his escape, sought and found protection in the camp of *Sindiah*." P. 129.

In the ninth chapter (p. 139) we are introduced to *Gholaum Caudir Khan*, an Indian chief, who, on assuming the government of his district, gave early proofs of his disposition by acts of violence, cruelty, and oppression; expelling and degrading the aged *Afzul Khan*, his own uncle, an amiable and respected nobleman, and openly revolting against his Sovereign. Had *Shah Aulum* exerted but a little energy and resolution, occasions were not wanting when he might have crushed the rebel and prevented his own disgrace; but, by some unaccountable insatiation, he acquiesced in the terms offered by the insolent traitor, and after a series of mortifications, (which remind us of *Louis the Sixteenth*) fell into the power of the faithless *Gholaum Caudir*, who had not observed one of the terms proposed by himself, but on the first opportunity disarmed the King's guards, and put his officers into close confinement.

"The ink," said the unhappy monarch, "with which the solemn treaty was written, is scarce yet dry when he breaks his faith." The remonstrance proved of no avail, for the rebel having confined every person who might be able to assist the king, proceeded to the perpetration of additional indignities. Entering armed into the audience chamber, he insolently demanded assignments for the payment of his troops, who were then clamorous for their arrears. The king in vain pleaded his total inability to afford any relief, but told the rebel to seize upon whatever he thought proper within the precincts of the palace. After much altercation, and a disgraceful scene, the unfortunate *Shah Aulum*, was permitted to return to his *Haram*, to ruminate on his miserable and degraded state." P. 175.

The next morning, having again entered the palace,

"The traitor then approached the throne, and took up the shield and scymetar, which as emblems of royalty were placed on a cushion

* A very faulty sentence; it should be "but when he was about to reply." *Rev.*

before the king—these he configned to the hands of an attendant, and turning towards Shah-Aulum, sternly commanded him to descend. Better," said the aged monarch, "far better will it be for Gholaum Caudir to plunge his dagger in my bosom than load me with such indignity." The Rohilla, frowning put his hand to his sword, but the Nazir, at the instant stepping up, prevented him from drawing it."

The rebels having plundered the princeffes of their jewels, and stripped the palace of all valuable effects,

"The royal family were by this means reduced to great distress; the cries within the Haram became much louder, and their sufferings more acute; and with sorrow we relate, that to so high a pitch was it carried, that some of the inferior order of females actually perished for want, or urged by the bitterness of despair, raised their hands against their own lives; insensible to the general distress, and unfatigued with plunder, Gholaum Caudir Khan finding he had nothing more to expect from the new king, proceeded to the last act of wanton cruelty. He sent for the de throne d king, and all the princes of the royal family, to the audience chamber; on their arrival, he sternly commanded Shah-Aulum to discover his concealed treasures; in vain did the king plead his degraded state, and the consequent inability to conceal even the smallest article. Inflamed by a continual debauch, which had thrown him into a paroxysm of rage, the tyrant threatened his sovereign with instant loss of sight—"What!" exclaimed the suffering prince (we quote the literal expression of a native author) "What! will you destroy those eyes which for a period of sixty years have been assiduously employed in perusing the Sacred Koran!" Regardless of the pathetic appeal, the Rohilla, with characteristic inhumanity, commanded his attendants to seize the king. Having thrown him on the floor, the ferocious ruffian implanting himself on his bosom, transfixing with a poignard the eyes of his venerable sovereign! On the completion of this horrid deed, Gholaum Caudir ordered the King to be removed to a distant apartment. The miserable Shah-Aulum, pale and bleeding, was conducted to his retreat, in all the bitterness of anguish, to contemplate on his now ruined fortunes." P. 178.

As he survived the loss of sight, Shah Aulum solaced his confinement in contemplative reveries, and in the composition of elegiac verses, descriptive of his deplorable situation; he yet lives to enjoy the reflection, that the author of his misfortunes did not long triumph in his success; and however horrible the punishment of *Gholaum Caudir*, the reader must allow that it was justly merited, and will rejoice that it so quickly followed the offence. Having, by his cruelties and insatiable avarice, disgusted all his former allies and adherents, he was delivered to the Marhatta Chief, who after repeatedly ordering him, but in vain, to discover the place where he had concealed the plunder of the palace, placed him in an iron cage, constructed for the occasion;

“ In this situation he was suspended in front of the army; after sustaining the insults and indignities of the soldiers, his nose, ears, hands, and feet, were cut off; and in this mutilated and miserable condition, he was, by order of Ali Behadur, sent off to Delhi; but on the journey, death relieved the miserable wretch from his sufferings: thus dreadfully atoning for the crimes of his savage and abandoned life! The Nazir (his accomplice) on his arrival at Delhi, was trodden to death under the feet of an elephant.” P. 185.

The Appendix consists of four articles; of the first, “ *An Account of modern Dehli,*” some passages correspond with those which we lately gave from the Asiatic Researches. The second article is, “ *A Narrative of the Revolution at Rampore, in 1794,*” a year fatal to fourteen gallant British officers, who, in a hard-fought action with the Rohillas, fell on the 26th of October, on the banks of the *Doo Jorab* river. The third article of the Appendix, is the original Persian, with a translation, of a letter from Prince *Mirza Juwaun Bukht Johaundar Shah*, eldest son of Shah Aulum, to his Majesty George III. The fourth is an Elegy, written by the unfortunate Emperor, after the loss of his sight, given also in the original Persian, with an ingenious poetical version in English. But we must here remark, that both in this and the preceding article, the typographical errors of the Persian text are very numerous. To this volume is prefixed an elegant and accurate map of Hindoostan; and the work contains four neat portraits from original Indian paintings of Shah Aulum, and other principal personages. We are glad to find the author's list of subscribers both copious and respectable. He is a pleasing, lively, and descriptive writer, who expresses his sentiments with ease and freedom, and acknowledges his obligations to others with candour and liberality. His *Journey to Persia*, known and much esteemed on the Continent, in a German translation, has long since acquired him a considerable share of literary reputation, which the History of Shah Aulum cannot fail to increase.

ART. V. *Biographical, Literary, and Political Anecdotes of several of the most eminent Persons of the present Age. Never before printed. With an Appendix: consisting of original, explanatory, and scarce Papers. By the Author of Anecdotes of the late Earl of Chatham. Three Volumes. 8vo. 1l. 1s. Longman, Paternoster-Row. 1797.*

NOTWITHSTANDING the assertion of *originality* in the title-page, more than two thirds of the matter of these volumes is particularly mentioned by the editor as being collected

collected from printed authorities. We were also induced to form expectations of a greater variety of information than we actually found; for, with very few exceptions, these anecdotes are wholly *political*; and connected, as they are, with very recent periods of English history, will scarcely be expected to be entirely free from that spirit of party, which renders the narrative of our own times in some respects more doubtful than that of remote and ancient periods.

The persons mentioned in these volumes are: the Dukes of Grafton, Leeds, Dorset, Rutland; Horace Walpole, Dr. Butler (Bishop of Hereford), Right Hon. C. Townshend, Mr. Serjeant Adair, Sir Grey Cooper, Sir John Dalrymple; the late Earls Mansfield, Camden, Marchmont, and Temple; the late Right Hon. G. Grenville, T. Whately, C. Lloyd, and W. Knox, Esqrs.; Lord G. Germain; D. Hartley, and Josiah Wedgwood; Dr. Franklin, and Messrs. Burkes.

Under the article "Duke of Grafton," the author professes to give a very minute account of the real "*Junius*." Of the name, however, of this celebrated writer, he is either unable or unwilling to inform us. The former seems the more likely conjecture: for as the person to whom this author alludes is stated to be now dead, no necessity for concealment can probably remain. The whole of this passage has been contradicted in one or more of the public prints, since the appearance of this work, on the authority of Mr. Woodfall, the original publisher; it may deserve, however, at all events, to be inserted here, since it may perhaps serve as a clue to the future discovery of this very remarkable incognito.

"The bold assertions and keen invectives with which the papers of Junius abounded throughout, contributed greatly to their popularity and fame. They were occasionally attributed to Lord Sackville, to the Right Hon. W. G. Hamilton, to the Right Hon. Edmund Burke, to John Dunning, Esq. and many others, but without the least ground or foundation in truth. It is to be observed of them, that all parties are attacked in them except the Grenvilles. During their original publication, the writer lived in Norfolk-street, in the Strand, not in affluent circumstances, but he did not write for pecuniary aid. He was a native of Ireland, of an honourable family, and of Trinity College, Dublin. He was at one time intended for the army, and at another for the bar; but private circumstances prevented either taking place. Perhaps no man possessed a stronger memory. He frequently attended parliament, and the courts in Westminster-hall. And sometimes he committed to paper the speeches he had heard. There are some of Lord Chatham's speeches on the American war, printed in the "*Anecdotes of Lord Chatham's Life*," which were taken by him; and they are allowed, by all those persons who heard them, to be accurate, even to minuteness. They want nothing but the dignified
action,

action, and eye of the noble Earl, to give them their original force and energy. When the public discontents concerning the Middlesex election, and other measures had abated, he ceased to write; which was about the close of the year 1771. However, towards the end of the year 1779, he resumed his pen; and wrote a number of political essays, or letters, which he entitled, "The Whig." They were printed in one of the public papers of that time. There were eighteen of them. But there being no Sir William Draper to call them into notice, they died, with the other papers of the day. In composition, they are not inferior to his former papers. The reader will find some extracts from them in the Appendix, article A. In the year 1791, he went to Madras with Lord Macarney, to whom he had been known in Ireland; and there he died." P. 15.

Of the noble Duke, whose memoirs we expected to find in this chapter, as promised in the prefixed Table of Contents, we are told very little indeed. After a few lines of commonplace eulogium on his Grace's honour, integrity, political talents, &c. the author unfortunately flies off into a tedious history of the Middlesex Election, by which the credit of some at least of those attributes received a shock from which they have never entirely recovered. Scarcely any thing indeed occurs in this chapter peculiarly relating to the Duke, except a long story, always insignificant, and now totally uninteresting, of cutting timber in Whittlebury Forest; and this, we cannot but think had been better suppressed, if the author really means as much kindness to the noble personage as he professes.

With respect to political opinions, the editor of the volumes before us appears to be hostile to every administration of the present reign, except that of the Earl of Chatham: but the person whose character is attacked with most industry and vehemence, is the late Earl of Mansfield—A character from which, in truth, the spots which party prejudice once threw on it, are hourly disappearing; which is never mentioned without exciting fresh sentiments of approbation in the breasts of wise statesmen, sound lawyers, and honest men. A name, which the slow but certain hand of time is gradually raising to that exalted station among the illustrious dead which it eminently deserves.

The style is, in general, easy and perspicuous. Some little inaccuracies nevertheless appeared; and, among these, this sentence is evidently defective.

"There being now two seats in the cabinet vacant, which in the small number of five, for the cabinet at that time consisted of no more, was nearly equal to a suspension of public business; a situation that could not last long." P. 33.

In the following passage also, extracted from the chapter on Lord George Gertnain, we have marked two faulty sentences; but the quotation will afford, on the whole, a favourable specimen of the author's manner.

“ In the affair of Minden, it is not proper to view him with a prejudiced or an indulgent eye, but with impartial and accurate observation. And the appeal is made to those whose habitual and uniform benevolence is not merely the consequence of an ingenuous nature, but likewise of expanded thought and reflection; to those whose active and spirited candour flows from an enlarged and comprehensive knowledge of mankind; who in analysing the conduct of a man, never forget that the generous virtues are connected with strong passions; and that though there have been many bright characters, there was never one immaculate. No honest man can hesitate to pronounce him faulty. He ought to have advanced with the British horse, to complete the rout of the French infantry; he was not restrained from advancing by fear, but by a *personal resentment*. He had not been properly respected by the commander of the allied army; and he had *determined*, when opportunity should offer, to check the luxuriant growth of Prince Ferdinand's laurels. Phlegm, sullenness, inhumanity, and a most inordinate love of power, are the characteristics of a German mind. He only delights in riot and homicide, like his Thracian god, Mars, to whom he sacrifices many human victims, and to whom he pours many profuse libations. As Prince Ferdinand's ideas were confined to the Gothic system, he felt not, he knew not what respect was due to a son of one of the first families in England, and to a soldier adorned with the arts of the milder Minerva. He was likewise exasperated against Lord George Sackville, who had counteracted the rapacity of this commander in chief, and had opposed his measures in councils of war, whenever he thought them injudicious. It is not necessary here to enter into a scrutiny of Prince Ferdinand's conduct; but it may be observed, that officers have said that he owed his military fame far more to fortune than to prudence, and a consummate knowledge in the art of war. Indeed in every department of life, it is not so much our merit as our success that gains us applause.

“ His free sentiments on the plans and operations of the campaign, and his watchful and penetrating inspection into military avarice, necessarily brought on him the extreme hatred of the commander in chief; who therefore was industrious to deprive him of that esteem and deference to which he was well entitled from the army. And if Lord George, with a susceptible constitution, and conscious of his natural and acquired superiority as a man over a high-rated myrmidon, retaliated the malice of the petty Prince with a permanent and keen disgust; the circumstance shews that it is possible a man not wanting in courage, may suffer his private passion to influence his public duty. Such differences have frequently happened in every service, between great officers; and have as frequently been highly injurious to the public interest. It ought to be in the penetration of a minister to discover these differences, and whenever they happen, he should always withdraw one of the parties.

“ The

“ The keenness of irritation and the smart of insult may offer some apology to the generous heart and the enlightened mind, though it cannot excuse the fault. Passion is constitutional; but it is better that a character should be *sofaded* by a warm and vigorous feeling, than by one that is cold and puffillanimous. *It must give more pleasure to an Englishman to find, that it was resentment, not cowardice, that suspended the march of the cavalry in the plains of Minden.*

“ If we review the lives of eminent men in private and public station; whose actions, on the whole, were good or great, we shall meet with some palpable offences against moral rectitude, and perhaps some crimes. In the virtuous times of those illustrious republics, Carthage and Rome, both the states were injured by the private animosities of some senators and commanders, who, notwithstanding, had many excellent qualities, and did signal services to their respective countries.

“ A truly wise man will dignify his life with sobriety, diligence, and integrity, whether he be in a public or private capacity, for his own sake; to secure those inestimable rewards, which are the consequences of virtue. But to say that an Englishman ought to toil or bleed for every system of politics that a minister thinks proper to adopt, is almost the rant of insanity. Corruption, both public and private, is in its zenith; yet we talk as if we lived in an antient and simple commonwealth, whose wants were limited by nature; where every passion was cool, except ardour for the public good; where that ardour was earnestly inculcated by precept, and emphatically enforced by striking examples; and where it consequently animated every member of the state. *We talk as if we lived in old Rome (long before she was decorated with her glaring magnificence); but when she had risen to the summit of real grandeur; when Curius boiled his turnips at his Sabine farm; when Cincinnatus held his plough; and when a hostile king could neither frighten Fabricius with the new sight of his elephant, nor allure him with his gold.*”
P. 121.

In the first of these sentences distinguished by italics, “*more*” is redundant, unless some comparison was made: in the second, the punctuation is chiefly in fault. The parenthesis cuts off from the *but* the only reference it can have; it should be printed, “Rome, long before she was decorated with her glaring magnifice, but when she had risen,” &c.

It is needless to say more of a publication, of which the two first volumes have been evidently compiled from pamphlets of the time to which they relate; unless it be to add, that the third consists wholly of letters, &c. transcribed from newspapers. The whole of these the editor nevertheless calls “original, explanatory, and scarce papers.”

ART. VI. *An Enquiry into the Divine Mission of John the Baptist and Jesus Christ; so far as they can be proved from the Circumstances of their Births, and their Connexion with each other. To which are prefixed, now first published, Arguments in Proof of the Authenticity of the Narratives of the Births of John and Jesus, contained in the Two first Chapters of the Gospels of St. Matthew and St. Luke. By William Bell, D. D. Prebendary of St. Peter's, Westminster. 8vo. Robson, New Bond-Street. 1795.*

IN the conduct of a Review, we are often compelled to neglect, for a while, books of real and lasting merit, in favour of compositions very inferior in the subject and execution. If the latter apply to topics of a transient nature, the occurrences to which they allude may soon be forgotten, and the interest excited by the discussion, or narrative, may subside. If the merit of the composition be inconsiderable, the fame of the author will scarcely survive the delay which must intervene before *any* book can be noticed in a periodical publication.

Those volumes, however, which by their subject justify close attention, and are likely to gain lasting praise by the manner in which that subject is treated, are hoarded up as our *κειμήλια*. The delay which their merit alone occasions, they can sustain without injury; and the *κτῆμα ἐς αἰ** can see without a murmur the *ἐφ' ἡμέρα* enjoy before it the single day of their existence.—

Such were the reflections excited in our minds upon discovering that so long a time had elapsed since the republication of the valuable work before us; and this therefore is the only apology we offer for the unintentional delay.

The maxim common to Reviews of not noticing mere republications is well known: but if there were no additional matter in this volume, the importance of the subject would alone justify us in departing from a general rule.

Whoever reflects additional light upon the testimonies in favour of Revealed Religion, whoever “adds one thread to that complication of probabilities by which the Christian history is attested†,” must be considered as entitled to the best thanks and praise of the public. The truth of Christianity has indeed been fully demonstrated by a variety of writers; by Grotius, by Stillingfleet, by Leslie, by Clarke, by Butler,

* Thucyd. lib. i. c. 22.

† Paley.

by Jortin, by Jenyns, by Paley, all and each of whom have incontestably proved the divine origin of our religion. But truth, especially such a truth, cannot be placed on too firm a basis. One argument may strike one mind, while another is better adapted to the comprehension of a second. As no subject can possibly be more interesting, nothing surely can be more deserving the repeated attention of every good and wise man: and if infidels multiply their objections, and scatter abroad their noxious volumes, it doubtless will be expected that the friends of Christianity should come forward with the grounds of their opinions, especially if they place the truth they uphold in a new point of view. This the respectable author of the volume before us thought it incumbent upon him to do long since, and we cannot give a better account of what he *has* effected, than by relating in his own words what he *hoped* to effect.

“ In perusing the Evangelic Writings, the author of the following sheets imagined, that he discovered an argument of their truth, which had been hitherto overlooked, or very slightly mentioned. He caught it with joy, and pursued it with eagerness. He found the proof, which at first glimmered faintly as it lay dispersed, grow brighter as the sparks were brought nearer together. He traced the different lines of inference, and perceived that they met at last in one central truth. And he flatters himself with having shewn once more, what was more than sufficiently shewn before, that our religion is from God. He hopes that he has added another ray to the splendour of its evidence; and another motive to the power of its influence.” Preface to the first edition.

From a work so methodical in point of argument, it would not be easy to select any particular passage, nor could any detached parts convey an adequate idea of the whole. We shall content ourselves with pronouncing it a connected, close, unsophisticated piece of reasoning in proof of the truth of the Gospel, and recommending it earnestly to the perusal of every reader who would improve his knowledge or strengthen his faith. In order to show what may be expected from the work, and what ground is occupied by the author, we shall subjoin a table of the Contents, and proceed to that part of the volume which is entirely new to the public.

“ Part I. Section 1st. The miraculous events recorded of the birth and circumcision of John the Baptist cannot have been forged either by Jesus, or any of his disciples; or by John himself, or any of his disciples.

“ Section 2nd. Supposing there was any deceit at all in the case; what the nature and design of the whole imposture must have been; and who must have been concerned in planning it, and carrying it on.

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“ Section

“ Section 3rd. Zacharias and Elizabeth could not have been the contrivers of that wicked imposture, which the supposition of any deceit at all, in this case necessarily obliges us to admit of.

“ Section 4th. Zacharias and Elizabeth could not be the authors of any such double imposture, as must here be supposed.

“ Section 5th. If Zacharias and Elizabeth could have been the authors of such a double imposture, they could not have applied to Joseph and Mary to take part with them in carrying it on.

“ Section 6th. Neither Zacharias nor Elizabeth, on the one part; nor Joseph and Mary on the other; could contrive each their respective plots, in this double imposture; nor could Joseph and Mary be the contrivers of the whole joint undertaking.

“ Part II. Section 1st. The whole imposture in question is, in its own nature, so exceedingly absurd, that it was not possible to have been conceived, or undertaken by any person whatever.

“ Section 2nd. Some particular facts, previous to the births of John and Jesus, considered.

“ Section 3rd. Several very remarkable facts, subsequent to the births of John and Jesus, considered.

“ Part III. The design of this part; to consider the conduct of John and Jesus; with a view to their connexion with each other.

“ Section 1st. John wrought no miracles.

“ Section 2nd. The different external characters of John and Jesus considered.

“ Section 3rd. A prophecy of John's, concerning Jesus, considered.

“ Section 4th. Jesus baptized by John.

“ Section 5th. John's answer to the deputation from the Sanhedrim; and a particular in Jesus's conduct relative to it.

“ Section 6th. A very peculiar character, and office, ascribed to Jesus by John.

“ Section 7th. A remarkable particular in John's conduct to Herod, considered in it's relation to Jesus.

“ Section 8th. John's very remarkable message to Jesus considered.

“ Section 9th. The conduct of Jesus in consequence of his having purified the temple.

“ Conclusion.”

As the main substance of the arguments thus briefly stated is taken from the two first chapters of St. Matthew and St. Luke, the authenticity and authority of those chapters have a material connection with the truth of the arguments; since, if the transactions related in them are proved to be false, or if they can be proved not to have proceeded from the pen of the Evangelists, the argument built upon them must necessarily fall to the ground. The authority of these parts of the Gospels appeared to this author when he first published the work in question, to be so well established, as not to stand in need of any separate proof. But it is unnecessary to state, that in the long interval of thirty-four years, which intervened between the first edition

edition and this republication, a variety of bold and rash opinions have been promulgated by those who style themselves friends of Christianity, as well as by those who avow themselves the enemies of Revelation. Among these opinions, the learned author has had occasion to see some avowed, which struck at the root of his argument, by rejecting entirely the passages in question; and, with the fortitude of a Christian hero, confident of the goodness of his cause, and claiming no indulgence from age, he has boldly advanced to rescue the integrity of the sacred narrative, from the cavils and objections of its adversaries.

“As there are persons who entertain a persuasion, that even these passages, so remarkable in themselves, and so peculiarly circumstanced, are, in reality, nothing better than spurious interpolations; and the very object of that enquiry into the divine missions of Jesus and the Baptist, is to shew that the particulars recorded in these passages, considered by themselves alone, supply us with one complete and independent proof of the divine character of Jesus, and the truth of the Christian Revelation; it cannot but be of service to the cause of Christianity in general; as well as confirm the propriety, and promote the desired effect, of this enquiry in particular; to prefix to it a direct and special proof, that those narratives, on the contents of which it is founded, must certainly have been authentic parts of the two Gospels, in which they have been transmitted to us.”

In the process of this argument, we observe the same spirit of cautious investigation, the same accurate arrangement, and the same conclusive reasoning, which distinguish the other works of this cool and sagacious writer.

When we consider, that the only shadow of an argument which can be derived from all the MSS. hitherto collated against the authority of the beginning of St. Matthew, amounts to this, that in two Latin MSS.* the genealogy appears to be disjoined from the rest of the Gospel, and that even this shadow of an argument does not affect St. Luke, it may seem almost an unnecessary task to have undertaken this vindication. We are aware that a professed Dissertation against the authenticity of the two first chapters of St. Matthew, was published not long since; and although the name of this author is not mentioned, his arguments appear to have been

* Vide Griesbach, ad. v. 18, c. 1 Matt. Edit. 2. This feeble support will scarcely be thought to invalidate Dr. Bell's assertion, p. 36, “all the copies of the Gospels concerned which have been transmitted to us; except those, the beginnings of which are manifestly lost; are found to contain the passages in question.”

† John Williams, LL, D.

weighed by Dr. Bell. As the positive testimony in proof of Dr. W.'s hypothesis is derived only from the fact of some early Heretics rejecting these chapters, and the support of the MSS. to which we have alluded, this surely cannot for a moment be permitted to weigh against the concurring testimony of all antiquity, and of all the MSS. and Versions with which we are acquainted. That there is some difficulty in reconciling this part in St. Matthew, with the first Chapters of St. Luke, we have no hesitation in admitting; but if every chapter, in which a real or apparent difficulty exists, is on that account to be rejected, the employment of a biblical critic will sink into that of an amputator, and the Sacred Volume quickly be reduced in size and importance. We are therefore clearly of opinion, that Dr. Bell has stepped forward very seasonably in defence of the integrity of Scripture, and from a repeated perusal of his defence, we pronounce it at once elaborate and satisfactory, able and convincing. - We cannot but select two observations, as bearing upon the question with peculiar force; and having quoted them, we shall doubtless have sufficiently recommended the performance to the attention of our readers.

“ Besides, the passages themselves contain internal evidence that they could not be forged. It cannot be believed, that any one who sat down to forge an interpolation of the Gospels, in order to exalt the divine character of Jesus, could in that interpolation apply to him any prophecy, which was sure to be interpreted by the Jews, as foretelling, that Jesus would conduct himself, with respect to a most striking and important particular, in a manner directly opposite to that conduct, which the Gospels shewed he actually had observed. But if the narratives in question had been forged, this is what the authors of these forgeries must knowingly and designedly have done. For in the Gospels it is recorded, that when, more than once, the Jews had endeavoured to excite Jesus to declare himself against, and to oppose the Roman power; he had shewn it to be his determined resolution, not to give occasion even to the smallest opposition to it*.

“ But in the narratives under consideration, Zacharias is introduced, applying to Jesus, at the time of giving John his name, the prophecy, that he ‘ would save the Jews from their enemies, and from the hand of all that hated them;’ which prophecy, it was certain, would be understood by the Jews as foretelling, that Jesus would rescue them from their state of subjection to the Romans. As the introduction of this particular prophecy could not therefore be the forgery of any one, who was desirous of exalting the character of Jesus; it is, in fact, an absolutely decisive internal proof, that the narratives in question could not be forged additions to the Gospels.” P. 4.

* Matthew xxii, 15, 21. Mark xii, 13, 17. Luke xx, 20, 25. John vi, 15.

After showing that an attempt to forge the passages in question, could not have been made, at least without being defeated, while St. John was living, the author thus proceeds :

“ If the attempt supposed had been made after the death of John, who lived to the end of the first century, there must have been a time, after the beginning of the second century, when the particulars in question, contained in the two first chapters of the Gospels of Matthew and Luke, as we have them, first began to be heard of.

“ There must have been a time, after the beginning of the second century, when they, who received these passages as genuine, first became known as a small new sect of Christians; distinguishing themselves from all other Christians by that very peculiarity; and when the whole Christian Church, except this very small new sect, universally rejected these passages as notorious interpolations. And since all the unmutated copies of the two Gospels concerned, which have come down to us, contain the passages in question; there must likewise have been, at some period still later in the second century, a far more remarkable epocha still; a time, when the great body of Christians, in all places, must have come over to the distinguishing peculiarity of this small new sect; and when, agreeing to receive the passages in question as genuine, they must actually, and by concert, have corrupted all their authentic copies of the two Gospels concerned by prefixing universally these passages to them as original parts of them.”

The imperfections of this book are chiefly typographical. In p. 58, of “ Arguments, &c.” we remarked *earliest* for *earliest*; p. 72, *Justyn* for Justin. In p. 273 of the “ Enquiry, &c.” the following passage is redundant, without a longer stop at *did*: “ *which* however, from his first public appearance to his death, he never did, nor ever mentioned a design of doing *it* ;” p. 297, “ profit himself of,” is, we apprehend, a gallicism; p. 279 in the note, *probably* for *probable*; p. 300, line 2 from the bottom “ *and in this too,*” for “ and this too;” and p. 324, *thies* for *thieves*.

None of these mistakes are corrected in the table of *errata*; and we mention them the rather because typographical inaccuracy is a prevailing fault in the present day.

ART. VII. *Miltonis Poema, Lycidas, Græce Redditum.* 4to. 27 pp. Veneunt apud bibliopolas Cantabrigiæ, Oxoniæ, Etonæ; R. Faulder, F. et C. Rivington, Londoni. 1797.

WE feel ourselves placed in a position in some degree peevish, on entering into an examination of the present performance. The critic has only to blame himself, if he does not lay his account for a certain degree of irritability, on

on the part of authors, who, probably from familiar acquaintance with their own works, have a marvellous talent at discovering, and a superior taste in relishing the beauties of them: while with respect to errors and inaccuracies, "aut non credent, aut non ignoscent." In some cases, they appear as exquisitely sensible as Marfyas, after the revolutionary compliment paid him by Apollo; who, according to the poets,

Δέρμα παρηώρησε φυτῶν κολπόμενον αἴραις
 Γυμνώσας ἄλα γυῖα λιπορρήγοιο νομῆος. Nonn. Dionys. l. 1.

In others, with an amiable *sang-froid* they cry, hem! and let it pass; they are deaf to the hearing of all good; or it is "the disease of not listening, the malady of not marking, that they are troubled withal."

For this, and for more than this, we are, or ought to be, prepared; but, in the present instance, the sword of a powerful but invisible assailant also hangs over our heads. What we are in the habit of inflicting, we shall feel:

Ξυνὸς Ἐνυάλιος, τὸν τε κτανέοντα καλέετα.

We have already, together with the Grecian poets whose competition we recorded, become "the sad burden of a merry song," and furnished a scene to the wit of the satirist; and we are now called upon, by one of the same writers, again to partake his danger, on the occasion of a similar enterprise, the translation of an English poem into Greek.

By good-humoured satire, however, we are neither alarmed nor offended; and if Mr. Plumptre, notwithstanding the admonitions much more strongly directed against him and his brother translators, still feels bold enough to write and publish Greek verses, it would ill become us to shrink, in any degree, from our part of the adventure. The censure of the original poem, pronounced by Dr. Johnson, would perhaps have deterred some authors from the undertaking; but here, though in most respects *Ιουσονικωτάτοι*, we agree entirely with this translator, that, notwithstanding that censure, "perpaucos credibile est rem ita in animum induxisse ut suavissimi hujus poematis delicias non abunde senserint,—imo in medullas hausserint." We agree also that the English poem has enough of the ancient Doric cast to invite, as much as any modern poem can, such an enterprise; at the same time, we rather doubt whether it should not have been left to the management of younger hands*, and fear that we cannot apply to Mr. P., in their full force, the words of his master;

* "Quod longa desuetudo periculosius mihi fecerit in scribendo."
 Mr. Plumptre's Pref.

καί τιν' ὀδίταν

Ἐσθλὸν συν Μῶσαισιν Ἑτωνικὸν εὔρομες ἀνδρα,
Ὄνομα μὲν, Λυκίδαν.

We protest against all imputation of cavilling, while we feel it impossible to pass unnoticed the very first words of Mr. Plumptre's title-page. We know no fair precedent for *Mil-tonis* Poema. Does the author derive it from the analogy of Memnon, Memnōnis, or Cato, Catōnis? At any rate, the introduction of our barbarous surnames into compositions in a learned language, is a business of some importance, and it should be managed with delicacy and caution. As a general rule, it seems most expedient to add the termination *us*, or *ius*, as the occasion shall require, or as taste shall dictate; until, by common consent of the learned, they shall be introduced as aptota; and the Tyrwhitti, Shaftesburii*, and a thousand other ridiculous appellations of the kind, shall be dismissed for ever. The only plausible objection to this rule arises from the grammatical confusion which might occasionally arise; but the benefit would, in our opinion, countervail the inconvenience. To avoid this inconvenience, Gray and West, in their elegant poetical commerce, addressed each other under the assumed names of Glaucias and Favonius. The editor of Bellenden, in his preface, described many of his English heroes under ancient titles: and Dofon, Novius, Miso-Themistocles, Clodius, Thrafsybulus, &c. took place of a set of latinized terminations, which "the gravest of his Majesty's chaplains could not have read without laughing:" while he felt the advantage derived from the contrary practice in the turn of his satirical periods, and his censure of a speech "quod nuper in senatu nescio quis Wilberforcus balbutivit." The well-sounding names of Grotius, Salmasius, and Politian, have deservedly consigned to oblivion the familiar and low denominations of Groot, Saumaife, and da'Pulci; but these are rare instances, and must not be considered as precedents. We remember to have seen a Cambridge tripos, in which the juvenile poet celebrated a learned and pious prelate now living; and he called him *Portea!* (in Accus). This indulgence, at least in prose, cannot be given. The circumstance of the English name being accidentally capable of an inflection, must be put entirely out of the question.

* Nothing can be more completely whimsical than the assemblage of latinized titles of Peers in the "Meditatio Senilis de bello Americano" of the late good and amiable Dr. Bentham.

We have taken this opportunity of giving our sentiments on a subject at first sight not very interesting, but one nearly connected with the elegance of Latin composition; and one on which many of our learned countrymen, who have had occasion to publish in that language, have experienced no small difficulty and embarrassment. In the present instance, Mr. Plumptre offends not only against taste and analogy, but against all the best authorities; for the poet whom he translates, on all occasions, both in his life-time and at more recent periods, has been called Miltonus, or Miltonius*.

In the Prolegomena, we object to "operam navaturus sit," as an unauthorized inflection of a defective verb; and to the phrase "*Græcè permultum saperet*," as we are not aware of any usage which justifies the adoption of the adverb after *sapio*. If Mr. P. had written *Græcum quiddam*, or *Græcam poesin saperet*, we should not have found fault with the latinity, by which a transitive power was given to the neutral verb.

V. 9. αὐτῷ δ' ἴσον ἐκ ἔλιπ' ἄλλον.

The penultima in ἴσον is, on good authority, used short by Mr. Plumptre in a Doric poem. In Homer it is uniformly long; nor can we easily account for the contrary practice in other writers, there being apparently a synæresis in the first syllable, as contracted from εἴσον.

V. 10. Τῷ Λυκίδα τίς ἂν ἐκ ἀχοῖ μέλος. On our first reading of Mr. P.'s translation, we suspected a false gender in the interrogative: but probably the word ἀχοῖ is used transitively. "Who would not echo the song for Lycidas?" The verb ἤχῃω does not occur in Homer; nor do we recollect it in Theocritus. In Sophocles it is an ἄπαξ λεγόμενον; and there, it is true, we find it with an accusative case.

Ἦχῃ τίς ἐκ ἄσημον, ἀλλὰ δυσυχῆ
Κωκυτὸν εἶσω. Trach. 877.

V. 16. λιγείαις,
Εὐκέλευδοι παρὰ τ' εἰωδὸς, κιδάρισδετε χορδαῖς.

Was the κιδάρα known to the Doric Muse? The shepherds in Theocritus had, we believe, no idea of any stringed instru-

* See his controversy with Salmasius, and correspondence with Hartlib. See also the Paradisus Amiffus of Dobson, and Samson Agonistes of Glasse. The sorry epigram of Joannes Salfillus, and the bombastic epistle of Carolus Datus the Florentine, have no sufficient weight of authority to countenance Mr. Plumptre's deviation from the common practice.

ment. They had the αὔλος, the καλάμη, the δόναξ, (which was fitted with wax, and to which Æschylus alludes in his Prometheus—

ὑπὸ δὲ κηρόπλαστος

Ὅττοβειῖ δόναξ ἀχέτας ὑπνόδοταν νόμον. V. 575.

ubi cantionem pastorum intelligit, quibus ad vesperum quiescentes sibi conciliant somnium; Garbit in loc.)—but chiefly the σύριγξ of their patron Pan. Hence were derived the corresponding verbs—

Αὐλήτευντι δέ μοι δύο ποιμένες— Id. 6. 71.

ἀδὴ δὲ καὶ τὴ

Συρίσδες. Id. 1. 2. et al freq.

Μελίσδειν and μεσίσδειν seem to have been applied to every species of vocal music (see Id. 8. 38) and βυκολιάσδειν (Id. 6. 36) to the pastoral songs only. Mr. P. probably referred to the vintage scene depicted on the shield of Achilles, where

ἐν μέσσοισι παῖς φόρμιγγι λιγείῃ

Ἰμερόεν κιθάριζε. Il. 18. 569.

but here κιθάριζε seems to be used as neutral. “The boy [furnished] with a shrill lyre, played agreeably.”

V. 23. Ξυθὸν γὰρ τροφὸς ἦν ἀμῖν ὄρος· αὐτὰ παρ’ αὐτὰν
Πίδακα τ’ ἐτρέφομεν, ξυθαῖς ἐν ποίμνιά τ’ ἕλαις.

“For we were nursed upon the self-same hill,
Fed the same flocks by fountain, shade, and rill.”

Mr. P. has separated the words αὐτὰ and ποίμνια to such a distance, as to render his construction extremely perplexed and embarrassed; and this perplexity is increased by the vicinity of the active ἐτρέφομεν to τροφὸς, in the preceding line.

V. 26. ἀγρόνδε καταγόμεθ’ ἄμφω. “We drove a-field.”—Κατάγομαι has not with propriety an active signification. The translator is probably misled by its application to voyagers by sea; but it is applied to them as being carried in the ship, not as directing its course.

Οἱ δ’ ἰθὺς κατάγοντο— Od. 3. 10.

ἔς δὲ Γεραῖδόν

Ἐνυχίαι κατάγοντο— Od. 3. 197.

Ἐνθά δ’ ἐπ’ αὐτῆς νῆϊ (not νῆα) καθηγαγόμεσθα σιωπῆ.

V. 32. Οὐδ’ ἔχε βυκολικῶν ἔμνων τὰ μελύδρια σίγα,
Δόνακι καρφίτα μεμερισμένα—

“Meantime the rural ditties were not mute
Tempered to the oaten flute.”

"Υμνοι is far too majestic a word for ditties, and is ill-suited to its epithet. The construction is still less perspicuous here than at v. 23. We object to μεμερισμένα as applied to the divisions of music; and we recollect no authority for the word δῶναξ with an omega. Mr. P. may possibly urge with some degree of propriety the usage of the Doric dialect, and may justify the alteration of the word from analogy*.

V. 28. Βομβέουσ' ἃ κινόμνια—

“What time the gray-fly winds her sultry horn.”

The κινόμνια does not seem to correspond with Milton's insect. It is rather the common smaller carrion-fly of the shambles, of which an old naturalist gives this description: “Κινόμνια musca canum; ex Ifidori, Euthymii, et Philonis sententiâ musca est catulorum auribus infesta, quæ etsi frequenter eam excruciant, importune tamen revolat, ac diutius ubi inhæserit, erosione carnis ulcus excitat. Potissimum vero pendulas canum aures infestant apud Germanos, asserente Camerario, atque sæpe excoriant. [Minimorum animalium theatrum Lond. fol. 1634. p. 59.] It was this fly which was sent as a messenger of divine wrath against the Egyptians: Ἴδὲ ἐγὼ ἀποσέλλω ἐπὶ σε κινόμνιαν—καὶ παρεγένετο ἡ κινόμνια πληθὺς, &c. Exod. viii. 21, 24. Some commentators have here proposed the conjectural emendation of κινόμνιαν—“He spake the word, and there came *all manner of flies.*” So Aquila πᾶμμυϊαν, and Jerome and the Vulgate omne genus muscarum, as expressive of the כַּוּץ of the sacred text. Mr. Parkhurst is of a contrary opinion, and thinks it specifically means the κινόμνια. (Heb. Lexicon, p. 620). The Vatican Septuagint also rejects κινόμνια. For abundant information on this subject, our readers may consult Mr. Bryant on the plagues of Egypt, p. 62, &c.

But may not the question be asked, whether Homer meant to allude to any specific animal, when Juno calls the laughter-loving goddesses by the ill-mannered name of κινόμνια. We are rather of opinion that it was a word coined on purpose by the poet to express impudence and pertinacity; or, in the words of the scholiast—ἀναιδῆς ὡς μυῖα ἐκ δύο ἀναιδῶν τελείων, τῆ τε κινὸς καὶ τῆς μυίας, διὰ τὸ ὑπερβάλλον τῆς ἀναιδείας. He was pleased with the word, and therefore, *more suo*, he took the earliest opportunity of repeating it.

Il. 21. v. 394. Τίπτ' αὖ, ὦ κινόμνια, θεὸς ἐρίδι ξυνελάυνεις;

421. Καὶ δ' αὖθ' ἡ κινόμνια ἄγει βροτόλοισιν Ἀρῆα.

* See the hypotyposis Græcarum dialectorum of Zuingerus.

And in much the same strain poor Diana is addressed.

V. 481. Πῶς δὲ σὺ νῦν μέμονας, κύον ἀδδέεις, ἀντί' ἐμείο
Στήσασθαι;

Athenæus eleganti cuidam scorto, ob singularem impudentiam, molestiam, atque mordacitatem, κυνομίας nomen additum, libro quarto, memorat

Philo calls it ἔντομον λίαν δηκτικόν, ἀναιδές, καὶ ἐπίβηλον.

The fact we suspect to have been this; that the word κυνάμια, (for so we think it should be written) was invented at random by Homer; that naturalists and other writers, in after ages, deemed it the name of some insect, and then found out an insect for the name; attributing to it such qualities as they thought most correspondent with its title. But the κυνάμια of the more recent Greeks very ill suits Mr. Plumptre's purpose, or the imagery of Milton; nor does the twanging stridulous noise of its wing correspond with the "sultry horn" of the "gray-fly."

Mr. Weston, in his translation of Gray's Elegy, has a line worthy of Mr. P.'s attention on this occasion:

Κάνθαρος εἰ μὴ πε κυκλεῖ πέρα βομβήνια. v. 7.

We all remember the beautiful application of the epithet in Theocritus, to the murmur of the bee;

ἄιδε γενοίμαν

Α' βομβέυσα μέλισσα, καὶ ἐς τεὸν ἄντρον ἰκοίμαν
Τὸν κισσὸν διαδύς. Id. 3, 12.

V. 34. οὐδ' ἄρα Πανῶ

Ἔθνος δὴν ἀπέην, μολπᾶς ἔτ' ἄκβε, διχλήλων.
Δαμαίτας δ' αἶων ἀγαπᾷδ' ὁ γεραιὸς αἰοιδᾶς.

Οἱ Πᾶνες—the Fauns, generally called Πανίσκοι; but Mr. P. is authorized in the use of Πᾶν in the plural number, from a passage in Theocritus (Id. 4, ad fin.) not worthy of citation. The diphthong in Δαμαίτας is palpably wrong. It should be Δαμοίτας, and in the English text Damœtas. So,

Αὔλει Δαμοίτας, σύρισθε δὲ Δάφνις ὁ βώτας. Id. 5, 44.

We have further to observe on this passage, that we know no sufficient authority for the use of ἀγαπάω, with a genitive case.

V. 43. σῶν μελέων. Is the plural of μέλος, ever used for melody, or in any other sense than as expressing the limbs and members of the body? We submit this remark to Mr. Plumptre's particular attention, as the mistake, if such, occurs frequently in his translation. See verses 121, 188, &c.

Id. πετέλας γλυκυθύμως—v. 121. ἄσαρκ', ἀπόμμεσα κρέκοι—v. 144. περικλύμενόν τ' ἰὺπεπλον. Let us take this opportunity of reminding Mr.

Mr. Plumptre, and all other translators of English into Greek, that where an epithet is only metaphorically applied in the original work, it is not sufficient that the Greek term correspond with the *literal* English, unless it will apply likewise to the metaphor. There is otherwise more of the Gradus and the Dictionary, than of sense, or poetry, taste, or elegance in the composition. The harmony becomes discord; the whole beauty of the comparison is lost. Ἐὰν ἀνλικειμένως ἀντισφρέφονται αἱ προτάσεις, ἀναίρενται ἀμφότεραι.—Οὐ μὴν ἀλλ' ἐνίοτε οὐ δόξει ἀντισφρέφειν, ἐὰν μὴ δικαίως πρὸς ὃ λέγεται ἀποδοθῆ· ἀλλὰ διαμάρη ὁ ἀποδιδέσ. [Arist. Anal. pr. l. 2, c. 10. Categor. c. 7, § 10.] This is a point of much nicety and delicacy, and where the confines of right and wrong are so nearly blended, that

Σριξ ἀνὰ μέσον. Id. 14, 9.

Mr. Plumptre meets with *joyous* leaves, *lean* songs, *well-attired* woodbine; and consequently he writes γλυκυδόμας, ἄσαρκα, ἔυπεπλον; but surely with more exactness than judgment.

V. 60. φύσις, for Nature personified, requires an article before it; but we must not here repeat the observations detailed at large on this subject in our fifth volume, pp. 236, 237.

V. 61. Αἰνοτάτα ἴχθα. The elision is scarcely admissible in this form, in Doric poetry. The vowel of ἴχ is always blended per Crasin.

V. 100. Βραδύπως πόδα, “footing slow.” Surely the word πόδα is redundant here.

V. 104. μεῦ ἄριστον ἐνέχυρον, “my dearest pledge.” Literal enough! But here is a decisive instance of the impropriety of translating by the Lexicon, a word metaphorically applied in the original. Does the translator think that Milton had the broker's shop in his idea? Ἐνέχυρον (we have not met with Mr. P.'s authority for inserting *ν* in the second syllable) is a pledge for debt—for security—for defence—for the performance of a promise. Ἐνέχυρα τῆς ἀναστάσεως. Chrysoft.

πόσιον ἀσπίδα

οὐκ ἐνέχυρον τίθεισιν ἢ μιαιρωτάτη; Arist. Plut. 449.

Where the scholiast, φαίνεται δὲ καὶ ἀπηγορευμένον εἶναι μὴ δεῖναι τὰ ὄπλα ἐνέχυρα—αἰ γὰρ ἀποθνήσκον ἐνέχυρα τιθέασιν. The Greeks forbade pawning the implements of death; the Hebrews those of life. οὐκ ἐνεχυράσεις μύλον, ἔδδ' ἐπιμύλιον, ὅτι ψυχὴν ἕτος ἐνεχυράζει. How could Mr. P. reconcile the application of this word to the pledge of love, which a parent fees and feels in his children?

We shall however transcribe this passage, in which the Cam is personified, as a tolerably fair specimen of the performance; particularly

particularly as the author introduces, in a note, a very ingenious explanation of an obscure passage in the original.

"Ενθα πατήρ Κάμος βραδύπους πόδα, σεμνοπρόσωπος
 Εὐτριχὸν ἦνθε φέραν χλαίναν· πέτασον ὃ ἔχ' ἀμειβοῖς
 Σήμασ' ἔσω σχοῖνον πεποναμένον, ἔσχαδ' ἔμοιον
 "Ανθεῖ τῷ βροτόενδ', ὕδι λύπας γράμμα τέτυκται·
 ' Τίς δ' ἔμ', ἔφα, μεῦ ἄριστον ἐνέγχυρον ἄρβάνισ' αἶλα ;"

Next Camus, reverend Sire, went footing slow
 His mantle hairy, and his bonnet sedge
 Inwrought with figures dim, and on the edge,
 Like to that sanguine flow'r inscribed with woe;
 ' Ah, who hath reft,' quoth he, ' my dearest pledge?'

" Chlamydem scilicet e *conferuâ rivulari* confectam quæ copiose Camo innatat; petasum vero ex *ulvâ*, notis quodammodo per folia incertis, intus signatâ, et ad marginem foliorum ferratâ, more hyacinthinî αἰ αἰ. Quod primus rectè, ni fallor, ingeniosus vir, amicus quidam, mihi observavit."

V. 105. "Υσατος ἦνδ' ἢδ' ὕσατ' ἀπώχετο. Would the verse have been defective in point of cæsure, if it had been written "Υσατος ἦνδ', ἢδ' ὕσατος ᾤχετο? The confusion of genders and numbers would at least have been avoided.

V. 106. Κῆνος ὁ ναύκληρος λίμνας. To the opinion of the Coryphæus of English criticism, we here subscribe, with the most perfect coincidence of sentiment; and join in reprobating the practice of interweaving what is holy, with the profane and idle dreams of heathenism. Here, however, the poet and not his translator is to be censured. We will transcribe the animated passage from Johnson, and with it dismiss a subject, which we hope never to have occasion to resume.

" This poem has yet a grosser fault. With these trifling fictions are mingled the most awful and sacred truths, such as ought never to be polluted with such irreverend combinations. The shepherd likewise is now a feeder of sheep, and afterwards an ecclesiastical pastor, a superintendant of a Christian flock. Such equivocations are always unskilful, but here they are indecent, and at least approach to impiety."

V. 109. χ' ὡς σερῖδος—melius legas, χ' ὡς σερῖδος.

V. 116. Mr. Plumptre thus renders the spirited words of the Apostle.

Blind mouths! that scarce themselves know how to hold
 A shephook, or have learn'd aught else the least,
 That to the faithful herdsman's art belongs!
 What recks it them? what heed they? they are sped;
 And, when they list, their lean and flashy songs
 Grate on their scrannel pipes of wretched straw,

Τυφλοὶ, κἄπλησοι φορέων, οἳ μὴ δεδάσσι
 Τῶν κορύων φορέειν, μηδ' ἐν ποιε χρῆμα' ἐλάχιστον
 Ἐξέμαθον, πισοῖς ἄτε ποιμέσιν ἔργα μέμηλεν.
 Ἄλλὰ τί τοῖσδ' ὄφελος τέτων, οἷς πάντα πάρεςιν,
 Ὄνιδέον; οἳ καλαμαῖς, εὖτ' ἂν γ' ἐδέλωσι, πονηραῖς
 Κεφὰ μέλη τρίσδοντες, ἄσαρκ', ἀπόμωσα κρέκοντι.

V. 125. ὄνυχεςσι διασπῆ, “with privy paw devours.” Can ὄνυξ be properly applied to the foot of the wolf? The original, and the translation, seem here to be equally unfortunate.

V. 134. We are unacquainted with the word εὐσκιᾶδων. Εὐσκιος (trifyll.) or εὐσκίος per diæresin, εὐσκίασος, &c. &c. are familiar to us; but Mr. P. has, as we believe, no authority for the word εὐσκιᾶδων, which appears to be feminine in its construction, and therefore, if it does exist, not applicable to the neuter δένδρων.

V. 148. τοῖς κρινέεσσ'. The word is uniformly κρίνον, ε, τὸ. It is true, that in the Nubes of Aristophanes, the word is humorously lengthened—ῥόδα μ' εἶρηκας—κρινέσι σεφανοῖς. V. 908. ὡς ἀπὸ τῆ κρίνε κατὰ μελαπλάσιμόν. (Schol.) But we should feel a little surprize at finding, in a modern serious poem, if any thing in modern poems could surprize us, the celebrated diffyllable of the rural bard:

When the breezes,
 Fan the trees-es,
 Full of blossoms fresh and gay.

V. 149. Ἐγκοσμειν δαφνίαν, Λυκίδας ὅθι κείται, ἄμαξαν; Quid, malum, δαφνίαν ἄμαξαν? Nimirum, *The laureate herse*. Euge! But the laureate herse is only in imagination, and “false surmise.” It is the poetic effusion to the memory of Lycidas; the cenotaph adorned by votive verses. Milton and his translator explain it so immediately:

ἔως δὴ σεο νεκρὸν
 Ἄϊόνες τ', οἳ μοι, καὶ ἐρίβρομον οἶδμα θαλάσσης
 Τηλόσ' ἐφαρπάζωσιν.——

V. 151. Ψεύδεσιν ἐν τισι φαντασίαις. Malè. Ψεῦδος is not an adjective.

V. 166. Mr. Plumptre and our readers will consider us as exempting from all censure his translation of the simile of the setting sun, the beauties of which, he who does not allow, must be indeed a fastidious critic. We are here reminded of Mr. P.'s *Μεσσίας*, on which we bestowed no inconsiderable share of praise.

V. 171. φιλότατω ἢς διὰ χεῖρος. Where does Mr. P. meet with φιλότατος, applied in the masculine to a feminine substantive? We find,

Ἡῖτοι ἔμοδι τρεῖς μὲν πολὺ φίλταται εἴσι πολλῆς.
 Ἡῖ οἱ γαίαν πολὺ φίλτάτη ἐστὶν ἀπάσεων, &c. &c.

V. 182. Θεὸς αἰῶνος. "The Genius of the shore." Surely the appellation is much too sacred and awful in Mr. Plumptre's translation.

Ib. γεγένησαι. We fear this word, in its present form, and with a single *ν*, is altogether unauthorized. Mr. P. was probably misled by the vicious manner in which the word γεγενόμεθα, in the 13th Iliad, is generally printed. Where we should read

Εἰ γὰρ δηληκίη γε γενοίμεθα τῶδ' ἐνὶ θυμῷ.

V. 185. Ὡς ἀρ' ὁ παῖς, &c. All the preceding lines, from the commencement of the poem to this verse, should, in point of taste, be printed with inverted commas. In this *epilogus*, the poet no longer speaks in his own person. So

Tantum inter densas, umbrosa cacumina fagos
 Assidue veniebat.

"Thus sang the uncouth swain."

Our remarks on Mr. P.'s performance, have insensibly run into such length, that we must be very brief on the subject of his adherence to the laws of *metre*. We doubt ἀκλεα, l. 64; εὐρέϊτα, l. 86; and ἀγρίως, l. 115. Κοσμηῆσαι ἐπέεσσιν, l. 31; is scarcely warrantable in Doric verse. The authorities, as Mr. P. well knows, are few and dubious. The final *αι*, in Theocritus, is scarcely ever lengthened before a mute vowel. We even find, it in one instance, short before a consonant, though probably the text is corrupted.

Ἄθανάτοιο δὲ καλῆνται, θεοὶ νέποδες γεγαώτες.

Id. 16. (Ptolemaeus) v. 25.

But Dawes observes, that enunciationis vitio confundi solebant *αι* et *ε* (Misc. Cr. p. 491) Syllaba *ται* ante alteram similis soni *τε* (nam *αι* et *ε* in pronunciando perperam aliquando confundi solebant) exemplo perquam solenni intercedit. Ib. p. 216.

V. 191. ἐσπερίῳ κόλπῳ. We doubt the prosody of ἐσπερίνος, as used by Mr. Plumptre. Ἡρῖνος or ἑάρῖνος*, is short in the penultimate, as derived from ἑάρ, ἑάρος; but ἐσπερίνος from ἐσπέρια ἐσπέρας (it is not derived from ἐσπερος) must follow the general rule, and have the last syllable but one long, as ὄπῳρινος from ὄπῳρα. We do not, however, remember to have met with the word; it is generally, we believe universally, written ἐσπέριος.

* This remark is fatal to the adoption of the various reading of *Esarine* for *Barine*, in the 8th Ode of the 2nd book of Horace, which has been often suggested.

We shall conclude by objecting to the last syllable of ἀνεμώναις, used *short* in line 143. Mr. P. has not forgotten the licence which his Eton Grammar allows him, p. 174. Excipiuntur aliquando accusativi plurales, qui Dorice breves leguntur; ut,

Ἦ καλὰς ἄμμε ποῶν ἐλελήθει βῶκος αἰοῖδᾶς. Id. 10. 38.

Τητὲι βοσκησεῖσθε ποτ' ἀντολὰς, ὡς ὁ φάλαρος;

but we must refuse our consent to his availing himself of it, and entrench ourselves under the privilege which the sage Morell allows us; the application of which, on the present occasion, may perhaps relax the features of the author of the *Pursuits of Literature* into a smile:

Quousque PVERIS etiam Doricè componentibus permitenda sit hæc licentia, ipsi judicent præceptores! p. 50.

The Poem is printed with care and accuracy, and the accents are, in general, rightly placed. We observe many corrections made with the pen, and could, if necessary, suggest a few more; but approving, as we do, of the practice of publishing Greek with accents, we shall not comment with any degree of severity on these almost unavoidable errors.

Mr. Plumptre, like most modern writers of Doric Greek, has given, in general, too broad and coarse a specimen of the dialect. It is true, that "ob asperius idioma dicti erant πλατύσομοι, et apud Theocritum mulieres πλατεῖσδοισαι vocabantur" (Zuingerus); but some degree of reserve should be used by poets of the present day in their imitations. Οὔ δέϊ πλατεῖσδεῖν ἄγαν.

We must now take our leave of Mr. Plumptre and his Poem. There is an implied covenant with the public, in the sentence fixed at the head of his preface, which makes it unnecessary for us to advise a cessation of these efforts. The writer we know to be an excellent divine, a respectable scholar, and a most valuable member of society; for which reasons, (as well as from our general desire to encourage every branch of classical literature) we have endeavoured, in this instance, as well as on former occasions, to show him all due respect. We could not, however, altogether conceal our critical opinions, which we trust will be received without offence. If he has not attained the palm of perfection in this branch of writing, he has missed only what is perhaps unattainable: and should he desist, even in private, from such wooing of the Grecian Muse, he has so many other resources, in sacred and elegant literature, that he will never be at a loss for the means of finding honourable occupation for himself, or doing service to his country.

ART. VIII. *Reflections on the Irish Conspiracy; and on the Necessity of an Armed Association in Great Britain. To which are added, Observations on the Debates and Resolutions of the Whig Club, on the Sixth of June, 1797.* 8vo. 156 pp. 2s. Sewell, and Wright. 1797.

THE objects to which the writer of this able tract here calls the attention of his countrymen, are such as now occupy, in a greater or less degree, the mind of almost every inhabitant of the British empire. Having said this, it becomes in a manner superfluous to add, that they are interesting almost beyond any other topic of discussion.

The Irish conspiracy, which has recently broken out into open rebellion, is here traced *ab ovo*, through all its various ramifications, and its end and object are clearly defined. The conclusions of the author are founded on premises that cannot be shaken; for his facts are all derived from documents, the authenticity of which is established by the authority of the Irish Parliament.

He begins by adverting to the rapid progress which has of late years been made by Ireland, in every species of domestic comfort, and every branch of national prosperity; resulting from the increase of her trade, the repeal of oppressive laws, and the establishment of her independence. But, he justly remarks, that the disposition created by those successive changes in the minds of an ardent and irritable people, was highly favourable to schemes of innovation, and to the success of revolutionary projects. The new-fangled doctrine of "the Rights of Man," sprung out of the frantic brains of La Fayette and Paine, is indeed fascinating to the populace of every country: and could a constitution be framed, exempt from all those imperfections which must, of necessity, mark every produce of the human mind, still the giddy and untaught multitude would easily be tempted to reject its substantial blessings, for the vain phantom of "liberty and equality."

Prepared by the events which we have noticed, the "architect" of the Irish conspiracy hailed the French Revolution as the "*Morning Star of Liberty in Ireland.*" Its principles were accordingly cherished, and all its plans of internal regulation adopted by the rebels. After stating, that "a similar conspiracy is going on in Great Britain," (p. 7) the author proceeds to lay down the object of the grand Irish plot, and to describe its organization. The passage is so curious, that we shall extract it for the benefit of our readers.

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“ In the Report of the Committee of Secresy of the House of Commons* in that Kingdom, dated May 12th, 1797; we find, that “ they held forth Catholic Emancipation and Parliamentary Reform, as ostensible objects of their union; but their real purposes were, to separate Great Britain from Ireland, and to subvert the present Constitution; as appears more fully from the explanation given by Mr. Theobald Wolfe Tone, one of the original framers of this Institution, in a Letter addressed to his friends at Belfast, containing the Resolutions and Declaration upon which the Institution was formed.”

“ This Letter is, in reality, the original Plan of the Association of the United Irishmen. It is divided into two parts; the comparison of which convicts the Writer of the most profligate hypocrisy, and shews that plausible political pretences are sometimes assumed intentionally, as a cover for the most desperate designs against the existence of the State. The first part is intended to form the Public Declaration of the new Society. In this he proposes that they should declare, “ we have gone to what we conceive to be the root of the evil; we have stated what we conceive to be the remedy. With a reformed Parliament, every thing is easy; without it, nothing can be done.” The second part of the letter is confidential; and in this he professes himself to have stated in the former, “ so much only of his opinion, as in the present juncture it may be advisable to publish,” and that his further plans were “ for the present too hardy.” And on one of his proposed Resolutions, he says, “ I have been purposely vague and indefinite in its expression †.”

“ The ultimate object of the Association was thus intentionally concealed at first, from the Associators: so true is that observation of St. Just—“ Disguise is the characteristic feature of Conspiracies ‡.” Both in Ireland and England, there is a common declared pretence, or watchword, of these atrocious Conspirators—Reform of Parliament. They are well read in the practice of that great architect of sanguinary Revolution, Robespierre: “ No Conspiracies could ever be formed, unless the word Reform was to precede the word Revolution ||.”

“ I shall now describe the organization of this Plot, by which the Conspirators have formed themselves into a hostile state within a State; and already given to it the destructive Constitution of France of the worst period. To multiply their numbers, they have held out to the People, “ that the Constitution of Ireland exists in theory alone ¶;” that “ they have no National Government **;” that “ they are in a state of oppression and misery; that the King, the Houses of Lords and Commons, with the Magistracy, Clergy, and Gentry of the Country, are the cause of their oppression; and that the Society of United Irishmen are their sole Protectors and Defenders.”

“ The Members of the Primary Societies are admitted by election, in which considerable caution is used; and before his admission, each Member takes a Test, equal in the solemnity of its form to an Oath. It consists of two parts, the first of which defines the purpose of their

* “ Report, p. 2. † Commons’ Report, App. p. 2. ‡ Ib. p. 3, 4. § Gifford’s Letter to Erskine, p. 176. || Ib. p. 176. ¶ Commons’ Report, App. p. 2. ** Tone’s Letter, Declaration of United Irishmen, ib. p. 5.”

Association: this part has varied in its matter: by the original Test, the Associators were bound to promote a Reform of the Representation in Parliament*: but in the place of this, a second has been introduced, in which the words "Parliament and Reform are purposely omitted;" and the new object set up, is "an equal, full, and adequate Representation of all the People of Ireland†," which is hereby "clearly shewn to be an original institution, independent of Parliament‡." Such is the first part of the Test, "under which the United Irishmen are all at present sworn§." The second contains a like solemn obligation to secrecy, with respect to every thing said or transacted by the Members of this Society in pursuit of its purposes||. They were known to each other by a Sign, Counter-sign, and Watchword¶; the use of which, on some suspicion of their being discovered, was suspended**.

"Each Member pays a certain sum to the use of the Association, at stated periods: each Society has its Secretary and Treasurer: the mode in which its transactions are carried on, is very accurately prescribed; and when its number amount to thirty-six, it is divided into two.

"When a Barony or other district contains three Societies, three Delegates from each form a Baronial Committee: if it contains eight Primary Societies, it shall have two Committees. They correspond with, and keep up the communication with the Societies.

"When there are three or more Baronial Committees in a County, two persons are elected from each, to form a County Committee: when three or more Counties have their Committees formed, they are directed to elect three Delegates each, which form the Committee of the province: and when two Provincial Committees are formed, five members are to be sent from each, to form a National Committee. The Delegates to the three first orders of Committees are elected by Ballot, and for three months only††: and "this Constitution is in a great measure carried into effect‡‡."

"In the return of a Provincial Committee taken in the County of Antrim, it is said, that as soon as the South is properly organized, a National Convention will be established, which is expected soon to take place§§."

"It appears fully, in the introduction to the original Constitution of the Association, that the Conspirators were not driven into these treasonable measures by the refusals of Parliament to their demands of Catholic Emancipation, and what they call a Reform of that Assembly; for it is there fully evident, that they had determined that their object, be it what it might, should be effected in no other mode than by a Convention; an engine which, in the hands which formed it, must have subverted Civil Government, and introduced anarchy, and all the horrors which tended to the depopulation and desolation of Ireland during one period of the last Century." P. 7.

Other instances are adduced to prove, that the undoubted object of the conspirators was to annihilate the Parliament, and to introduce their *radical reforms* solely by the means of a

* Commons' Report, p. 14. † Ib. p. 14. ‡ Ib. p. 14.
 § Ib. p. 4. || Ib. p. 9. ¶ Commons' Report, App. 12.
 ** Commons' Report, p. 23. †† Ib. p. 7, 14. ‡‡ Ib. p. 14.
 §§ Commons' Report, App. p. 10.

National Convention, formed on true French principles. They had even already proceeded so far in the establishment of an *imperium in imperio*, without the aid of such a Convention, as to have arranged all the different departments of their revolutionary state. They had even formed "a Tribunal, at which offenders are tried in their absence," (this is the adoption of the French mode of trying *par contumace*) "and their punishment determined *even to death*." P. 16. Their military force, early in 1797, is stated by *themselves* to have amounted to no less than 99,411 men. They had

"Gained over many of the Catholic and Orange Men in Armagh; they negotiated with the illegal combination of men who go by the name of Defenders; and had even formed some affiliated societies in Scotland." P. 17.—"The conductors of this conspiracy have also usurped the federative power. It is by this power that war, peace, and alliances with foreign nations, are made by the sovereign. This they began to exercise sometime in the latter part of the year 1795, when they opened a correspondence with the Executive Directory of the French Republic. It is in proof that the assistance of the French was negotiated for by them; and it was agreed that the place of their descent should be Bantry-Bay." P. 20.

The limits necessarily prescribed to an article of this kind, preclude the possibility of following the author through his complete developement of this horrid plot; which exceeds any thing of a similar kind recorded in history, with the single exception of the French Revolution. We must therefore refer our readers to the book itself, for a great variety of interesting particulars, which ought at this time to be generally known. One more short extract, however, we cannot omit, as it contains a prediction that has, to a certain extent, been verified by subsequent events.

"From the daring spirit and crimes of these Confederated Enemies of Human Society, before they have a force on foot, the Nation may well gather, that if ever they shall obtain the superiority, a general Carnage will take place from one extremity of the Country to the other. But the use of this mode of argument from probabilities, although of great cogency, is superseded by positive evidence on the subject; for in the Report of the Lords, it is expressly declared, that it "appeared to the Committee, that in the event of success on the part of the Conspirators, it has been decided, that all persons who from their *principles*, or Situations, may be deemed inimical to the Conspiracy, shall be massacred."—It is added, "the first Proscribed List, it has appeared to your Committee, has been calculated by one of their Leaders, at Thirty Thousand Persons*."

"The

* "Lords' Rep. p. 3.—In the Sieges recorded in Ancient History fortified Cities were attacked by moveable towers, constructed at a safe distance, and pushed forward to the walls on rolling cylinders, by a machinery of immense power. They were constructed with several stories; in the lower the engineers and soldiers worked the battering rams, the force of which, when it can be applied against the walls of a

Town,

“ The List being called the first, clearly points out that there is a second, formed or to be formed ; and dreadful as it is, it does not extend so far as the general description of persons to be proscribed which precedes it. All those are thereby marked out for destruction, who by their “ *situation*, may be deemed inimical to the Conspiracy.” This marks out all who have, from situation in life, a visible interest in its failure; and it is a proscription of the holders of all property of the upper and middle class; for who is there of the latter, who would not expect to be involved in total ruin, if his goods and commodities were liable to be taken from him by requisition, at a price to be fixed by the seizers; even if he were to be paid in Assignats upon Lands to be confiscated? or who is there of either, who has not an undeniable and a visible interest against being taxed at the discretion of a Convention, to be formed out of the present Leaders of this Conspiracy; the Laws of which are to be carried into effect by a Revolutionary Committee, directing the judgments of a *Revolutionary Tribunal?*” P. 28.

The author adds ;

“ The Irish Plot is only a part, or section of a Conspiracy which has long been carried on throughout the whole extent of the British Empire, for the destruction of the Constitution of our limited Monarchy, and the subversion of the Rights of Property by the introduction of Anarchy under the name of a Republic, and a series of Confiscations and Proscriptions. This may be shewn, by the Conspirators of the whole Empire acting as one body, under one direction, occasionally; by the profession of common principles, and by the admission of those who have considered the measures and ends of the Conspirators in both Kingdoms in the most indulgent point of view.” P. 31.

The connection between the Irish and British conspiracies is traced, in a satisfactory manner, from p. 31 to p. 41 ; and if the account here stated do not overwhelm many popular leaders in this country with confusion, they may safely be pronounced superior to shame. The fatal effects of a revolution are also delineated with ability, and the delineation is inter-

Town, exceeds every other engine of destruction. There likewise was the post of the miners, who carried on the sap under their foundation. On the top, and safely covered by every contrivance of art, were the archers and slingers; these overlooked the walls, and swept off their defenders as fast as they appeared. The middle stories were occupied by men completely armed; and from this part of the tower they were able to sling a bridge on to the ramparts, and enter the Town. This formidable and effective machine, was called an Helepolis. The Cavalier de Folard has written on its construction. A Conspiracy organized like that of Ireland, is an Helepolis: and if it can be brought to work, of power sufficient to raze the Citadel of any and of every Legal Government.”

perfed with many valuable remarks on the political and commercial interests of Great Britain.

An armed association of people of property is strongly recommended, as the best means of averting the danger which, in the opinion of the author, threatens the British empire, from the diffusion of revolutionary principles; and measures are at the same time suggested, for obviating any evil consequences to be apprehended from an *indiscriminate* distribution of arms. This tract has now been published several months; and subsequent to its publication it was found expedient to have recourse to the mode of defence here proposed; but, it is to be feared, that the salutary precautions pointed out by the author have not been sufficiently observed.

From the skill of the writer, in comparing the occurrences of past times with the transactions of the present day, and in drawing powerful inferences, to strengthen his argument, from their analogy, we think we recognize the production of a pen that has been frequently and successfully exercised in political controversy. We are always happy to meet an old friend, whatever garb he may choose to put on; but, though *we* may receive equal pleasure from his company when arrayed in his night-gown and slippers, and when clad in a gala suit, yet *strangers* are more fastidious, and for *their* sake we could wish him to be rather more attentive to his dress. We are not however surprised, in the present instance, that the importance of his matter should so completely have occupied his mind, as to render him in some degree less attentive to the refinements of diction and style. Still, though the language is occasionally unpolished, it is uniformly accurate; and there are passages enough in the tract to convince us, that its *inelegancies* do not proceed from incapacity, but from "proud disdain."

The observations in the "Supplement," on the Whig Club, and on the political conduct of Mr. Fox, are apposite and forcible; and the charge of *apostacy* unjustly preferred against the former associates of that gentleman, is retorted with infinite success.

ART. IX. *The State of the Poor, &c. In Three Volumes, 4to.*

(Concluded from our last, P. 535.)

THE second, and a considerable part of the third, volume of this extensive work, are occupied by parochial reports, or exact and faithful accounts, (taken in every instance on the spot,

(spot, and for this express purpose) of the present existing circumstances, as they relate to the poor, and to the labouring classes of various parishes, in most of the different counties of the kingdom. The author's object in collecting these Reports, the difficulties he had to encounter in effecting it, and the manner in which, at length, it was effected, are very clearly and satisfactorily detailed in his Preface. It appears that he himself actually visited several parishes, where he procured (from persons the most likely to supply useful information, and the least likely to be misinformed, or to mislead) the substance of the several Reports recorded in his work. But as it was impossible that an individual, engaged in professional avocations, should command leisure to visit in person as many districts as were necessary to form a complete view of the subject, he was happy (he says) to find it in his power to prevail on a few respectable clergymen and others, to favour him with accurate, and, he trusts, valuable communications.

“ To other parishes and districts, not thus accessible to him, he sent a remarkably faithful and intelligent person, who spent more than a year in traveling from place to place, for the express purpose of obtaining exact information, agreeably to a set of queries with which the author furnished him.”

That his object in instituting these enquiries, as well as the progress he has made in accomplishing it, may be more obvious to our readers, a copy of these Queries are here subjoined.

- “ Extent and population ?
- “ Number of houses that pay the house or window tax, distinguishing double tenements ?
- “ Number of houses exempted ?
- “ Occupations of parishioners, whether in agriculture, commerce, or manufactures ?
- “ What manufactures ?
- “ Price of provisions ?
- “ Wages of labour ?
- “ Rent of land, and land-tax on the net rental ?
- “ What sects of religion ?
- “ Tithes how taken ?
- “ Number of inns or alehouses ?
- “ Farms, large or small :—what is the most usual tenure—principal articles of cultivation ?
- “ Commons and waste lands ?
- “ Number of acres inclosed (if easily obtainable) in any of the last forty years ?
- “ How are the poor maintained—by farming them,—in houses of industry,—or otherwise ?
- “ Houses of industry (if any) their state ; numbers therein ; annual mortality ; diet ; expences and profit since their establishment ?”

These

These Queries proceed likewise to demand information respecting the diet and mortality in houses of industry, tables of births, burials, marriages, poor's-rates, and expenditure for the poor.

Of these Reports there are few which are not too long to be inserted in our Review. That our readers, however, may be enabled to form a more correct idea of their nature, than can well be given by any description of them, we here subjoin the Report of Sunderland, from vol. ii, p. 171, not so much as a correct specimen of their general merit, but as one of the most interesting which, consistently with our limits, we can admit.

“ SUNDERLAND.

“ This parish contains 130 acres : in 1794 the population was estimated at about 13,000 inhabitants, and they are supposed to be now much increased : the parishioners, &c. are shop-keepers, inn-keepers, shipwrights, &c. but the principal employment of the labourers is in coal-heaving, (that is, putting coals out of the keels into the ships) : keelmen, sailors, &c. Here are no Manufactories. The Inhabitants are of the Church of England, Presbyterians, Quakers, and Methodists ; the Presbyterians have 4 Chapels. Butcher's meat is from 5d. to 6d. the lb. ; wheat, 12s. a bushel ; oats, from 3s. to 3s. 6d. ; barley, 5s. ; potatoes, 10d. the peck ; new milk, 1½d. the quart. Sailors, in time of war, earn from 40l. to 100l. a year, and in time of peace generally about 25l. a year, and board, while on a voyage : keel-men, at all times from about 30l. to 50l. a year ; coal-heavers, on the river, in time of war, from 30l. to 50l. a year ; and in time of peace 10s. 6d. a week : common labourers, in the county adjoining, earn 9s. a week. In this parish there are 187 ale-houses. There are 24 Friendly Societies : the average number of members in each, is supposed to be 50 to 60 : most of them have had their rules confirmed by the magistrates ; of these 4 or 5 are women's clubs. The land tax paid annually in this parish, amounts to 120l. 13s. About two thirds of this parish is a common. The poor are supported partly in a poor house and partly at their own houses. 176 persons are at present in the poor-house : there have been 29 deaths, and 12 births since the 1st of May 1795. 36 of those now in the house are children, under 12 years of age ; about two thirds of them are bastards : these children are employed in a pin manufactory, and altogether earn from about 30l. to 40l. a year ; the boys are generally bound apprentices to the sea service : the remainder of the people in this house are chiefly old women and prostitutes ; few old men are found here, being mostly employed as scavengers in the streets, in picking oakum, &c. The house is in a very good situation : there are three or four beds in each apartment ; the beds have wooden bottoms, and are filled with chaff ; each bed has 2 blankets, 1 sheet, and 1 rug. A fever prevails now in the house, and has done so for some time back.

The following is the bill of fare.

	Breakfast.	Dinner.
Sunday,	Hafty-pudding and Milk.	Beef and Bread.
Monday,	ditto.	Old Milk and Bread.
Tuesday,	ditto.	Peafe-soup and Bread.
Wednesday,	ditto.	Rice-milk and Bread.
Thursday,	ditto.	As Sunday.
Friday,	ditto.	As Monday.
Saturday,	ditto.	Barley-milk and Bread.

Supper.

- Bread and Broth.
- Water-gruel and Bread.
- Boil'd Milk and Bread.
- Boil'd milk, or Gruel, and Bread.
- As Sunday.
- As Monday.
- Boil'd Milk, or Gruel, and Bread.

The bread is made of wheat and rye; 6 oz. are allowed to each person at dinner and supper, on meat days; and on other days of the week $\frac{1}{2}$ lb. at each of their meals. $\frac{1}{2}$ lb. is served to each person on Sundays and Thursdays. The victuals in the house cost about 26l. or 27l. a week. There are at present 279 poor families supported at their own houses who receive about 17l. a week; also 43 militia men's families, and the families of 225 impressed men, who, at 1s. each, receive about 30l. a week. About four years ago, an act of Parliament was obtained to oblige the shipping of this port to contribute towards the poor's rate according to the tonnage, which raised last year 829l. 4 years ago it was found that 931 persons were chargeable, and that 702 of these were from the shipping.

“ Table of Baptifms, Burials, &c.

Years.	Baptifms	Burials.	Marriages	Amount of the Rates.	Rate in the Pound.
1755	293	353	—	522 18 6	
1762	—	—	—	738 15 9	
1763	—	—	—	758 1 9	
1764	—	—	—	— — —	
1765	259	412	—	1230 12 1 $\frac{1}{2}$	
1768	—	—	—	882 7 9	
1769	—	—	—	905 12 6	
1770	—	—	—	— — —	
1775	326	563	—	1334 11 10 $\frac{1}{2}$	
1776	—	—	141	1306 10 1 $\frac{1}{2}$	
1777	—	—	—	1505 2 4 $\frac{1}{2}$	
1778	—	—	—	2137 0 4 $\frac{1}{2}$	
1779	—	—	—	1521 13 10 $\frac{1}{2}$	
1780	—	—	—	1522 15 9	
1781	—	—	—	1659 16 6	
1782	—	—	—	1415 11 6	
1783	—	—	—	1367 8 3	
1784	—	—	—	1485 19 3	
1785	335	581	—	2104 9 3	

Years.

Years.	Baptisms.	Burials.	Marriages	Amount of the Rates	Rate in the Pound.	
1786	—	—	—	1794	0	0
1787	—	—	138	1685	14	0
1788	—	—	—	1591	10	0
1789	—	—	—	1985	13	3
1790	—	—	—	1708	3	0
1791	—	—	—	1887	13	1½
1792	—	—	—	3298	5	7
1793	—	—	—	3770	4	0
1794	—	—	—	4700	0	0
1795	321	466	126			

Ending at Easter.

“ The money raised by the shipping is included in the above accounts.

“ The number of men raised last year for the navy, by this port, was 669.

“ An old man who is a shepherd, on the common, for this town, brought up 10 children by his own labour, without receiving any assistance from the parish, or any one. To some of his boys he gave a decent education: he has only 4 children living: his earnings were generally 5s. or 6s. a week, and he was chiefly employed in husbandry.

“ A man who lives a little distance from Sunderland, and is employed in the coal-mines, gives this account of his earnings and expenditure. He is 45 years old; his wife is 40; he has 3 children (all girls) whose ages are 14, 6, and 2.

“ He, after deducting house-rent and fuel (which is allowed to the master every fortnight) earns about 23s. in the fortnight; which amounts in the year to

	£.	s.	d.
the fortnight; which amounts in the year to	-	-	29 18 0
Besides his regular wages, he had given him last year	-	5	5 0

Total - 35 3 0

Expences.

His family has bread-meal, consisting of wheat, rye, and barley, allowed them at 1s. 6d. a stone, by the ounce of the coal-mines; at the rate of ½ a stone a week for each person, amounts annually to

- - - - -	9	15	0
Butcher's meat, 2s. a week	-	5	4 0
Milk, 1s. a week	-	2	12 0
Oatmeal, 10d. do.	-	2	3 4
Tea, 2d. do.	-	8	8
Sugar, 1s. do.	-	2	12 0
Salt and pepper, 2½d. do.	-	10	10
Potatoes, 3½d. do.	-	15	2
Barley to boil with milk, 1¼d. do.	-	5	5
Soap, 4½d. do.	-	19	6

Towards the maintenance of a bastard child of his wife, before her marriage, at 6d. a week

- - - - -	1	6	0
Wear and tear of work-gear, at 2s. a fortnight	-	2	12 0
Cloaths and casual expences	-	5	19 1

Total - 35 3 0

“ This

“ This man has been sometimes sick himself ; had a boy died ; and a former wife ; but has hitherto supported his family without any relief from the parish. No butter or beer is used in his house at present*. March, 1796.”

The political arithmetician will find much useful information, more especially with regard to friendly societies, in these parochial reports. We subjoin a list of the Towns, Country Parishes, and Houses of Industry, of which the accounts appear to us to be the best executed.

“ Towns.	Country Parishes.
Birmingham.	Bromfield.
Bristol.	Epsom.
Carlisle.	Ealing.
Derby.	Farnham.
Halifax.	Holy Island.
Hull.	Inkborough.
Kendall.	Spilby.
Leeds.	Stanhope.
Liverpool.	Willoughby.
Manchester.	Houses of Industry.
St. Martin’s, Westminster.	Bulcamp.
Newcastle upon Tyne.	Gressinghall.
Norwich.	Heckingham.
Sheffield.	Ile of Wight.
Shrewsbury.	Melton.”

More than one half of the third volume is taken up by an Appendix, closely printed, containing a vast variety of important matter ; and the whole is closed with a most excellent Index. Of the merits of this Appendix, our readers will be enabled to form some judgment from the following list of its contents.

- “ I. A comparative and chronological Table of Prices.
- II. Wages appointed by Statute, in 1495.
- III. Wages of Labourers, rated by Justices at different Periods.
- IV. Compositions paid by the different Counties, in lieu of Purveyance, in 1593.
- V. Extracts from the Household Books of the Earl of Surrey, in 1523.
- VI. Extracts from Sir Edward Coke’s Household Accounts, in 1596.
- VII. Regulations of a House of Correction at Bury, Suffolk, in 1589.
- VIII. Principal Acts of Parliament concerning the Poor.
- IX. Catalogue and Titles of the Statutes relating to the Poor.
- X. Account of the Poor in Scotland.

* “ For other particulars relative to Sunderland, see p. 162.”
 XI. Mr.

XI. Mr. Pitt's Speech on 12th February, 1796, and heads of his Poor Bill.

XII. Expences and Earnings of agricultural Labourers in various Parts of England.

XIII. Prices of Provisions in Suffolk, for Five Years.

XIV. Poor's Rates, Houses paying and exempted from Window Tax, and Population, in several Parishes.

XV. Mr. Bailey's Computation of the Quantity of Meat, &c. necessary in Work-houses.

XVI. Forms of Registers for Admissions, Births, Deaths, and Apprenticeships, of Parish Children.

XVII. Account of broad and narrow Cloths, manufactured in the West Riding of Yorkshire, since 1726; and County Expences in the West Riding, for several Years.

XVIII. Catalogue of English Publications concerning the Poor.

XIX. Proposal for a County Bank in Cumberland.

XX. Dr. Price's Tables for regulating Contributions and Allowances in Friendly Societies.

XXI. Mr. Pitt's Poor Bill, as amended by the Committee of the House of Commons."

The article in this catalogue which has most arrested our attention is the first; on the comparative and chronological Table of Prices. This is highly curious and valuable; and being of a considerable size (for it contains 88 quarto pages) it might, with great advantage, be printed separately, as a new edition of the *Chronicon Pretiosum*, much enlarged and improved. It is, indeed, in every respect, very superior to Bishop Fleetwood's compilation, which has hitherto been regarded as the standard book in this line, since the author has had the advantage of consulting many valuable records, which were inaccessible to the Bishop; and has also made a conscience of inserting nothing for which he cannot refer to some good authority. His articles are inserted under parallel columns, thus:

Year.	Price of Provisions.	Price of other Commodities.	Price of Labour.
1300.	Rye 5 0	An Horse's Hide . 5 6	Sailor, per day 3
	Barley 3 4	Iron, the Stone . . 0 5	Carpenter do. 4
	Draget 4 0	Linen, the Ell . . 0 4	A Ditcher . . . 2
	Carcase of an Ox 5 0	Blue Cloth do. . . 0 11	Woman ditto . 1 ½

At the foot of each page, there is a reference to the authorities, from which these prices have been obtained.

The numbers IV, V, VI, and VII, being founded on highly respectable, though hitherto unexplored, manuscripts, are articles of great value. It appears indeed universally, that wherever an authority was to be found, thither our author directed his search: and on this account, as well as on many others, no doubt his book will long be regarded as a rich store-house of valuable materials.

A task much less pleasant, though perhaps more easy, than that of laying before the public a faithful epitome of the contents of this book, now demands our attention. As impartial critics, it is incumbent on us now to notice those defects and errors (and what work, of any extent, is without defects and errors?) which we have noticed either in the composition, in the statement of facts, or in argument, in this work.

For the studious omission (as it appears) of the ornamental graces of style, in the body of his work, the author gives in his preface such an apology, as if not fully satisfactory, shows at least, that if he is not to take his rank, as to style, &c. among our most distinguished writers, it certainly is not owing to any want of ability.

“ For the inelegancies of style, which may be found in this work, I deem it unnecessary to make any apology. I have endeavoured to be plain, simple, and perspicuous: but have never wasted that time in polishing a sentence, which I thought I could better employ in ascertaining a fact.—The edifice of political knowledge cannot be reared without its *hewers of stone, and drawers of water*. I am content to work among them; and (whilst others prefer—and there never will be wanting many who will prefer—the more arduous task of architectural decoration) to assist in digging the foundation, or in dragging the rough block from the quarry. The glory of the builder may be more enviable; but the drudgery of the mason is, practically, more useful. The one may embellish the fabric; but, without the labours of the other, it would never be reared at all. The industry of the peasant, and the ingenuity of the manufacturer, are the brick and mortar of the political structure; the raw materials with which the statesman must work. He will always do well to recollect, that the *jutting frieze, and the Corinthian capital*, generally owe their strength to the solid brick-work behind them.” Pref. p. xxix.

That the facts which are detailed in the course of this work have been collected and ascertained with great care and caution, and that nothing is positively asserted which the author had not good reason to think true, we have abundant reason to believe. It is to be regretted, however, that the vast mass of important information, which is here published, was not arranged with the same care with which it appears to have been obtained. Many of these multifarious details, however instructive in themselves, cannot but appear perplexed and unsatisfactory to readers, who do not find them adduced, or instanced, to illustrate any particular line of reasoning, nor to elucidate any dubious or disputable fact. In perusing this work, we have not felt as though we had entered an elegant house, where the costliness of the furniture was much enhanced by its judicious arrangement; but have found ourselves in a large magazine, where numberless articles of great use and value were heaped together in discordance and confusion.

confusion. Much of this imperfection, no doubt, is ascribable to the precipitance with which it is evident the work was delivered. This its premature publication was owing, we suppose, to the introduction of Mr. Pitt's Poor Bill into the House of Commons, which necessarily brought the subject before the public; and when either the exigencies, or the taste, of the public, thus imperiously call for such a dessert, we are not to be surpris'd to find some fruit gathered before it be quite ripe.

There is a large list of errata; yet not larger, perhaps, than in a work so crowded with figures might naturally have been expected: we have, however, found in it one or two grammatical inaccuracies still left standing, and uncorrected; as in the preface, p. v, and p. xxx; as well as the misplacing of the brackets of the parenthesis, which we have ventured to correct in our transcript, p. xxix.

In the table of prices, which we have so warmly and sincerely commended, no *measure*, or *quantity*, is added after such articles as wheat, malt, beans, &c. It is easy to collect, however, from the whole of it, that *quarter* is the measure by which the different prices are estimated.

Sir Frederick has also inadvertently transcribed an error from the last edition of Blackstone's Commentaries; in which it is stated, that the Act of the 9th of Geo. II, which abolished the ancient punishment for witchcraft, was passed in consequence of an old woman's having been drowned at Tring in Hertfordshire, by her too credulous neighbours, who suspected her of witchcraft. The fact is, that the old woman was not drowned till several years after the Act passed.

To the catalogue of publications in the English language on subjects relative to the poor, copious and correct as it appears to be, we beg leave yet to make the few following additions:

“ Provision for the Poor now in Penurie, out of the House of God's Plentie. 4to. London. 1597.”

“ An Essay on Public Industry; or a Scheme humbly offered for the Increase of our Manufactures, the Suppression of Monopolies, extending Trade and Commerce, Improvement of Lands, and providing for the Poor of this Kingdom, without burthening Parishes. With an Expedient for answering the Exigencies of the Government without public Lotteries; and a Proposal for Payment of the national Debts. 8vo. London. 1724.”

“ England's Path to Wealth and Honour; in a Dialogue between an Englishman and a Dutchman, to which is added, Articles relating to the Dutch Herring Fishery. (This Tract contains a proposal for employing the poor) 8vo. London. 1750.”

“ A true

“ A true Account for all Housekeepers, whether Rich or Poor, Churchmen or Dissenters, of Ten Acts of Parliament, and the Interpretation thereof; fit for all Parishes, concerning the Poor, and the Poor's-Rates. Being a Cabinet of such Treasure of Laws and Privileges, opened as well for the Benefit of those Parishes that have a great Number of Poor, as those that have but a few, or none, which contains such Accounts as were never yet published. Also an Account for all Constables and Headboroughs, being Fifty Pounds worth of Satisfaction, for the Value of 6d. By Peter Bourfot, at the Fox, in upper Moorfields.” Folio. No Date.

“ A Purge for Chuchwardens and Vestrymen, &c. with Relief for Housekeepers, and better Provision for the Poor. Being an Abridgment of all the Acts of Parliament concerning the Poor's-Rates. By which all Persons may be as well informed, as if they had purchased the Statute-Book. Also an Account of the Impositions lately practised in some Parishes, and how they may be remedied. By Peter Bourfot, of St. Leonard's, Shoreditch.” Folio. No Date.

“ Some Proposals made to the Parish of Ealing, for Employment of the Poor. By Richard Merriwether, of Old-Brentford, Esq.”

Full as our review of this article has already been, we cannot dismiss it without yet adding, that it is our persuasion, as well as our wish, that this publication may lead many to investigate this important subject more fully, and with more advantage, than till now could well have been hoped for. It is no reflexion on the ardour of enquiry, which appears to have animated the present author, to remark that much still remains to be performed. He professed only to give “ a general map of the country he proposed to survey, and (to use the words of an eloquent writer*) to “ mark out its shape, its connexions and boundaries, its greater divisions and principal cities: he did not think that it was his business to describe minutely the subordinate limits, or to fix the longitude and latitude of every inconsiderable hamlet.” Our Poor System is a structure too massy, and too extensive, to be thoroughly investigated by any individual: to such an Herculean task no one man's purse, time, or abilities, can possibly be equal. Sir F. Eden has done much in raising the scaffolding: we trust that legislative wisdom will, in due time, complete the building.

* Blackst. Comm. vol. i, p. 35.

ART. X. *Description and Treatment of Cutaneous Diseases; Order 1st. Papulous Eruptions on the Skin.* By Robert Willan, M. D. F. A. S. 4to. 110 pp. 15s. J. Johnson, St. Paul's Church-Yard, London. 1798.

ALTHOUGH the affections or diseases of the skin form a part in all general systems of medicine, and most of them have, at different times, become the subjects of particular essays, yet they have rarely been considered together, or their connections or distinctions been clearly pointed out; neither has the advance to perfection, in the mode of treating them, kept pace with the improvements that have been made in other branches of medicine. Hence it has happened, that the management of cutaneous diseases has, in a peculiar manner, fallen to empirics and nostrum-mongers, who derive from it a large part of their revenue. Dr. Willan has attempted to supply this deficiency, and to arrange cutaneous diseases in a scientific order. He begins by giving a sketch of what has been done by former writers, particularly by the Greek, Latin, and Arabian physicians; of whose works, on the subject, he gives a concise but clear account.

In pursuance of his plan of arranging cutaneous diseases, he defines the terms he employs in describing the different kinds of marks or eruptions on the skin. But as these cannot always be so distinctly described by words, as to mark the shades of difference which are necessary to be known, in order to obtain clear ideas of them, elegant coloured engravings are given of each species, to which the reader is perpetually referred. These form the subjects of the first plate, are sixteen in number, and are ranged in the following order: scurf, scale, crust, scab, stigma, papula, rash, macula, tubercle, vesicle, pustule, of which five different kinds are delineated.

We shall give a few of the definitions.

“Papula; a very small and acuminate elevation of the cuticle, with an inflamed base, not containing a fluid, not tending to suppuration. The duration of papulæ is uncertain, but they terminate for the most part in scurf.

“Macula; a permanent discolouration of some portion of the skin, often with a change of its texture, but not connected with any disorder of the constitution.

—“Tubercle; a hard superficial humour, circumscribed and permanent; or proceeding very slowly to suppuration.”

If the author had given under each of the definitions a reference to some disease, in which that kind of eruption is most

most distinctly marked, as small-pox, nettle-rash, itch, &c. it would have made them still more intelligible. This was the more necessary, as the present publication contains only one of the classes or orders into which he has divided cutaneous diseases.

“ I proceed,” the author says, p. 16. “ to arrange cutaneous diseases in seven orders, to be characterized by the different appearances of papulæ, scales, rashes, vesicles, pustules, tubercles, and maculæ.

“ Papulæ, the order treated of in this number, may be considered as enlargements of the papillæ of the skin, occasioned by a determination of the blood to them, sometimes attended with a degree of inflammation. The small papillæ thus enlarged, elevate the cuticle immediately above them, and appear red. A slight effusion of lymph often takes place in these circumstances, and gives a pustular form to several of the papulæ; but the fluid is reabsorbed without breaking the cuticle. Three kinds of papulæ are here noticed. Strophulus; lichen, and prurigo.

“ Strophulus (red gum, tooth eruption) is a papulous eruption peculiar to infants, and exhibiting a variety of forms, which may be described under the titles of strophulus intertrinculus, albidus, confertus, volaticus, and candidus.”

Three engravings of subjects affected with varieties of this disease, are given to illustrate the descriptions. As this disease is well known, and in general requires little medical aid, we shall pass to the next division, lichen. This term has also been used by medical writers, to denote a great variety of diseases; the present author confines it to spring eruptions, scorbutic pimples, &c. and defines it, p. 40,

“ An extensive eruption of papulæ, affecting adults, connected with internal disorder, usually terminating in scurf, recurrent, not contagious. The extent of the disease being thus limited,” he adds, “ I shall proceed to describe the varieties of it, which have occurred to my observation, under the denominations of lichen simplex, lichen agrius, lichen pilaris, lichen lividus, and lichen tropicus.”

The following account of the prickly heat, lichen tropicus, is selected as giving the most accurate description of that complaint we remember to have seen. The author received it from Dr. Winterbottom, formerly physician to the colony at Free-Town, Sierra Leone.

“ The prickly heat appears without any preceding disorder of the constitution. It consists of numerous papulæ, about the size of a small pin's head, and elevated so as to produce a considerable roughness of the skin. The papulæ are of a vivid red colour, and often exhibit an irregular form, two or three of them being in many places united together; but no redness or inflammation extends to the skin in the interstices of the papulæ.

Y y

“ The

“ The eruption is diffused over those parts of the body which are usually covered, as the neck, breast, arms, legs, and inside of the thighs. It does not appear on the face except on the upper part of the forehead contiguous to the hair: neither is it ever found in the palms of the hands, soles of the feet, nor on the hairy scalp.—The number of the papulæ is much increased by wearing flannel or clothes too warm and thick for the climate. When perspiration is very copious, small pearly pustules, containing a limpid humour, are often intermixed with the prickly heat, more especially on the breast, and about the wrists: but they terminate in scales, having no disposition to ulcerate, though violently scratched.

“ A troublesome itching attends the prickly heat, and prevents sleeping during the night. There is likewise a frequent sensation of pricking, as if a number of pins was piercing the skin. This often takes place suddenly, after drinking a dish of tea or any warm liquor, so as to cause the person affected to start from his seat.

“ The eruption is in general stationary, and appears equally vivid in the day, and in the night. It does not leave one part, and arise on another, unless the former be much exposed to cold, and the latter be heated by additional clothing, or by friction. An increase of heat indeed, in all cases, produces a greater number of papulæ. They sometimes disappear on a sudden, and return again as suddenly, without any obvious cause: but whenever the eruption continues for a length of time, the papulæ throws off minute scales, and are succeeded by a fresh crop, no vestiges being left in the skin.

“ Persons of a fair complexion, with red hair and a soft skin, are most liable to this eruption, and have the greatest quantity of it. Those who are of a dark complexion, either remain wholly free from the eruption, or are affected with it very slightly.

“ As soon as settlers are habituated to the climate, this complaint becomes less frequent, and troublesome; and at length entirely disappears.

“ The prickly heat is, in general, considered as a salutary eruption, whence we are cautioned not to repel it from the skin by cold or other external applications. Such a repulsion cannot, however, be easily effected; it is certainly not produced by bathing, which has been hitherto thought highly prejudicial. A vivid eruption of the prickly heat is a proof that the person affected with it is in a good state of health, although its absence does not always indicate the contrary. The sudden disappearance of it, which frequently happens, is rather an effect than a cause of internal disorder, as of fever or any slight complaint of the stomach: in the latter case a temporary stimulus applied to the stomach, as by spirits, tea, or other warm liquids, has the power of restoring the eruption. Its appearance on the skin of persons in a state of convalescence from fever, &c. is always a favourable sign, indicating the return of health and vigour.

“ Various means have been employed to alleviate the itching, and tingling of the prickly heat; the favourite remedy at Sierra Leone is the juice of limes rubbed on the skin, which, however, has no considerable effect. I have found it of most advantage to use a light, cool dress, and to avoid the drinking of warm liquors.

“ The

“ The black natives are subject to this eruption, though in a less degree than Europeans. In them, the small papulæ are of a dull white colour, and therefore less striking to the eye, than distinguishable by the touch, from the roughness they produce in the skin.”

Bontius, in his *Treatise de Medicina Indorum*, has noticed this complaint. He recommends a lotion of vinegar, water, and nitre, to alleviate the itching; and cautions against purging, even with the gentlest cathartics, which he had seen occasion dysenteries. There are two plates, containing four figures, of parts of the arms and legs of persons affected with different species of lichens.

The third class, Prurigo (*Gratelle*, or universal itching of the skin).

“ The symptom of itching,” the author observes, “ is common in a greater or less degree to most diseases of the skin; but there are some cases in which it occurs as the leading circumstance, and is at the same time accompanied with an eruption of papulæ, the colour of which scarcely exceeds that of the adjoining cuticle, and with other appearances sufficiently particular to constitute a distinct and independent genus of disease. To this therefore,” he adds, “ I shall apply the denomination of prurigo.” P. 71.

Three varieties of this disease are noticed by Dr. Willan. The prurigo mitis, formicans, and senilis. In these the whole surface of the skin is usually affected. Cases of local prurigo are also frequently met with, which take their name from the parts affected.

The diseases in this class are, in general, difficult of cure. The author has collected all that has been advanced on the subject, by the most celebrated writers, and added many judicious observations from his own practice; but for these we must refer to the work; as well as for an ingenious account communicated by Dr. John Sims, with which the volume concludes.

In an advertisement at the end of the volume, the author observes,

“ That the publication has been delayed much beyond his intention, in consequence of the difficulties experienced on a subject entirely new, by the different artists employed in completing it. These difficulties,” he adds, “ being now surmounted, the work will proceed with more expedition.”

This intelligence announcing a more speedy completion of the work, than, from the difficulty with which it must be attended, could have been reasonably expected, will, we are certain, be received with pleasure. We have only further to observe, that the plates are, in general, well executed, and convey tolerably

tolerably correct ideas of the different species of eruptions. We must however except from this commendation fig. 6, in the first plate, intended to represent papulæ. These are defined small and acuminated elevations of the cuticle, not containing a fluid; but in the engraving they appear globular and pellucid.

ART. XI. *An Epistle to a Friend, with other Poems.* By the Author of the *Pleasures of Memory*. 4to. 2s. 6d. Cadell and Davies. 1798.

FEW poems of the same date have attained a more extensive popularity than "the Pleasures of Memory." The subject is eminently pleasing; and though the execution is not faultless, nor wholly exempt from the affectations of modern writing, it is sufficiently good to confer deserved celebrity on a young writer; and particularly on one whose line of life seemed likely to lead or compel him to other contemplations. By the success of that poem, the character of the author seems to have been fixed. He writes at present with the caution of a man who has a stock of fame to lose; and while he hazards no great flights, his lines are studiously terse, and corrected with very laudable care. His studies and amusements are evidently those of a man who feels a right to approach the Muses, and whose taste is finally determined to the best literary models, and the most classical performances of art.

The "Epistle to a Friend" is one of those poems which will become more interesting as the celebrity of the author shall increase; and every approved poem which Mr. Rogers may hereafter produce, will recall his admirers to this, for a picture of his mind, enjoyments, and pursuits. He invites a friend to his villa, the more remarkable parts of which he points out, and concludes with a character of himself, put into the mouth of an aged domestic. His judgment is manifestly improved since the production of his former work; and there are in these pages but few lines or expressions to which even a severe critic would object. At the same time, it must be allowed that there is little to call forth a very warm encomium. The following lines are good.

"When April-verdure springs in Grosvenor-square,
And the furr'd beauty comes to winter there,
She bids old Nature mar the plan no more,
Yet still the seasons circle as before."

Ah,

Ah, still as soon the young Aurora plays,
Tho' moons and flambeaux trail their broadest blaze;
As soon the sky-lark pours his matin song,
Tho' Evening lingers at the mask so long." P. 12.

The contrast which follows is also well expressed.

" Here no state-chambers in long line unfold,
Bright with broad mirrors, rough with fretted gold;
Yet modest ornament, with use combin'd,
Attracts the eye to exercise the mind.
Small change of scene, small space his home requires,
Who leads a life of satisfied desires.

What tho' no marble breathes, no canvas glows,
From every point a ray of genius flows!
Be mine to bless the more mechanic skill,
That stamps, renews, and multiplies at will;
And cheaply circulates, thro' distant climes,
The fairest relics of the purest times.
Here from the mould to conscious being start
Those finer forms, the miracles of art;
Here chosen gems, impress'd on sulphur, shine,
That slept for ages in a second mine;
And here the faithful graver dares to trace
A Michael's grandeur, and a Raphael's grace!
Thy gallery, Florence, gilds my humble walls,
And my low roof the Vatican recalls!" P. 13.

The allusion drawn from the spring supplying the cold-bath is very elegant.

Emblem of life, which still, as we survey,
Seems motionless, yet ever glides away!

The passage which describes the ice-house is poetical but rather obscure: and the personification of Winter as a captive is carried rather too far. With what truth can it be said, with any reference to an ice-house, that

His faded form an awful grace retains;
Stern tho' subdu'd, majestic tho' in chains?

Where are the sternness and the majesty of such an edifice?

The author draws his own character, as he confesses, with "partial praise," in these concluding lines.

" Unknown he liv'd, unenvied, not unblest;
Reason his guide, and Happiness his guest.
In the clear mirror of his moral page,
We trace the manners of a purer age.
His soul, with thirst of genuine glory fraught,
Scorn'd the false lustre of licentious thought.
—One fair asylum from the world he knew,
One chosen seat, that charms with various view!

Who boasts of more (believe the serious strain)
Sighs for a home, and sighs, alas! in vain.
Thro' each he roves, the tenant of a day,
And, with the swallow, wings the year away!" P. 26.

Some notes and illustrations, and three smaller poems, complete this small publication. The two first of these have considerable beauties; the last, on a Gnat, is rather amplified in expressions, beyond the proportion of its subject, unless it had been intended for mock heroic.

ART. XII. *Practical Astronomy; containing a Description of the Solar System; the Doctrine of the Sphere; the principal Problems in Astronomy; illustrated with many Examples, together with Astronomical Tables of the Sun, Moon, and primary Planets.* By Alexander Ewing, Teacher of Mathematics, Edinburgh. 8vo. 143 pp. 6s. P. Hill, Edinburgh; and T. N. Longman, London. 1797.

THE practice of astronomy contained in this work, reaches no further than the solution or calculation of some not very difficult problems; and the reader who expects to learn the proper way of making an observation, or the use of astronomical instruments, will find himself utterly disappointed; for nothing of the sort is contained in it.

The author, in the preface, expresses a wish, that the study of astronomy may become as general as any other part of common education, and he thinks that two causes have hitherto impeded the dissemination of it, namely,

“ An ill-founded opinion that none could learn Astronomy without previously studying a tedious course of mathematics.

“ Another cause is the want of books on the subject accommodated to beginners; some of the best we have were written during the last century, by Gregory, Keill, Whiston, and other great men; consisting for the most part of lectures, very valuable indeed, but improper for school-books, which should contain short and plain definitions, precepts and illustrations, suited to the circumstances of learners. There is also a very great scarcity of Astronomical Tables agreeable to the present improved state of the science.”

After the enumeration of those, and other deficiencies of the like nature, which, however, we may venture to assert are neither entirely true, nor quite proper, this author endeavours to render the study of astronomy short and easy, by the compilation of this book.

“ That

"That the learner," says he, "may have every needful assistance, there is prefixed to the table a short description of the Solar System as now received by astronomers, together with definitions of the circles of the sphere, and of the usual terms of Geography and Astronomy: a short account of the fixed stars and constellations, with some problems relating to them; and likewise the Kalender, with explanations and solutions of the problems commonly proposed under that head: then follows the principal part of the book, viz. Problems in Practical Astronomy, with a great variety of examples. The solutions of these problems contain precepts and directions for using the tables, delivered in such plain language that learners of common capacity may easily understand them. There is also given an explanation of the tables, containing their construction, wherein some things briefly mentioned in other parts of the work are more fully explained; as also the construction and use of the table of Logistical Logarithms."

There is a limit between the tedious extent of useless prolixity, and the narrow compass of perplexing conciseness, which this author has certainly not found in the compilation of his work. His description of the solar system is neither perfect nor regular; his problems are mostly very common, and his tables are by far too limited.

"By a star," he says, "in astronomy, is understood any body which shines in the heavens, whether it emits or reflects light."

It is remarkable, that in describing the planets and their satellites, he says that the solar system consists of 17 great bodies, the Sun, Mercury, Venus, the Earth, Mars, Jupiter, and Saturn; together with 10 secondary planets or satellites, viz. our Moon, four moons of Jupiter, and the five of Saturn. He then describes each planet, gives tables for calculating their paths, nodes, &c. with problems and explanations; but of the Georgian Planet he makes no more mention than is contained in the following quotation.

"The number of bodies in the solar system here described is that which was generally received by astronomers before the year 1780: since that year another planet has been discovered by Mr. Herchel, and called *Georgium sidus*."

"He states its diameter to be 35 thousand miles, its distance from the sun 1800 millions of miles, and its period round the sun about 83 years. He has also discovered two satellites or moons belonging to this new planet."

"The *Georgium sidus* viewed through a telescope appears like a star of the fourth magnitude, which is not easily seen by the naked eye; and therefore, whatever advantage astronomers may derive from the discovery, men in general can derive very little."

This author likewise takes no notice of the two additional satellites of Saturn, which were discovered by Dr. Herchel
some

some years ago, and are described in the *Philosophical Transactions* for the year 1790. But without enumerating any further deficiencies, we shall not hesitate to assert, that this book is not likely to answer the end proposed by its author.

ART. XIII. *A Short Commentary, with Strictures on certain Parts of the moral Writings of Dr. Paley and Mr. Gisborne. To which are added, as a Supplement, Observations on the Duties of Trustees and Conductors of Grammar Schools, and Two Sermons, on Purity of Principle and the Penal Laws. By George Croft, D. D. Late Fellow of University College, Oxford, Vicar of Arncliffe, Lecturer of St. Martin's in Birmingham, and Chaplain to the Right Hon. the Earl of Eglin. 8vo. 274 pp. 5s. Rivingtons. 1797.*

THE moral treatises of those writers upon whom the animadversions in this volume are made, have already obtained such celebrity, that few of the public are unacquainted with their principles. Dr. Croft has taken exception to some parts of the observations in each, especially to those which relate to political questions, and the conduct and condition of the clergy. Of the manner in which Dr. Croft conducts his strictures, the following extract will enable our readers to judge.

“Paley. 386. “In religion, as in all other subjects, truth, if left to itself, will almost always obtain the ascendancy.”

“Opinions in science are safely agitated and debated, because they are agitated and debated by men of improved understanding. But religion, though it be an universal concern, and though it be less liable to uncertainty than questions in philosophy, yet should be investigated with greater reverence, and the speculative parts only by men well educated; and it would be a wise and a just exception in the act of toleration, if no teacher was allowed to officiate in any congregation whatsoever, without being first examined as to his learning. The only exception is the case of the Quakers, though even they would have no reason to complain, as their speakers are somewhat better educated than the rest, and have given up every thing but the name of immediate inspiration. Indeed the want of learning is that, which in many instances has prevented a friendly intercourse between certain teachers, and the clergy of the church of England. A real scholar, of sound taste and judgment, despises rant and rhapsody, and were the people once persuaded, that such a mode of teaching is vicious and contemptible, our churches would soon regain the deserters.

“Toleration itself neither is nor ought to be unbounded. Whoever disparages the christian religion, whoever represents the old or the new Testament

Testament as fabulous, whoever speaks with indecent liberty of the mysteries of religion, deserves to suffer punishment. As so much is said of the unlimited right of private judgment, and what is said, operates as an encouragement for men to be bold and presumptuous, I wish not the punishment to be excessive, but let it be awful; for why should he, who will not conform to the established religion, be permitted to insult it?

“ I have on a former occasion stated the elevation of the host, as an instance, wherein I would not insult the Roman Catholics, though I have in common with others declared perpetual opposition to transubstantiation. He is no correct moralist, who asserts, that the right of private judgment is unlimited. Human laws can fix no limits, but the province of a moralist goes beyond that of a lawgiver; and it is incumbent upon him, to warn all men against the pernicious influence of passion, prejudice, and presumption, which daily increases under the flimsy pretence of asserting natural and unalienable rights.

“ On other occasions, men are admonished, till the admonition becomes trite, to consult their strength and their talents. Why not in religion and government? Delicacy forbids us to remind individuals of their defects in understanding, in education, or in principle. The safest method seems to be, to inculcate reverence and gratitude to those, who have distinguished themselves as champions of truth and real liberty; and to acknowledge the very powerful aid, which men of the most brilliant talents must derive, from the assistance of those who have gone before them.

“ Nor may it be amiss to state, that empiricism in theology, in law, and in medicine owes much of its success to presumption united with ignorance. Avarice and ambition may also concur in increasing the number of those parts of society, who exercise a wanton cruelty upon the souls, the bodies, or the property of their fellow creatures. But they who are imposed upon are led away by presuming to form opinions, when their own habits of life disqualify them totally from duly appreciating the requisite abilities and attainments.

“ If we go into the world, it is filled with vulgar errors on almost every subject. If we listen to the jargon of coffee house politicians, to Utopian plans of education; in short, if we examine the rash projects, and the rash sentiments of the bulk of mankind, we shall conclude, that much more is to be feared from licentiousness of judgment and presumption, than from implicit confidence and tame acquiescence.

“ Many of our religious sects furnish deplorable examples of folly and conceit; and they, whose lips should preserve knowledge, have often meanly condescended to seek for popularity, by a pusillanimous sacrifice of sense to sound. And yet some amongst the Dissenters, who, in the pride of their hearts, pretend to have no other master than Christ, and scarce own him for their master in all things, are not so absurd as they otherwise would be, because they either chuse some particular leader, or they act under the general directions of a large society.

“ Even the Independants in the last century, though they maintained that every congregation was a separate church, yet found it necessary to adopt some common regulations, to be observed by the whole body.

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“By such, and innumerable other instances, it may be proved, what advantage men gain by entrusting themselves to the guidance of others, and how much they suffer when they rely on their own unassisted judgment.” P. 59.

Notwithstanding, however, the protest which this writer enters against some doctrines of these celebrated and popular moralists, his respect for their general merits is not diminished by any differences of opinion. Of this the close of his remarks on Dr. Paley affords an evidence, and the statement he there makes is confirmed by his recommendation of Gisborne, in his Supplement, as a proper manual for youth. In this Supplement we have found many excellent observations upon the mode of conducting seminaries of education, and the different sorts of instruction which should be communicated to persons designed for different conditions in life. The Preface also contains much valuable matter. The two Sermons which close the volume are of a different character. The former, on purity of principle, must be considered by all as wholly unexceptionable; the latter, which is an eulogium on our penal laws, defends them from the charge of being too sanguinary; and takes up the idea of Mr. Colquhoun, of the cruelty offered to the public by pardons injudiciously procured. The author protests, and we doubt not with sincerity, against suggesting any idea hostile to the extension of mercy by the crown. He argues only against improper applications for that indulgence. The question, however, is delicate, and some will probably think that he urges it rather too far.

ART. XIV. *Ancient Metaphysics. Volume Fifth. Containing the History of Man in his Civilized State.* 4to, 323 pp. 15s. Cadell and Davies. 1797.

WE have now to introduce our readers to the fifth volume of a work, which in the mind of the author appears to have had no predefined limit, but to which the strong hand of Death has put a close. The same eccentricity, erudition, and benevolence, appear throughout this volume which we remarked in the volumes that have preceded. Man is in this, as in the former parts, the great subject of enquiry and discussion. In his primitive and original state, the writer found, or more properly made, him a mere animal; a prone, decided quadruped. This was supposed his *first* condition. By exercising that intellect which he possessed but did not use in his animal state, he

he is permitted to acquire an erect position—he becomes a biped, and associates with his kind. This is the next step in the progress of man, and is called his *herding* condition. From the *herding*, man advances to the *family* state, till he finally settles under civil government, and appears in society what we now observe him to be.

Such is the system constructed by this venerable but eccentric writer, and carried through five closely printed quartos. In this, as in the former parts of the work, a looseness of texture prevails; and the grand lines of the system are but indistinctly preserved, amidst the extended variety of miscellaneous matter combined in the volume. It is but justice however to state, that, among this miscellaneous matter, many observations are to be found of an ingenious and instructive nature, replete with that philanthropy and ancient literature by which the author was so eminently distinguished.

The effects of the civilized condition upon the body, or animal life, is the subject which first engages the author's attention in this volume; he then passes in order to the effects produced by it upon his mind, the advantages and ills arising from it, and the means of increasing the one and alleviating the other; and finally closes, by taking a view of the ends of society in general. It is obvious, that a train of enquiry thus marked out must give rise to many interesting and important considerations, involving the most essential points in the philosophy of intellectual and moral science. To many of these we could direct our readers with abundant satisfaction, as the genius of the writer appears to great advantage in speculations upon metaphysical precision. It will be seen from the following extract in what estimation the author continued to hold the ancients, as the preceptors of truth and virtue; and how low in the scale he persevered to place the pretensions of modern philosophy.

“ By Philosophy, the reader must not understand that I mean modern philosophy, which, I think, is much more occupied about body than about mind; whereas the study of the ancient philosophy, to which I have applied myself, is chiefly mind, a subject very much more useful, and of much greater certainty. For the foundation of our knowledge of mind is *consciousness* of what passes in our own minds, by which we know as certainly the operations of our own minds, as we know that we exist; and, as I have elsewhere observed, it is only by knowing our own minds that we can have any idea of superiour minds. Of our knowledge of body there is no such certainty; for it comes entirely from our senses, which often deceive us. By this philosophy we are taught, that all our knowledge arises from our *comparative* faculty. By it we form ideas, and so exercise that faculty which is called *Nous* or intellect; and from ideas we proceed to *science*, by which we form propositions

propositions and syllogisms, and all that we call *reasoning*. By studying these operations of the mind, we learn to understand Aristotle's definition of man, and come to know what science or certainty is, the teaching of which was the professed design of Aristotle's logic; and, except by the study of that work, I deny that any man, now living, can know what *science* is. Now, I would have our modern philosophers consider, whether a man can be truly a man of *science*, who does not so much as know what *science* is." P. 97.

So strongly does this attachment prevail, that in another part of his work he contends, that Pilate would never have put the question, "What is truth?" if he had not read the works of Aristotle. With these prepossessions so strongly upon his mind, we cannot be surpris'd to find, that he discusses every question which relates to the attributes and exercise of the human understanding, with invariable reference to ancient definitions and rules. Allowing for this bias, which amounts to complete enthusiasm, we join most readily in many of the author's deductions. The following affords a very pleasing specimen of his ingenuity in applying what he professes to have drawn from these venerable sources.

"While Man is in the natural state, he is no more than an animal with the capacity only of intellect; of which he has not the use till he enters into society, and acquires it by communication with his fellow creatures. He is then truly a man, and forms that microcosm, or *little world*, consisting of every thing that is to be found in the great world, namely, body, the animal and vegetable mind, and that mind which is common to all bodies, unorganized as well as organized, and which, therefore, is called, by Aristotle, *Nature*, and is what I call the *Elemental Mind*: And, lastly, in the civilised state he has, in energy and actuality, what before he had only in capacity; I mean the intellectual mind, which governs in this little world.

"In this state, every man has within his clothes a little kingdom, but which is not easily governed; for in civil society there are so many wants and desires, and so many opportunities, which the civil life furnishes, of gratifying those desires, that our intellectual mind or governing Principle, is very often led astray, not only by our sensual appetites, but by our notions of the *Fair* and *Beautiful*; which are so various, and to be found in so many different objects, that we need not wonder that the opinions of men concerning them are so different, not only in different nations, but in individuals of the same nation. But of the Beautiful I shall say a great deal more in the sequel. Here I am to inquire by what means these errors can be prevented, which we fall into in the civilized life; and, I say, this can be done no otherwise than by studying diligently the nature of our little world, that is by practising the precept of the Delphic God, and learning *to know ourselves*; which is the beginning of human wisdom. This knowledge we must learn from books of ancient philosophy, for we have not any teachers of philosophy, such as Plato and Aristotle; and if we are to learn only from our own experience and observation, or from what our cotem-

temporaries may have learned in that way, we shall either not learn at all or very imperfectly, and very late in life. By this learning, our governing principle, our intellect, is formed; and when the animal mind is accustomed to be governed, so as to submit easily and willingly, then indeed we are kings; as the Stoicks said their Sage was.

“ How this great work is to be brought about, and this kingdom within our clothes to be governed, our modern philosophers have not studied, though a most important part of the history and philosophy of man. What I have learned of the subject from ancient books, from which I have learned every thing of any value that I know, I shall give the reader in as few words as I can.

“ The governing power of this kingdom, that is the intellect, does not itself immediately or directly perform the operations of the other three minds, the animal, the vegetable, and the elemental, but directs and superintends the operations of them all. Its chief minister is the animal mind, which is the immediate cause of the motions of our bodies: For it is a greater error to imagine, that it is our intellectual mind which immediately and directly moves our bodies; but it is our animal mind: And the organs or instruments, which it uses to perform these motions, are, nerves, muscles, sinews, and bones, which make altogether a very complicated machine. And here we may observe, in our little world, a most wonderful operation of mind, but which has not been observed by any philosopher or anatomist. It is this that by a single act of our will, we set this whole machine a going, and so move our bodies in what manner we think proper. And thus it appears, that we have within ourselves, and in our little world, a proof of the power of mind, which should convince the greatest infidel of what the supreme mind may do in the great world.

“ By the motions of our bodies, performed in the manner I have described, our other two minds are guided and conducted; for upon the motions of our bodies, external or internal, depend the operations of our vegetable life; by which we grow and are nourished, and likewise of our elemental life; for, by these motions, our bodies may be put in such a position as to be affected by that life, and to be carried either downward, or to right or left in a straight line, if they are so impelled.

“ The next thing to be considered, in this our kingdom, is how the subjects obey their sovereign: Is it from an opinion, that what he orders is right and fit to be done, or is it without any opinion or any knowledge of any kind? As to the vegetative and elemental minds, it is evident that they have no knowledge, will, or inclination of any kind; but necessarily follow the motions of the body, as necessarily as a stone falls or as flame ascends. But it is otherwise with the animal mind, for though it have not reason in itself, it can hearken to reason. But it has appetites and desires of its own, by which it is often guided independent of reason and contrary to reason.

“ That not only our animal mind, but the animal mind of the brute is moved by certain desires, and often by different desires at the same time, so that he deliberates which of them he shall follow, is a fact that cannot be disputed. Thus a dog deliberates whether he shall follow his master through a rapid river; his love for his master inclining him to do it, and on the other hand his fears of the river deterring him

from doing it. And hence it is, that some philosophers, even antient philosophers, have thought that the brutes had intellect and reason. But they should know that intellect, and intellect only, forms opinions of what is good or ill, and by these opinions is determined to do, or not to do, every thing; and thus is produced what is called, by the Greeks, *προαιρεσις*: Whereas the brute has no opinion concerning good or ill, but is guided merely by appetites or desires, inciting him to do, or not to do, certain things; and in this way we do, or do not, many things, not considering whether they be good or ill, but prompted only by our animal mind. But the difference betwixt us and the brute is this, that we have within us another mind which the brute has not; I mean the intellectual mind, which judges of what is good or ill. We have, therefore, in our composition, two principles of action, the one our intellect or governing principle, the other our animal nature, which executes every thing, and is the immediate author of all our actions. If the governing principle is wrong in its judgment of what is good or ill, then is the man a *wicked man*; and what the animal life executes under the direction of such a ruler, is a wicked action. On the other hand, if the judgment of the intellect is right, but our animal mind does not submit to be governed by that judgment, but acts in contrariety to it, then the action is not a wicked action, but a *weak action*; and the man is not a wicked man, but a *weak man*, because he cannot make his animal part submit to his intellectual. Further, let us suppose that the animal part does submit, but unwillingly and with reluctance; then the action will not be a wicked or weak action; but it will not be accompanied with that pleasure which should accompany virtue. It will however be a *virtuous action*; and to the man, who thus conquers his animal mind, and makes it submit to the intellectual, we may say with Horace,

Latius regnes, avidum domando
 Spiritum, quam si Libyam remotis
 Gadibus jungas, et uterque Pœnus
 Serviat uni.

Lib. 2. Ode 2.

Lastly, let us suppose that our animal part consents cheerfully and with pleasure to what is dictated by the intellect; then will the action be both a virtuous and pleasant action, and the man will be both a virtuous and happy man; and such a man was Agefilaus, as Xenophon has described him, in whom virtue was not *καρτερικη* or *εγχαρτικη*, *endurance* or *abstinence*, but *ηδυσταθεια*, that is *pleasure* and *voluptuousness*." P. 107.

In discoursing, which he does at large, upon the Grecian philosophy, the author makes many pertinent remarks upon the indistinctness of Locke; who, as we had occasion to observe in our review of Morell's Notes*, is liable in this respect to much objection. The confusion of *sensations* with *ideas*, Lord Monboddos contends, gives to brutes the same *thinking* powers, though not in an equal degree with those which man

* Vol. iv, p. 54.

possesses. On the whole of this subject his Lordship reasons with much perspicuity, and turns his knowledge of Aristotle and Plato to great account. But in his predilection for Aristotle over Locke, he has not done the latter perfect justice. For he tells us, in p. 167, "As to Syllogism, I do not remember that in either of his two volumes, he [meaning Locke] has so much as named the word." This is so little the fact, that Syllogism is treated of in the 17th chapter of the fourth book through many pages. The following remarks upon the sources of happiness, will place the author's feelings in a very honourable light.

"I have said so much of the happiness or misery of men, that I think it will not be improper to say something of what the ancients called the *Summum Bonum*, or *supreme happiness of men in this life*, about which the Stoics and Epicureans differed so much. The Epicureans made it consist wholly in bodily pleasures, whereas the Stoics placed it in the enjoyments of the mind: And the Stoics were certainly in the right; for as the mind (they mean the intellectual) is the governing principle in man, and makes him truly man, by distinguishing him from the other animals on this earth, the perfection of it must be the perfection of his nature, and consequently his greatest happiness. What the intellect perceives in the subject which gives it delight, is the *το καλον*, or the Beautiful; in the contemplation of which they made the happiness of man to consist, and therefore they said it was his only good. That it is the Beautiful, and the Beautiful only, which gives delight to the intellect, I think I have proved in the chapter upon Beauty. I will, therefore, proceed to consider the several things which give pleasure to our minds in this life.

"As all the pleasure, as well as the pain of mind, must proceed from thinking, the question to be considered here is, What subjects of our thoughts give us pleasure? And, from what has been said, it is evident that they must have beauty in them; and the more beautiful they are the greater pleasure they will give the mind. Now, it is evident that the works of God, in the production of this universe, being the work of supreme wisdom and goodness, must be the most beautiful of all things existing. We should, therefore, endeavour to perceive, as far as our limited faculties will permit, what the great creator perceived after he had finished his work, that all was *beautiful*, for so the Hebrew word is translated by the Septuagint.

"But, as this Beauty can only be perceived by men of great genius, and genius must be cultivated by the study of philosophy, we must descend to the works of the only intelligent being on this earth, man, and consider what beauty is to be found in them. And we should begin at home, and reflect whether we have done any thing that has wisdom and goodness in it; and if we have, by reflecting upon such actions, we may be said to enjoy, in some degree, a pleasure which the Almighty enjoyed in contemplating his own works. I will add further upon this subject, that every man who performs any *virtuous action*, will not only enjoy the pleasure of it when he does it, but it will be a constant source of delight to him while he lives; as,

on the contrary, if the action be vicious, it will give him pain, upon reflection, during his whole life.

“ Next to our own good actions, those of our near relations, and particularly of our parents, should give us the greatest pleasure; and if we ourselves are the subject of such actions, they ought to inspire us with a kind of veneration for them, and for their memories, after they are gone; and it is my particular good fortune to have a recollection of that kind which gives me the greatest pleasure. I had a father, whom I can praise, for the care he took of my education, with as great pleasure, and as much gratitude, as Horace praises his father. He sold a part of his estate to give me an education, the fruits of which, I now, in my old age, enjoy; and they make me happier than if he had left me a Dukedom with the greatest fortune. I had likewise a mother, who was a most tender and affectionate parent. Of her I have a precious memorial, which I most carefully preserve: It is a letter, which she wrote me some days before her death, which happened when I was out of the country. In this letter, she expresses the greatest love and affection for me, acknowledging, at the same time, the marks of attention and respect I had shown to her during her life. I have a like pleasure in thinking of the many virtues of some of my friends, who are now gone, and of the many good offices I received from them, and also from some friends that are still living, and who, I hope, shall outlive me; and, indeed, there is no man living, that I know, who is more obliged to friends than I am. Some men, I know, are unwilling to acknowledge the obligations they owe to friends, and think it below them to do so: But, for my part, I am proud of these obligations, because I think the persons who bestowed them perceived some worth and goodness in me, which they thought deserved their favour.—In short, the friendship of men of worth is one of the greatest pleasures we enjoy in this life.

“ But, besides works of goodness and beneficence, there are works of intelligence, which, if well-executed, must necessarily please an intelligent creature: The works I mean are those of art and science. The study of these, therefore, make a necessary part of the *Summum Bonum*, for our intellectual mind must have exercise as well as our animal and our body; and its only proper exercise is in matters of art and science, and particularly philosophy. A great part of the pleasure which I now enjoy, in my old age, I owe to Plato and Aristotle, who are at present, when I write this, my companions in the country; for it is to the Greek philosophy that I apply, and which is all we have of the philosophy of Egypt, the parent country of all arts and sciences. It was not hereditary among the Greeks as it was in Egypt, where it was transmitted from father to son, like our estates in this country, and where it was cultivated by men, who, both by nature and education, were fitted for the study of it. It was, however, very much cultivated among the Greeks, who had societies of men that applied to it: I mean sects of philosophers, such as the Platonics and Peripatetics, who taught their followers, not only by their writings, but by their conversation, which I hold to be the best way of teaching of any; as I find, by experience, when I have the benefit of conversation with any learned friends in London,

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“ Among the Greeks, philosophy appears to have been the study not only of learned and elderly men, but of young men; and it seems to have been a passion among them, which made them neglect their domestic affairs. This appears from a passage in one of Terence's plays, where he makes *Simo* say, in praising his son, “ That he was not addicted to horses, dogs, nor to philosophers.

“ Now, let us consider, whether in Britain, or in any nation in Europe at present, philosophy can be invented or cultivated. We have no societies of men, or sects of philosophers, such as they had in Greece: And there is certainly not that passion for philosophy such as was even among the young men of Athens; nor does it appear to be the pursuit of men of any age or profession among us. As, therefore, we cannot invent philosophy, we must learn it from the Greeks, otherwise we cannot enjoy that greatest blessing, which, Plato says, the Gods have bestowed upon mortal men.

“ And here we may observe one great advantage which the Greeks had over us with respect to the study of philosophy; and which, of itself, is sufficient to show that they must have excelled us in that study; and it is this, that the Greeks had no language to learn in order to qualify themselves for the study of philosophy, as their own language was sufficient for that purpose, in which all the philosophy of those days was written: So that after they had gone through what they called the *συγκλιμα μαθηματα*, that is *Grammar*, and the grammar only of their own language, Music and the exercises of the *Palæstra*, they had no other branch of learning to apply to but philosophy. Whereas we, before we can be fit to learn the Greek philosophy, are obliged to employ several of the most docible years of our life (eight years at school in England, and four years at the university) in the study of the Greek learning and language.

“ As to the excellency of the Greek philosophy, above any thing that we call philosophy, I think I have proved it most clearly in the *Queries concerning philosophy*, which I have published in volume 5 of *Origin of Language*. And if my readers are not convinced by what I have there said, I have nothing further to add upon the subject, but leave them to make the best they can of the philosophy of Mr. Locke, Mr. David Hume, or Dr. Priestley.” 221.

Many questions of population, &c. are started in the latter part of the volume; and the author concludes with expressing his belief in a decrease, and an eventual extinction of the species. To this he subjoins the following just and satisfactory observation.

“ I have only further to add, that some of my readers may think, it inconsistent with the goodness and mercy of God, that the civilized state, in which he has placed us, should have produced so much misery, as I say it has done. But it was not God who placed us in that state; it was man himself that did so by his fall, which made that state necessary for recovering the intelligence that he had lost: For I shall prove, in the next volume, where I am to inquire concerning the origin of evil, that as man lost the use of his intellect by the abuse he made

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of that free-will, which is essential to every intelligent animal, he could not recover it but by a better use of his free-will, and by the cultivation of his intellect by arts and sciences, which could not be except in a state of civil society. So that if man had been otherwise restored to the use of it, it would have been contrary to the natural order of things, and to that system, which we must suppose in the universe, as it is the production of infinite wisdom.

“Nor should we be surpris'd that man should be changed from the state of civil society, in which he is at present, to another state, when we consider what changes have been on this earth by land being turned into water and water into land, and even in the heavens, by stars appearing and disappearing. Now, these are the works of God in which those changes have happened. But civil society is the work of man, for a most useful purpose indeed; but still it is his work. Now,

Debemur morti nos nostraque.— Horat. *Ars Poetica*.

As man, therefore, in his present state must have an end, so must his works.” P. 321.

As our opinion has been already delivered so much at large upon the general merits of Lord Monboddo's writings, the public will not expect us to lengthen out this article by any attempts at elaborate criticism upon them. As an author, his reputation will probably be greatly inferior to his use. His Metaphysics will always be valuable, without receiving their due estimation. Multitudes will borrow from these miscellanies of ancient literature, while few will be found so patient as to read, or so extravagant as indiscriminately to admire them.

ART. XV. *A Sermon, preached in the Chapel of Trinity College, Dublin, February 16, 1797, being the Day appointed for a national Thanksgiving, on Account of the providential Deliverance of this Kingdom from the late threatened Invasion, &c. By William Magee, B. D. Junior Fellow of Trinity College, &c. Published by Desire. 8vo. 38 pp. 1s. Watsons, Dublin. 1797.*

WE have lately commended this eloquent preacher, with that warmth which his efforts in the cause of piety, and good order, appeared to demand from us (*Brit. Crit.* vol. xi, p. 265). Again we are gratified by his pious eloquence, in a discourse upon Proverbs xxi, 30, 31. He states, that while a general superintending controul, exercised by the Supreme Being, in the conduct of human affairs, is maintained by all who

who are possessed of the first principles of religious belief; yet it has been contended by some, that its operations being conducted by fixed and general laws, no events are, consequently, to be ascribed to its *peculiar* interference; and that all being equally subject to its *uniform* and universal influence, it follows, that no particular occurrences can be considered as *providential*. (pp. 7, 8.)

“ New, this position, so far as it goes to establish, the necessary subjection of all events, to an over-ruling Providence, is perfectly consistent with the deductions of reason, and the discoveries of revelation—but, inasmuch as it presumes, that the workings of Providence are *uniform*, and that by the same unvaried means *all* its ends are attained—it is found directly contradictory to fact; and, in our daily experience, meets the fullest refutation—for whilst we observe the great majority of events, proceeding according to general rules, and answering to common expectation; do we not frequently discover others, that seem to defy all previous calculation, and even to baffle all subsequent analysis, of their causes—disappointing the toils, and the hopes, of the most persevering, and sagacious contrivers—and often the very reverse, of what the best-devised, and best executed schemes, of human policy, had laboured to accomplish?

“ Now of this inequality in the ways of Providence, what shall we venture to pronounce? what shall we say of effects, for which no adequate causes seem to exist—of those, which flow from causes, altogether independent of human agency—or of those, which human agents have been found instrumental in producing, by the very means designed for their counteraction?—for what purpose shall we suppose these events to have been brought about, in a manner different from the ordinary course of nature; when that all powerful Being—in whose hands are the issues of life, and whose creative word could instantly supply, agents and instruments, to his will—might have permitted them to arise, from the common operation of obvious, and familiar causes? is it not clear, that these occasional deviations, from the usual process of things, must have been purposely ordained, to awaken mankind to reflexion—to remind them of the true source of all their possessions—and to fix their attention, on that Supreme Cause, which in the exact, and regular succession of worldly occurrences, might have passed unnoticed;—That so, while on the one hand, a general uniformity has furnished a ground for reasonable expectation, and an incitement to industrious exertion—the anomalies of Providence, on the other, by pointing out the mover of the great machine, should draw back the thoughts of man, from second causes, to the first spring and principle of all—and thus, whilst we admit all events to be *equally* providential, as to their *cause*—they are clearly not so as to their *effect*. Those, which depart from the common course of things—like the comet, breaking in upon the uniformity of our system, though its seeming irregularities are derived from the same force, and influenced by the same law, with the planetary movements—most powerfully arresting our attention, and directing us to the contemplation of their source.” P. 8.

“ But if such be the method of God's providence,—what events so likely to call forth those striking and extraordinary interpositions, as those, by which the fate of *nations*, and the well-being of communities are effected ?” (p. 11) This reasoning is supported, by a reference to the great empires of the ancient world—to the recorded administration of the divine government among the Jews—to the history of the Irish nation—and to the general experience of the present age. A brief review is then instituted of *this* eventful period ; the conclusion from which is, that the overbearing power of one nation,

“ Has been employed, as a scourge, against the apostacy, of the Christian world—and that the evils of its infliction, are the dread judgments of a long-neglected, and long-suffering God ; whereby those nations, whose measure of iniquity is full, have been already visited—and others, not yet ripe for dissolution, are warned from the ruin of their ways ?” P. 18.

Having considered the religious, moral, and civil state of the Irish nation, the preacher adds,

“ What then remained, but that either we should be *crushed*, under the weight of divine vengeance, as no longer a fit subject for his mercies—or that *one open, and decided act, of providential interference*, should be yet displayed, for our further trial, and possible reformation ?—blessed be God ! the merciful part of the alternative, has been our lot—and to celebrate this signal act of divine goodness it is, that we have, this day, assembled—the characters of its mighty Author, are plainly legible to all ; and nothing, but the backwardness of our gratitude, can impede the fullness of our conviction—the eager violence, of a furious enemy has been permitted to reach our coasts, but to be dashed away, by the same hand, that had conducted it—the skirts, of the tempest which we had hitherto only heard and neglected as the voice of distant thunder, have been allowed to sweep our shores—that cruel scourge, under which other nations had bled for their offences, has been, at the same moment, presented and withdrawn—thus, evidently, to remind us of that Power, whom we had too long forgotten—who is mighty both to save and to destroy—and who willeth not the death of sinners, but that all should repent and live.” P. 21.

The rest of this discourse is in the same strain of piety, eloquence, and sound argument ; and it is concluded by a well-timed and very impressive address to the students in the College ; creditable, in some respects, to those young men in particular ; but full of instruction to *all* who are receiving a liberal education, in any society whatever.

ART. XVI. *An Appendix to the first Edition of the Morbid Anatomy of some of the most important Parts of the human Body.* By Matthew Baillie, M. D. F. R. S. Fellow of the Royal College of Physicians, and Physician to St. George's Hospital. 8vo. 162 pp. 2s. 6d. Johnson. 1798.

A SECOND edition being published of this useful work, to which the author had made considerable additions and improvements, that the purchasers of the first might be accommodated, this Appendix is given separately.

The additions consist principally of descriptions of the symptoms connected with the diseased appearances that had been before noticed, and are distributed into twenty-four chapters, corresponding with the original work. But besides these observations, which are conceived with great judgment, the author has made additions to the collection of diseased appearances; some of them from Doctor Soemmerring's translation of the first edition of the work into German. The remainder have fallen under the author's notice, or been communicated to him since the work was first published. We shall lay before our readers specimens of the observations, and of the diseased appearances which are now added, that they may see how much the original work is benefited by this arrangement, the idea of which we suggested in our review of the first edition*.

Appendix to Chapter the Second. Symptoms connected with enlargement of the Heart.

“When the heart is much enlarged, it is attended with palpitations. These may not only be felt by the hand, when applied to the left side, but may often be perceived by the eye, even when the chest is covered with the ordinary clothing. In one or two instances I have known the pulse at the wrist to beat with an unusual degree of vigour, but much more commonly the pulse is feeble and irregular. The muscular parietes of the heart being generally thin in proportion to the enlarged size of the cavities, the heart has little power to propel an increased quantity of blood into the more distant branches of the arterial system. At times, there is much difficulty of breathing; and there is a purplish hue of the cheeks and lips. This colour is more deep in its tinge at one time than another, according as the blood has been transmitted with more or less difficulty through the lungs. The causes which produce a morbid growth of the heart are but little known: one of them would seem to be rheumatism attacking this organ.”

Dr. Pitcairn, we are told in a note, has observed this in several cases.

* Brit. Crit. vol. ii, p. 272.

"Mal-Formation of the Heart.

"A very singular mal-formation of the heart, in a child about two months old, came some time ago into my possession, an account of which I shall add to the others already described. The aorta in this heart arose out of the right ventricle, and the pulmonary artery out of the left. There was no communication between the one vessel and the other, except through the small remains of the ductus arteriosus, which was just large enough to admit a crow quill. The foramen ovale was a little more closed than in a child newly born. The heart was of the common size for a child of two months old, and except for the circumstances which have been stated, had nothing remarkable in its structure. In this child a florid blood must have been always circulating between the lungs and the left side of the heart, except for the admixture of the dark blood which passed through the small communication of the foramen ovale; and a dark blood must have been always circulating between the right side of the heart and the general mass of the body, except for the very small quantity of florid blood which passed into the aorta by the remains of the ductus arteriosus. Life must therefore have been supported for a very considerable length of time, with hardly any florid blood distributed over the body. I regret extremely that I have only been able to collect a very imperfect account of the child when alive. The child had a most unusually livid skin, which arose from the very small proportion of the florid blood in the general circulation. The surface of the child's body felt colder than of a child properly formed and in good health; the respiration was natural. When any similar mal-formation shall occur, it could be wished that the heat of the surface of the body, and of the internal parts, were measured accurately by a thermometer. The heat of the internal parts, will be most conveniently measured by putting a small thermometer into the rectum."

The specimen of mal-formation of the head was given to the author by Dr. Wollaston of Edmond's Bury. From these extracts the reader will see that the additions made to the volume are of considerable importance.

ART. XVIII. *A Cabinet of Quadrupeds. Part II. Containing Six Numbers. By John Church, Surgeon. 12 Plates. 1l. 4s. Darton and Harvey, Gracechurch-street.*

THE continuation of this work is no less neat and elegant than its beginning, which we noticed in our ninth volume, p. 532: nor do we know of any fault likely to be objected to this part, except that some of the animals delineated are rather too common to excite much curiosity: such as the horse, some varieties of dogs, &c. The list of plates in the present part is this. 1. The Arabian Horse. 2. The Flying and Virginian Opossum.

Opossum. 3. The Goat. 4. The Giraffe, or Camelopard. 5. The Terrier and Greyhound. 6. The Civet Cat, and Genet. 7. The Fox. 8. The Zebra. 9. Mastiff and Lion Dog. 10. The Boar, and Chinese Hog. 11. The Lion. 12. The Rein-Deer.

In the account of the Horse, we find little beyond the usual anecdotes respecting the care the Arabians employ in preserving the purity of the breed. The scientific name of the Flying Opossum, taken from Dr. Shaw's Naturalist's Miscellany, is erroneously printed *Potaurus* instead of *Petaurus*, both in the Synonyms, and in the description. The best description in this part of the work is that of the Zebra, which we shall lay before our readers.

“ GENERIC CHARACTERS.

Hoof consisting of one piece.

Six cutting teeth in each jaw.

SYNONYMS.

EQUUS ZEBRA, Linn. Syst. 101.

ZEBRA, Nieremberg, 168. Raii Syn. Quad. 64.

ZECORA, Ludolph Æthiop. 56.

LE ZEBRE OU L'ANE RAYE, de Buffon, xii. 1 tab. i. ii.

WILD ASS, Kolten's Cape of Good Hope, ii. 112.

“ In the scorching plains of Africa, this beautiful animal affords an agreeable relief to the eye of the weary traveller; for, although that country abounds with animal life, its savage inhabitants do not make their appearance in the day time, but lurk concealed in caverns and thick woods, until night extends her gloomy mantle over the face of nature, and favours their depredations. The Zebras, on the contrary, assemble, in the day time, in vast herds, in the extensive plains which are frequently met with in the interior parts of Africa, and, by their beauty and liveliness, adorn and animate the dreary scene.

“ The Zebra is not so well made as the Horse, but more resembles the Mule in its general shape; its head is large, and its ears are longer than those of the Horse; its body is well proportioned, round, and fleshy, and its legs are delicately small and well placed. Its skin is glossy and as smooth as satin, and is adorned all over with elegant stripes or bands, which in the male are brown on a yellowish white ground, and in the female, black on a white ground: these stripes are arranged with the most exact symmetry, and, at a little distance, have the appearance of so many ribbands laid over the body in the most precise order, and with the most elegant variety imaginable. In most party-coloured animals, the tints or markings are irregular and confused; but, in this, every stripe is distinct, uniform, and separate, and disposed with the greatest regularity. The neck is adorned with a short mane, and the tail resembles that of a Mule.

“ Mr. Edwards gives a figure of a quadruped from the Cape of Good Hope, which so much resembles this animal, as to induce him to call it the female Zebra; it is, however, a distinct species, and although

though it greatly resembles the Zebra in some particulars, yet it differs from it in others, especially in the markings on its skin. Dr. Sparrmann, who saw this animal, which is called by the Hottentots the Quagga, says that it is found in parts of the country which are not frequented by the Zebra; and that it will not ever associate with that animal. Moreover, that the females of both species are marked like their respective males, with this difference, that the colour of the latter is rather more lively.

“ All attempts to tame this beautiful animal, and render it serviceable, like the Horse, have hitherto proved unsuccessful; wild and independent in its nature and habits, it seems to disdain servitude. Buffon says, the Zebra, from which his description was taken, could never be thoroughly subdued; and that which was exhibited at the Queen's menagerie, by Buckingham Gate, was equally unmanageable. It is, however, probable that, as the Zebra so much resembles the Horse in its external form, it likewise possesses some of the good qualities of that useful animal, and although a series of years might be requisite to tame and domesticate the breed, so as to render it useful, yet the attempts would doubtless succeed in the end.

“ We are the rather inclined to this opinion, from having seen a most beautiful male Zebra, at the menagerie at Exeter-Change, London, which was the property of Mr. Tennant: this elegant animal was much larger than the Zebra usually is. It appeared to have entirely lost its native wildness, and was so gentle as to suffer a child, six years old, to sit quietly on its back, without shewing the least sign of displeasure; it was familiar even with strangers, and received the caresses usually given to the Horse with evident satisfaction. This rare and beautiful creature was unfortunately burnt to death, the straw on which he lay being mischievously set fire to by an unlucky Monkey, which was kept in the same room. This conjecture is rendered still more probable by what Dr. Sparrman says, when speaking of the Quagga, an animal so much resembling the Zebra in its form and habits as to have been mistaken by Edwards for the same species, as has been already observed. ‘ I have not the least doubt,’ says he, ‘ but that these Quaggas might be broken in for the saddle or harness; and I am the more confirmed in this opinion, as immediately before my departure for Europe, I saw one driven through the streets in a team of five horses: but with the Zebra no one has as yet made a fair trial.’ The Doctor farther observes, that ‘ if both the Zebra and Quagga could be tamed by the colonists, about the Cape of Good Hope, and used instead of Horses, the advantages arising from such a practice would be very considerable. In the first place, they are much more easily procured in that country than Horses are, and, being naturally accustomed to the harsh pasture which grows there, they would be easier maintained than Horses, whose appetite is more delicate: they are also surer footed than the Horse, and, being in their native country, are not liable to the diseases to which Horses are subject, from change of climate and food. They would likewise run no risk of being devoured by Wolves, as the Zebra and Quagga will not only resist the attacks of those voracious animals, but even drive them off, and defend

send other cattle from them*. This arrangement would likewise prove very advantageous to the farmers who reside at a distance from the Cape, who might use them, instead of Oxen, to draw their waggons, laden with timber and provisions, to market; by which means, they need not breed so many Oxen, and consequently might bring up more Cows, and make more butter to supply the market at the Cape: this would likewise encourage the breed of Hogs, as they could be half fed on the waste butter milk, and thus a supply of pork and bacon might be transmitted, for the use of the ships which touch at the Cape for provisions.

“As the Hottentots hunt the Zebra merely for the sake of its flesh, which they eat, the destruction of the animal has ever been the object of the huntsman's pursuit; it is no wonder then, that the poor creature should always consider man as its foe, instead of its protector; and, when it happens to be taken alive, it is not surprising that it should be perverse and mischievous, and refuse obedience to that being from which it has so seldom experienced mercy. Every animal has an instinctive knowledge of its enemies, and doubtless this has contributed to prevent the Zebra from resigning its liberty, where it has been taught, by experience as well as instinct, that it has nothing to hope for, but every thing to dread. Cautious and vigilant in the extreme, he suffers nothing to approach him, and, as if he were conscious that his beauty renders him an object of desire, he instantly takes the alarm at the sight of man, and flies from his pursuer with incredible velocity.

“The Zebra is only found in Africa, and is unknown to the other quarters of the globe: it is, notwithstanding, capable of existing in any climate not intensely cold.

“The period of its gestation is uncertain, but it is probable that it resembles the Ass in this particular. Its voice bears some similitude to the confused barking of a Mastiff Dog.

“Mr. Pennant thinks it probable, that the Zebra was known to the Romans, as it is found in the same country with the Giraff, or Camelopardalis, which was early introduced into their shows. Martial seems to hint at it, by his *pulcher onager*; and Oppian particularly describes the stripes diverging from the black list on the back.”

The engraved figure of the Zebra does not give the animal so elegant a form of the neck as usually belongs to it. The spots of the Camelopard are not represented so square as they ought to be. The chief fault of the descriptions in general is a kind of garrulous, narrative style, sometimes more than bordering on the ridiculous; and the whole, with its adventitious ornaments, forms rather an elegant book of amusement for dilettanti, than a repository of science for the real naturalist.

* “Sparman's Voyage to the Cape of Good Hope.”

BRITISH CATALOGUE.

POETRY.

ART. 18. *Miscellaneous Writings; consisting of Poems; Lucretia, a Tragedy; and Moral Essays; with a Vocabulary of the Passions; in which their sources are pointed out; their regular Currents traced; and their Deviations delineated.* By R. C. Dallas, Esq. 4to. 300 pp. 1l. 1s. Longman, Paternoster-Row. 1797.

A handsome and well-printed volume, with a modest and sensible preface, and finished by a list of respectable subscribers, raised our hopes and expectations. We prepared a place among our principal articles, for the account we should find it necessary to give of Mr. Dallas's work; and anticipated the pleasure of bestowing on it praise and recommendation. We turned to the first poem, on Kirkstall Abbey, to which a very good vignette view is prefixed. Happy had it been if the print only had been there; but subjoined to it are some lines, printed in all the pomp of capitals, and taken from the body of the poem. Of these, thus brought forward to particular notice, to our astonishment we found the second line neither verse, nor any thing like verse.

Of a solitary abbey full mantled.

This was a bad omen. But it might be a single oversight; though it was odd enough, that the poet should select the worst line in his book for so conspicuous a situation. We looked further. In the poem itself, the 13th line again, no verse.

Alike the ready minister, delights to strike.

After some space,

Not gone as said for ever—for memory.

Inconceivable! that at this time of day, when the cadence of verse has become familiar to almost every ear, a writer should be found, who publishes a volume, chiefly of poetry, without discerning verse from prose. Yet the composition has many poetical ideas. We proceeded through one poem after another; and, from the comparison of them all, satisfied ourselves, that the writer, had he been trained regularly for it, might have been a poet. All proceeded tolerably well, till we came to the Tragedy. But here ended all thoughts of a principal article. Such a tissue of improbable situation and unnatural rant, we have hardly ever seen. We now content ourselves with telling our readers, that, if they think it worth while to look into the volume, they will find here and there some good passages; a very laudable spirit of piety; and throughout more to praise in the man than in the writer.

As the author has sketched his own history, in some tolerable lines, we shall select them as a specimen; because they may assist in accounting for some peculiarities in the Writings. After his father's death, he says,

“ Soon then aspiring to a noble trade,
I wished, to grace my hat, a smart cockade,
I glowed with heroes to enroll my name:
Till disappointment quench'd the martial flame.
Then to the bar I'm urged, the bar I shun,
To wander near the streams of Helicon.
My friends alarm'd, turn pale, and groaning see,
A love of rhyming shooting out in me:
With horror view the Muse at madding sports,
Or slumbering over statutes and reports.
Then in full concert all aloud pronounce,
That, from that moment, I must wealth renounce.”

We do not say that these are the best lines in the book, by any means; yet, on the whole, we cannot blame the author's friends. He who abandons business for poetry, should have a much stronger call from the Muses. The poem that pleased us most, is “*Laura, an Elegy.*” It is plain and unaffected, with some pathetic passages. The Essays we cannot praise, the style is stiff and turgid. The best part is the *Vocabulary of the Passions*, in which, however, there is not so much new discovery as the author seems to suppose. His good disposition appears every where to deserve unequivocal praise.

ART. 19. *The Gardens, a Poem; translated from the French of the Abbé de Lillo.* 4to. Printed by T. Bensley. 15s. No Publisher's Name.

This translation, though published anonymously, is, we understand, the production of the pen of Mrs. Montolieu, a young lady of elegance and fashion, and is certainly highly creditable to her poetical talents. It is in general very faithful to the French poem, though possessing much of the spirit of an original composition.

As a specimen of the poetry, we select the account of the pleasure the native of Otaheite received from seeing a plant of his own country in the Royal Conservatory.

“ Among the various tribes the Indian stray'd,
And each green colony in turn survey'd;
When to his view amid the throng appears
A tree, the shelter of his infant years:
Sudden he starts—with frantic gesture flies,
Clings round the precious stem with piercing cries,
Warm's it with kisses, waters it with tears,
Recalls each spot fond memory endears.
Those well-known fields, possessing matchless charms,
The stream he cleav'd so oft with vigorous arms,
Those fresh bananas yielding fruit and shade,
The forest on whose savage tribe he prey'd.”

His roof paternal, and the neighb'ring grove,
Where in wild notes he sung his dusky love.
Before his eyes the dear illusions stand,
And once again he views his native land."

The following fally, in praise of the jet d'eau,
L'homme se dit, " C'est moi qui créai ces prodiges,"
L'homme admire son art dans ces brillans prestiges,

is wonderfully improved in the translation :

" I work'd these prodigies," proud man exclaims;
The friend of nature wonders while he blames.

That part also of the fourth canto, where some parts of Gray's Elegy are interwoven with the poem, is very happily executed. We must not omit to mention that the embellishments, engraved by Bartolozzi, with which the translation is accompanied, give both elegance and additional value to the publication. They are vignette prints, and in general of exquisite beauty.

ART. 20. *Lord Mayor's Day: an Heroic Poem; with Anecdotes of the Giants, Mr. Deputy B——b, Mr. Deputy L——y, &c. &c. &c. &c.* 4to. 1s. Jordan. 1798.

This author also seems little acquainted with the laws of verse; but is neither deficient in spirit nor in humour.

ART. 21. *The Volunteer: a Poem.* 4to. 1s. 6d. Vernor and Hood. 1798.

This is a spirited effusion of a writer, warmed with honest love of his country; and contains some excellent lines, as for example :

So when the spirit of the tempest lours,
Creation feels him in her sinking powers;
The leafy forest bows the shiv'ring head,
And strait the honors of its year are fled!
The ling'ring sun beams kiss the parting green,
'Till one wide waste of sadness wrap the scene.

ART. 22. *Epistle from Lady Granger to Edward D. Esq. written during her Confinement in the Island of Kilda.* 4to. 2s. Cadell and Davies. 1798.

The singular story of this lady is told by Boswell in his tour to the Hebrides. Upon the fact of her confinement in this remote and solitary place, the poet builds his verse, and with no mean effect. He represents her as guilty of an illicit attachment, and as the victim of revenge and jealousy. We may easily hope excuse for inserting the following specimen of the poem.

The simple maid, whose thoughts devoid of guile,
Ne'er pass'd the limits of the sea-girt isle;
In ev'ry trouble finds a sure relief,
For mild Religion sooths her rising grief.

Does cold disease flow waste her fading bloom?
 Hope cheers her soul, and points beyond the tomb.
 When light'nings flash on vengeful pinions driv'n,
 She chants her ev'ning prayer, and trusts in heav'n.
 But ne nor heaven, nor smiling hope can hear,
 Wrapt in dark mists, my future paths appear:
 Bright to my view the scenes of childhood rise;
 But gnawing Conscience blasts their brilliant dyes;
 Tho' robed in bliss, these halcyon pleasures spring,
 Each pleasure beams a curse, each joy a sting.

ART. 23. *The Sphinx's Head broken; or, a Poetical Epistle, with Notes, to Thomas James Mathews, Clerk to the Queen's Trsfr, proving him to be the Author of the Pursuits of Literature, a Satirical Poem; with occasional Digressions and Remarks. By Andrew Ædipus, an injured Author.* 4to. 1s. Bell. 1798.

This injured author is in so great a passion, that we may at least give him credit for being what he represents himself, an irritable son of an irritable tribe. We look in vain for the proofs which justify him to himself, for thus attacking an ingenious and amiable man, with most ungovernable, and, as we think, unpardonable malignity.

ART. 24. *Poetry, Miscellaneous, and Dramatic. By an Artist.* 8vo. 3s. 6d. Cadell and Davies. 1797.

The first poem in this collection is termed *Essex Water*, and is a description of that beautiful stream. It is in many parts very poetical, and contains some very elegant lines; we were much pleased with these:

Know, young Enthusiast! tho' thy bosom beat,
 With strong emotions in the green retreat;
 Tho' transport smiling hover o'er the scene,
 Thy lasting pleasure must be sought with men,
 False is the crazed imagination's strife,
 To shun in shades the common cares of life;
 False is the hope, the landscapes charm will last,
 If pride or sloth enerve the glowing breast;
 False to extol the hermit's holy bed,
 For ends more sacred man was surely made.

The other poems are less important; and the *Dream of St. Cloud*, the dramatic poem, has more imagination than judgment, it is indeed singularly fanciful, yet not conducted without ingenuity.

ART. 25. *Satires, &c. By Jaques. Part the First.* 4to. 2s. 6d. Miller. 1798.

We do not see enough of spirit or poetry in this first part, to induce us to advise Jaques, whoever he may be, to publish a second

ART. 26. *Blank Verse.* By Charles Lloyd and Charles Lamb. 12mo. 2s. 6d. Arch. 1798.

Verses by the former of these writers, addressed to his Grandmother, have been favourably mentioned in the British Critic. The present specimens of Blank Verse are indicative of talents progressively improving. We were much pleased with the poem called London. The compositions of Charles Lamb, are inferior to those of his friend, but not without merit. It is a fault of the present period, that young writers are too apt to imagine that what is pleasing to themselves and the circle of their friends, must necessarily be acceptable to the public. But this is far from being the case, and though to young writers we would not assume the severity of Aristarchus, we must, nevertheless, advise them to read more and publish less.

DRAMATIC.

ART. 27. *Blue Beard; or Female Curiosity! a Dramatic Romance; first represented at the Theatre Royal, Drury Lane, on Tuesday, Jan. 6, 1798. Written by George Colman the Younger.* 8vo. 54 pp. 1s. 6d. Cadell and Davies. 1798.

If the most complete success, and a run for near six months can gratify an author, Mr. Colman has every reason to feel the highest satisfaction from the lot of Blue Beard: and however a writer, from his own critical feelings, may be inclined to estimate an effusion which probably cost him no great time or trouble, it is impossible that he should be insensible to so much applause. To form a pleasing trifle requires some power, some judgment, and some experience of the public taste, which requisites are undoubtedly united in the author of this little drama. The fame which must be divided with the musician, the painter, and the machinist, Mr. C. very fairly yields to them in his preface; consequently, on a performance so universally known, both in the original story and in its dramatic form, it is quite unnecessary for us to expatiate further.

ART. 28. *The Stranger; or, Misanthropy and Repentance: a Drama, in Five Acts. Faithfully translated, entire, from the German of Kotzebue, Director of the Imperial Theatre at Vienna; by George Papendick, Sub-Librarian to his Royal Highness the Prince of Wales.* 8vo. 96 pp. 2s. 6s. Wingrave. 1798.

This is not the play as represented on the stage of Drury Lane Theatre, but is announced as an accurate and complete translation from the original, which in the English Drama is retrenched both in point of length, and in the duration of the supposed action. A modest advertisement prefixed seems to imply some censure on the managers of the theatre for rejecting this translation, and yet producing another piece so very similar to it.

There

There is something abrupt and flat in the dialogue of this play not very pleasing to our tastes; and some of the trivial circumstances introduced are certainly very ridiculous. The first act opens with a boy catching butterflies; the third in the following manner.

“ SCENE I. *The Stranger sitting on a Bench before his Cottage, reading.*

John enters from the House.

John. Dinner is ready, Sir.

Stranger. I shall eat nothing.

John. Nice young peas, and a roast duck.

Stranger. You may eat them yourself, if you please.

John. You are not hungry, Sir?

Stranger. No.

John. The heat of the weather *does* take away one's appetite, I think.

Stranger. Yes.

John. I will put the duck by. Perhaps at supper—

Stranger. Perhaps.

John. [After a pause.] Gracious Sir, may I speak?

Stranger. Speak.

John. You have done a noble action.

Stranger. What?

John. You have saved a man's life.

Stranger. Peace.

John. Do you know who it was, Sir?

Stranger. No.

John. The Count of Winterfee.

Stranger. 'Tis all one to me who he was.

John. Really, Sir, such deeds draw tears into old eyes.

Stranger. Old women's.

John. You are a brave and noble master.

Stranger. What! do you flatter me? Begone!

John. Upon my soul it comes from my heart. When I see the good that you do, and how readily you make the danger and misery of others your own, and yet enjoy not peace of mind yourself, my heart bleeds for you.

Stranger. Thank you, John.

[Softened.

John. Dear Sir, don't take amiss what I say. Perhaps too thick blood is the cause of your melancholy—I once heard a great physician say, that the disposition to hate mankind was often to be traced to the state of the blood, the nerves, or the bowels.

Stranger. That is not my case, good John.

John. Unfortunate, perhaps. And yet so good! What pity!

Stranger. I suffer innocently.

John. My poor master!

Stranger. Have you forgot what the old man said this morning? “There is still another and a better world!” Let us hope, and suffer with fortitude!

John. Amen.” P. 41.

We are clearly of opinion that British taste cannot be improved by imitation of German authors; though hints may undoubtedly be taken from them, which, properly used, will have a very different effect.

NOVELS.

ART. 29. *The Life and Opinions of Sebaldus Notbanker. Translated from the German original of Friederich Nicolai. By Thomas Dutton, A. M. Two Vols. 12mo. 13s. 6d. Lowndes. 1798.*

Nicolai, a bookseller of Berlin, is celebrated by Professor Robison as one of the most active of the *illuminés*, distinguished among Weishaupt's associates by the name of Lucian. He conducted a work called "Algemeine Deutsche Bibliothek" or general German Library, consisting of original pieces and reviews, in which he took every possible occasion of favouring the *Enlighteners*. He published also his own journey through Germany; and, lastly, "not content with open discussions, he produced this romance, in which the German divines who retain any attachment to sound Christianity, are introduced under feigned names, and rendered as ridiculous as possible." Such is the account of the learned Professor (p. 82, &c.) and these *merits* would unhappily secure a translator for Nicolai, at the present moment.

The book, however, is little calculated to make its way in this country; it is so much occupied with the opinions of German divines, and references to their works, that to very few readers here it can be even intelligible. The two volumes do not comprise the whole; but should the rest never appear, few will regret it.

The author seems to have no idea of immutable truth, but thinks that religious opinions should be squared, like other things, to the fashions of the times. "If our theologians persist in making the symbolical books of the sixteenth century our immutable creed of faith, they act just as wisely as our tailors would have done, had they constituted the stiff bands, short cloaks, and loose coats trimmed with fur, worn by our ancestors of the same date, the unalterable mode of dress. Experience teaches us that opinions are not less liable to change than our habits." Vol. ii, p. 140. *Ergo*, because human opinions alter, divine truth is to fluctuate also, and Revelation itself can supply no permanent standard. Such is the logic of the Berlin bookseller!

ART. 30. *The Castle of Inebvally. By Stephen Cullen, Author of the Haunted Priory, &c. In Three Volumes. 10s. 6d. Bell. 1796.*

Very good talents for novel-writing are here employed, in several instances, for purposes far from good. The drift of the work is, to render all institutions in Ireland, civil as well as religious, odious or contemptible to the people. Papists and Protestants are equally maligned. Every engine which artifice could employ, and rebellious industry bring into effect (the *press* in particular) seems to have been long at work, for the production of those calamities, by which that kingdom is now afflicted.

ART. 31. *Parental Duplicity; or the Power of Artifice. A Novel. In Three Volumes. By P. S. M. 8vo. 10s. 6d. Kearsley. 1797.*

The duplicity, or rather the profligate *treachery*, of the heroine's father, and her own merits and sufferings, are very great, but not very probable; and the sentiments and style of this novel are so much tinged by vulgarity, that we can, with justice, award to it only the frigid commendation of being *harmless*.

ART. 32. *The History of my Father; or how it happened that I was born. A Romance. In Twelve Chapters. Translated from the German of Kotzebue. Published by W. Treppass, No. 31, St. Martin's-le-Grand. 8vo. 231 pp. 3s. 1798.*

Humorous, after the manner of Tristram Shandy; not quite so obscenely allusive; but more undisguisedly profane.

MEDICINE.

ART. 33. *An Essay on the Gout, in which is introduced a candid Examination, and a Refutation attempted, of Dr. Latham's Principles, lately published on this Subject, and others advanced, deduc'd from Facts occurring in the Author's own Case, and from his practical Experience of many Years, By George Wallis, M. D. 8vo. 203 pp. 4s. Robinsons. 1798.*

Dr. Wallis begins by reciting the different opinions held by various writers, of the last and present century, on the nature and seat of the gout, concluding with those of Dr. Latham. They are all of them, he observes, liable to very serious objections, and the last not less so than the other. He then gives a particular account of a fit of gout he suffered in the year 1789. "After attentively considering," he says, p. 43, "the whole of the symptoms of this fit, tracing their progressions from the onset to the termination, and then taking them collectively, I was by no means satisfied by any former opinions I had read concerning the gout, much less with the general mode of cure recommended in the disease, particularly in cases constitutionally similar to my own. The symptoms which preceded the painful paroxysm, or the pain itself, appeared not to be of the inflammatory kind, though external inflammation was the common consequence, but much more forcibly to be affections of the nervous system."

This opinion, that gout is a nervous affection, he afterwards attempts to establish, by showing its resemblance to low nervous fever, and other complaints acknowledged to be nervous. That there is an affinity between some of the symptoms of gout and certain affections esteemed nervous, is too obvious to escape the attention of the most indifferent observer; but the inflammation on the surface of the skin attendant on gout, sufficiently discriminates it from diseases of that class, or at least shows it to be of a mixed nature. Neither do diseases strictly nervous bear the powerful evacuants, which are frequently employed with advantage in extinguishing a gouty paroxysm. Leaving
this

this question, which will perhaps never be perfectly determined, we shall notice the author's methods of cure, or, more properly, as he candidly calls it, the means by which the fit of the gout may be rendered less painful, its duration shortened, and its recurrence made less frequent. In this we see nothing new, nor observe any thing to censure. A medium is to be observed between a regimen too hot and stimulating, and one that is too cool and enervating. It is to be varied according to the constitution and habits of living of the patient. The author usually gives a purge on the first day of the attack, on the second an emetic. These are repeated in two or three days, if they have not produced their full effect; sudorifics are next used; and, on the declension of the fit, bitters and tonics.

The author next considers the different species of gout, and adapts a particular mode of treatment to each of them. He inclines to believe gout to be hereditary; at any rate he thinks it the interest of the world to believe so; as persons born of gouty parents may, under the influence of that opinion, be induced to pay attention to their diet, in order to avert so painful and distressing a complaint. Through the whole, the author appears to have well considered the subject; and if he has not added much to our stock of knowledge, he has advanced no tenets, the adoption of which might be productive of much mischief.

ARR. 34. *Oratio in Theatro Collegii Regalis Medicorum Londinensis. Ex Harveyi Instituto, habita Die Oct. 18, An. 1797, a Roberto Bourne, M. D. Socio.* 4to. 35 pp. 2s. 6d. Oxonii.

In this elegant oration the author takes a more comprehensive view, than is usual in effusions of this kind, of the degraded state of science, particularly of medical knowledge in this country, prior to the institution of the College of Physicians; and shows by what steps, under the auspices of the College, medicine revived, and at length attained the splendid and elevated rank it at present holds in Europe. In doing this, he states the advantages that have resulted from the intimate connection that has always subsisted between the College and our two Universities of Oxford and Cambridge. The founder, as well as the most splendid ornaments and benefactors to the College, who were distinguished no less for the elegance of their taste, and ardent love of science in general, than for their profound knowledge of medicine, having nearly all of them laid the foundation of their acquirements in one or other of those seminaries. He refutes the calumny so often urged by the enemies to the College, of the inadequateness of the Universities, occupied in studies, as it is pretended, alien to medicine, to educate a physician; and shows, from the authority of Hippocrates, that a knowledge of mathematics, which is cultivated with so much care and success at those seminaries, is essentially necessary in laying a firm basis for medical knowledge.

At the opening of the oration, the author notices the opposition the institution has at various times encountered, but particularly, and in a spirited manner, adverts to a late attempt of a party of Licentiates of the College, few indeed in number, but making up that deficiency by acrimony and perseverance, to overturn their privileges.

“Oro autem permittatis, ut priusquam ad eorum commemoratorem accedam, quorum ingenii et munificentia res nostræ in tantam amplitudinem creverint, mihi vobisque gratuler, quod has res etiamnum nostras appellare sit datum. Nam veterum quidem injuriarum memoriam oblivione deletum volo; scimus autem quam hostili animo, quam instructa acie, manus hominum infensa nuper in nos impetum fecerit. Quorum conatus quid aliud propositum habebant, nisi ut in hoc Collegio perturbarentur et everterentur omnia? Non agebatur de contumaciâ reprimendâ, non de multâ huic vel illi circulatori, audacter malas suas artes apud credulum vulgus exercenti et venditanti, imponendâ; hæ res, molestæ quamvis sint, levioris tamen sunt momenti: sed agebatur de statu et dignitate Collegii, atque, ut ita dicam, de aris et focus nostris. Conjuravere enim multi (sive odio, sive invidia, sive, quod his temporibus nimis grassatur, novarum rerum studio, sive honestiore quavis causa permoti, non meum est dicere, sed qualicumque causa permoti, conjuravere) et quodcumque opes, quodcumque industria, quodcumque solertia potuit, id omne in hoc contulere, ut labefactaretur auctoritas vestra; ut mores institutaque, longa annorum serie confirmata, in desuetudinem abirent; ut Academix nostræ privilegiis suis spoliarentur; ut denique nihil esset, quod non loco dimoveretur suo. Horum consilia conatusque vos ea prudentia, eaque constantia, quibus oportuit, repressistis et fregistis; atque ita repressistis et fregistis, ut se ultra commovere contra nos vix posse videantur. Ideoque, ut dixi, mihi vobisque gratulandum est; gratulandum etiam patriæ, cujus leges adhuc integræ sunt et valent. Maximæ insuper vobis agendæ sunt gratiæ, quorum ductu hæc ardua negotia ad tam felicem exitum pervenerunt, Stat Linacri nostri domus, Patriæ legibus firmata, vestris consiliis munita, vestris virtutibus ornata. Stat, stetque, obsecro! diuturna.”

The preceding specimen will, we trust, convince our readers that the favourable account we have given of this piece is not unmerited, and they will be further satisfied of the justness of our opinion by perusing the whole, which abounds with traits that mark at once the taste and genius of the writer.

ART. 35. *A Dictionary of Surgery, or the Young Surgeon's Pocket Assistant.* By Benjamin Lara, Member of the Corporation of Surgeons of London, Surgeon to the Royal Cumberland Free-Mason School, and late Surgeon to the Portuguese Hospital, &c. 12mo. 5s. 6d. Ridgway. 1797.

Two merits are very conspicuous in this little volume; that it is of a neat and commodious form, and that the compiler has generally referred the reader to his authorities at the end of each article, and not only to books at large, but to the specific parts employed. From this latter circumstance it derives a weight and importance, which otherwise could hardly belong to such a publication. In a short preface Mr. Lara gives the following modest account of his plan: “To Dr. Wallis's improved edition of Dr. Motherby's very excellent Medical Dictionary, I am indebted for the arrangement I have adopted; as also for many valuable facts: these are detailed nearly verbatim. In treating of dislocations, fractures, ulcers and wounds; likewise, in describing

describing the different operations, I have almost invariably followed the accurate and judicious Mr. Bell; where I have presumed to vary from this able surgeon's mode, it has been from having seen such variation practised by the eminent of the profession in this kingdom, and in some instances, from having successfully pursued such method myself." Some Latin terms of no very classical form, and we conceive not well established technically, might as well have given place to English words. For example, *trepanatio, scalpo*, for to *scalp*, &c. A *hautboy*, as the translation of *tibia*, instead of a pipe, has rather a whimsical effect. But these are trifles, and the compilation is in itself meritorious.

DIVINITY.

ART. 36. *A Sermon, preached in the Parish Church of St. James's, Westminster, on Wednesday, March 7, 1798, being the Day appointed for a Public Fast. By the Rev. William Barrow, LL. D. and F. A. S. Master of the Academy, Soho Square. 4to. 19 pp. 1s. Rivingtons. 1798.*

The thanks of the St. James's Loyal Volunteers, who attended as a corps, on that day, are prefixed to this discourse; and their thanks it well deserved. It is a sensible, sound and well written discourse, on the nature and duties of patriotism, piously and properly applied to our actual situation as a people. After bearing a just, though strong testimony to the merits of the armed associations, Dr. B. thus forcibly and truly points out the peculiar nature of our present conflict.

"But the question at present is not whether we should prefer the horrors of war to the blessings of peace; but whether we will discharge the natural duty of self-defence; whether we will assert our national independence, and resist a threatened invasion. The question is, not whether we will meet a fair and open enemy in the field, who would temper victory with moderation, and slaughter with humanity, but whether we will resist a frantic nation, armed for the purposes of violence and robbery, and threatening the plunder and the destruction of all civilized society. The question at present is, not whether we will protect or relinquish a distant colony, or add an island or a province to the empire; but whether we will defend our own government and laws, whether support or abandon whatever is most necessary and most dear to us; our properties, and our homes, our friendships, and our families. The question is, not whether we will, in our own time and at our own choice, extend or contract the prerogatives of the crown, or the privileges of the people, but whether we will adopt a new form of government at the command of a foreign power; whether we will accept our ancient enemy for our master, and in event, as we well know, accept slavery in exchange for our freedom, confusion for our constitution, and anarchy for our laws. The question at present is, not which of two contending factions shall place a sovereign on the throne, whether York
or

or Lancaster shall hold the sceptre of the kingdom; but whether the sceptre itself shall not be broken, and the throne trampled in the dust. The question is not now, however important that might be, whether a catholic or a protestant, whether James or William shall be the defender of our faith, and the director of our worship; but whether a spurious and unprincipled philosophy shall not deprive us of all the comforts of piety, and all the promises of the Gospel.

“Such at least are the professions and menaces of the enemy, and wherever they have been able, they have acted up to these professions, and carried these menaces into execution. Sometimes indeed they have employed the language of humanity; but it has only been to profane it. For almost half the nations of Europe can tell that their offers of kindness have been little less ruinous than their threats of hostility, that their friendship has been as fatal as their hate. To their own countrymen and to their allies, the reformation they have offered has every where been revolution, and their protection, oppression; their friendship has been plunder, their liberty, a dungeon, and their justice, death.” P. 13.

So much is every part of this discourse filled with sentiments and expressions which deserve universal approbation, that we could with pleasure extend our extracts. We trust, however, that the present specimen will have sufficient effect in recommending the discourse.

ART. 37. *Remarks on Revelation and Infidelity, being the Substance of several Speeches lately delivered in a private Literary Society in Edinburgh; with Anecdotes of Two of the Members, and an Appendix, containing Two Letters which since passed between them.* By A. M. Secretary. 8vo. 347 pp. 3s. Vernor and Hood. 1797.

This volume, notwithstanding the modest character under which it appears, is entitled to much respect and consideration. The arguments in behalf of Revelation in general, and the particular evidences of the Christian Dispensation, are stated with great fairness, and discussed with much information. The question in each is more particularly treated, in reference to the answers to Dr. Watson, by Macleod and Dr. Francis; and it is but justice to the authors of this publication to say, that they have left but little ground of exultation to these oppugners of Revealed Religion. If our readers had not already seen the arguments on this subject so frequently detailed, we could lay before them some extracts highly deserving their attention; but we must at present content ourselves with referring to the volume itself, which is of easy purchase, and will amply repay the trouble of perusal.

ART. 38. *The Christian Sabbath vindicated, in opposition to Sceptical Indifference and Infidel Practice.* By the Rev. R. P. Finch, D. D. Prebendary of Westminster, and Rector of St. John the Evangelist, in that City. 8vo. 46 pp. 1s. Ginger, College Street. 1798.

The respectable veteran who here undertakes to defend and enforce the observation of the Christian Sabbath, begins by tracing out its history, as established, perhaps before the Flood, certainly under the Mosaic

Mosaic Law, and continued, with a suitable change, in the Christian Church, in honour of the Redeemer. Proceeding to the civil sanctions by which its observance is properly enforced in this country, Dr. F. gives a successive sketch both of those laws, and of the deviations by which they are now too commonly infringed. After this general introduction, the author divides his subject into six parts, on each of which he briefly expatiates, and concludes thus. "It should seem then, from every consideration, temporal as well as eternal, as if the licentious practices of the scorers, who will not have God to reign over them, nor submit to their Redeemer's easy yoke, are left without excuse, and must have before them a dismal prospect of the great day; for the approach of which it will be our best wisdom to prepare, by assembling ourselves together, upon the stated returns of that solemn season the Christian sabbath; which is made venerable and binding by its most solemn dedication to the honour and glory, and praise of him, *who is, and was, and is to come, the Almighty.*" The most commendable intentions are conspicuous throughout this tract.

ART. 39. *A Thanksgiving Sermon, preached on the 19th of December, 1797, being the Day appointed by his Majesty's Royal Proclamation, to return Thanks to the Almighty, for the great Naval Victories obtained in the Course of the present War. By the Rev. John Robinson, A. B. late Gentleman-Commoner of Saint Mary Hall, Oxford. 8vo. 19 pp. Moore.*

A plain and unexceptionable discourse; published (as we understand) in order to obviate *misrepresentation* of it. How far this reason might justly operate, in the peculiar case of this sermon, we cannot say. But, *in general*, we advise those preachers, who do not aspire to the notice of the public at large, to trust, for their vindication against unjust charges, to their own fair characters in their respective neighbourhoods.

LAW.

ART. 40. *A Digest of the Acts of Parliament, for raising a provisional Force of Cavalry for the Defence of these Kingdoms; to the End of the last Session, 37 Geo. III. With Notes and Observations. By Edward Boswell, Clerk to the Lieutenancy of Dorset. 8vo. 51 pp. 1s. Hatchard. 1798.*

This is a well designed, in some degree important, and, in general, a well executed performance. We shall therefore take some pains to render it more correct.

P. 8, notes 1 and 2, Mr. Boswell appears to have cited the 44 f. c. 6, incorrectly. When the men are drawn out, they are to be formed into regiments, &c. but officers may be appointed at any time after the passing of the act. By c. 6, f. 36, certain persons are empowered to muster the men; and that power is extended, by c. 23, f. 25, to officers *provisionally* appointed. It seems by no means *impossible* to understand, and to reconcile those clauses. P. 23, lines 6, 7, 8, 9, 10, appear to be added by Mr. Boswell. P. 26, note, c. 6, f. 11, and c. 23, f. 8, 9, 10 (recited p. 27, of digest) may together be so carried into effect, as to avoid what Mr. B. deems *unavoidable*. P. 31, c. 23, f. 13, is not accurately

curately recited. It ought to be, *unless* such person is unfit for service. The same error occurs in the next sentence, respecting *horses*. P. 33, c. 6, f. 41, Mr. B. should not have omitted to say, *by whom* an unfit man may be discharged. The note is superfluous. P. 39, note 25, the words *squadron* and *troop*, would certainly have been more proper than *battalion* and *company*; but still there can be no doubt that the officer, provisionally appointed to command the men in any county or division, is intended, and duly authorized. P. 43, note 28, contains a good observation. P. 44, note 29, the construction here given, is *not* too forced; and Mr. B. would have done well, to consider this, when he wrote the earlier part of his digest. Note 30, f. 46, is right, without the insertion of "*non-commissioned*." Mr. B. sometimes takes a needless trouble, to correct the *supposed* errors of the Legislature. P. 47, note 32, may not warrants easily be *indorsed*?

POLITICS.

ART. 41. *Letter to a County Member, on the Means of securing a safe and honourable Peace*. 8vo. 92 pp. 2s. Wright, 169 Piccadilly. 1798.

Political discussions of great moment form the texture of this pamphlet, which is written upon the supposition that it may be yet practicable to induce the Northern powers of Europe to co-operate in forming such a peace, as may prevent the enormous aggrandizement of France. To the King of Prussia the author naturally looks, as the power best able to balance the force of that country in the Netherlands, and most inclined to do it. He regards, and it seems justly, the retention of the Netherlands by France as one of the greatest political evils to us; "I am convinced," he says, "that it would be a misfortune for which nothing can compensate: and since we are compelled to continue the war, I think we ought to make every consideration subservient to this *one* object, and that no possible means should be left untried to expel the French from that country, and place it in hands which are powerful enough to defend it, and restore the barrier between France and the United Provinces." P. 39. The speculations tending to this point are here managed with considerable political ability, though liable, as in affairs of such magnitude must happen, to some particular exceptions.

This author is of opinion that the population of the British Islands is in general very much under-rated; and that it ought not to be estimated at less than seventeen millions. Various considerations have long induced us to entertain a similar notion, and we doubt not that, when more effectual modes of estimation shall be invented, something of this kind will appear in proof. This pamphlet is well written; and with the the feelings of a sound and rational politician.

ART. 42. *A Letter to the Right Honourable Charles James Fox, occasioned by his Speech at the Shakspeare Tavern, on the 10th of October, 1797. From a Yeoman of England*. 8vo. 1s. Stockdale.

The Yeoman of England conceives, as many wise and good men have also done, that the language used by Mr. Fox at his convivial meetings, is of a kind which encourages the views, and promotes the

the designs, of the avowed enemies of our country. This sentiment is expressed in a good style; and temperate and manly language.

ART. 43. *A Speculative Sketch of Europe, translated from the French of M. Dumouriez; to which are added, Strictures upon the Chapter relative to Great Britain.* 8vo. 2s. 6d. Hatchard. 1798.

The sketch given of Europe by Dumouriez, contains, like his other writings, many shrewd and sagacious remarks, which well deserve consideration. The writer of the present publication has translated the whole of Dumouriez's remarks, and given a particular stricture upon those parts which immediately relate to this country: This is well and ably done; and the inconsistency of the French General, in his observations on the probable effects of an attempt to invade Great Britain, is clearly demonstrated. This performance is certainly from the pen of an experienced writer, and of one who well knows, and who properly feels for the true interests of his country. The French original is also to be had, and appears to have been reprinted here, though without a publisher's name.

ART. 44. *A View of the present State of Ireland; with an Account of the Origin and Progress of the Disturbances in that Country; and a Narrative of Facts, addressed to the People of England.* By an Observer. 8vo. 1s. Jordan. 1798.

The writer begins by lamenting; that our "liberties are abridged if not extinct," and concludes a narrative of facts, which have been again and again solemnly disproved, with the assertion that he has stated incontrovertible facts. It can hardly be necessary for us to say more.

ART. 45. *A Letter to the Marquis of Lorn, on the present Times.* By Donald Campbell, Esq. of Barbreck. 8vo. 1s. 6d. Cchavasse. 1798.

This is a vigorous and well-written pamphlet, in which the author declares himself of no party, and freely censures what he deems the errors and misconduct of Ministry and Opposition. His remarks, p. 36, on the relaxation of discipline in the army, are well worth attention; and his advice that the different offices of government, civil and military, should for a time devote their emoluments to the defence of their country, has in some degree been fulfilled. Mr. C. is of opinion that if we had not gone to war, there would have been a revolution in England.

ART. 46. *A Reply to some Parts of the Bishop of Landaff's Address to the People of Great Britain.* By Gilbert Wakefield, B. A. Laie Fellow of Jesus College, Cambridge. 8vo. 1s. 6d. Sold for the Author, by J. Cuthell, Middle-Row, Holborn. 1798.

This very active writer could not suffer the celebrated publication of the Bishop of Landaff to pass without animadversion. He writes, he says, with studied lenity and a perpetual repression of his feelings, from a consideration of the distinguished character whom he opposes. This lenity and repression do not so strongly appear, but that the pamphlet has been thought to deserve a prosecution; for which reason we shall be less pointed in our remarks upon it. Mr. W. is one of those

those who ventures to speak out on some matters, concerning which, the generality of those who hold the same opinions, think it more advisable to be silent. His writings have therefore the occasional use of developing secret designs. Thus he tells us in the opening of the present publication, that not only an alteration of the government by invasion or intestine anarchy would destroy the ecclesiastical emoluments of Bishops, &c. but that, “*the same effects* would finally result, though by a secure and tranquil process, from a *radical reformation* in the representative part of our Constitution.” This we know, but we cannot always obtain a fair acknowledgment of it. Mr. W. confesses that it may be thought an imprudent intimation, and such it will undoubtedly appear, particularly to those who would conceal though they do not deprecate the consequence. This author persists in saying, that we might have peace: but how? “Change your ministry, restore (i. e. destroy) your constitution, correct your abuses, and calm your spirit,—then I say *solicit* peace”—and he will answer for it, that the French will be eager to embrace, &c. Spirit of Englishmen, how can such ideas enter a British brain!

ART. 47. *A Letter to the Inhabitants of Great Britain, occasioned by Mr. Wakefield's Reply to some Parts of the Bishop of Landaff's Address.* 8vo. 1s. 6d. Faulder. 1798.

As the able address of the Bishop of Landaff very fully met the public feeling, Mr. Wakefield's intemperate letter to him excited a considerable degree of disgust. The present writer, with an equal portion of good temper and good sense, points out the absurdity of Mr. Wakefield's reasoning in many instances, and the general inefficiency of his arguments. Mr. Wakefield says, “the interest of our guilty and corrupt ministers is prolonged war;” the present writer ably shows, that this assertion is puerile and absurd; indeed, the whole pamphlet may be fairly recommended to general perusal.

MISCELLANIES.

ART. 48. *An Illustration of the Roman Antiquities discovered at Bath.* By the Rev. Richard Warner, Curate of St. James's Parish. Published by Order of the Mayor and Corporation. 4to. 85 pp. 7s. 6d. Bath. 1797.

The Antiquities at various times discovered under the soil of the City of Bath have justly attracted the attention of several enquirers, and the Mayor and Corporation have done wisely to bring forward a general account of them, written by a person so well qualified to give it as the present author. Mr. Warner is, we understand, the same person who some time ago published the *Doomsday Book* for the County of Wilts, and whose *Walk through Wales* is also noticed in our present number. In this volume he displays an active and liberal spirit of enquiry, and gives as much illustration as can be expected, to each of the ancient fragments which comes under his notice. The

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account is divided into parts equal in number to the principal specimens, and prefixed to each is a representation of it, chiefly cut in wood.

Some time ago (vol. viii, p. 206) we gave an account of the explanation offered by Governor Pownall, of that part of these antiquities which was discovered in 1790. The Governor conceived those fragments to have belonged to a temple of the Sun, and to be emblematic of that Deity. Mr. Warner with great modesty dissents from that author, and explains them in a manner certainly more suited to their general appearance. He thinks that they formed "the tympanum of an edifice sacred to Minerva, and represent the head of Medusa, an appropriate emblem of that goddess." The two wings and the serpents undoubtedly accord very closely with this explanation. In confirmation of it he adds, that "a temple dedicated to Minerva stood formerly in the City of Bath. For this fact we have the testimony of Solinus, who expressly tells us a magnificent edifice of this kind was erected there by the Romans, who considered Minerva and Apollo as the joint tutelary Deities of its healing springs. Here she was probably worshipped under her *medical character*; since at Rome, among many other temples, she had one as patroness of the Pharmaceutic art. Such being the fact, and every circumstance of the fragment before referring us to Minerva under some or other of her characters, it seems likely that the whole belonged originally to the temple mentioned by Solinus." P. 77. After this introduction, the author enters into a more particular controversy on the subject with his learned antagonist. Mr. W. is very copious in his illustrations, drawn from every part of classical antiquity, and has on the whole produced a respectable work.

ART. 49. *Modern Philosophy and Barbarism, or a Comparison between the Theory of Godwin and the Practice of Lycurgus; an Attempt to prove the Identity of the Two Systems, and the injurious Consequences which must result to Mankind from the Principles of modern Philosophy carried into Practice.* By W. C. Proby. 8vo. 1s. 6d. Westley. 1798.

Our opinion of the theory of Godwin may be seen at some length in our examination of his Political Justice. The author of this ingenious and well-written pamphlet pursues a similar thread of argument, and forcibly demonstrates that the fanciful ideas of modern philosophy are at war with the greatest virtues, and most amiable propensities of our nature. The following sentence contains the whole spirit of modern philosophy as vindicated by Godwin and others. "Man, released from the trammels of love and affection, of friendship and fortitude, and divested of sensibility, becomes then fit to be exercised as a passive spring in the natural machine. Without a wife, without children, and without friends, he becomes a true citizen of modern philosophy, acting his part in the drama of public utility."

Mr. Proby ably points out the glaring absurdities, and obvious mischiefs, of such a system, and has produced a valuable pamphlet.

ART. 50. *Synopsis Plantarum, Insulis Britannicis indigenarum; Complectens Characteres genericos et specificos secundum systema sexuale distributos.* Curante J. Symons, A. B. Societ. Lin. Soc. 12mo. 3s. Londini. White. 1798.

There is a neatness and elegance in the execution of this little volume, which reflects considerable credit on its conductor; and the work will doubtless be acceptable to those botanical students who are previously well acquainted with the principles of the science. In this, as in some other publications which have lately made their appearance, the classes *Monœcia*, *Diœcia*, and *Polygamia*, are exploded, and the vegetables belonging to them are arranged under the classes characterized from number. We must be permitted, however, to express our doubts whether there be any real advantage in this: in most instances it seems more likely to impede than facilitate the progress of the studying botanist; not to mention that this practice seems in itself a violation of the principles of the Linnæan system. With more propriety the *Orchidæ* are removed from the class *Gynandria* to that of *Diandria*; and it must be granted that this is a real improvement: the genus *Viola* is also removed from the class *Syngenesia* to that of *Pentandria*. In the class *Monadelphia*, we meet with the newly instituted genus *Erodium*, the plants belonging to which, were before placed in the genus *Geranium*. Amongst the *Filices*, we find the genera of *Cyathea* and *Hymenophyllum*; the first of which was formerly included in the genus *Polypodium*, and the latter in that of *Trichomanes*. The genus *Scolopendrium*, containing the common Hartstongue and the Ceterach, was formerly included in the genus *Asplenium*.

Several other occasional alterations and improvements are scattered through the volume; and the author has availed himself of the observations of Dr. Smith, Mr. Curtis, Dr. Goodenough, Hoffman, Withering, and other celebrated botanists. The size is very convenient for the pocket, and the volume is very neatly printed.

ART. 51. *A Letter to Jacob Bryant, Esq. concerning his Dissertation on the War of Troy.* By Gilbert Wakefield, B. A. Late Fellow of Jesus College, Cambridge. 4to. 26 pp. 1s. 6d. Kearsley. 1797.

Dr. Warner, in the preface to his *μῆρον ἀριστον*, very heartily thanked Mr. Bryant for having taught him to disbelieve one thing more than he disbelieved before. Mr. Wakefield, though a friend and admirer of the Doctor, and not without a natural turn for disbelieving, could not go so far with respect to the War of Troy, though he does not proceed through six pages before he gives up the last book of the *Iliad*, as spurious. Mr. W. rests the principal force of his argument on two propositions, which most readers will acknowledge to be highly reasonable.

“ 1. No leading point in history, of various connexion, abundant attestation, and general belief from a remote antiquity contiguous to its achievement, can be disproved or discredited, by the disagreements and inconsistencies of writers relative to concomitant circumstances of subordinate consideration: and much less by the vague and arbitrary conjectures of ingenious disputants in distant ages.

“ 2. Such a fact cannot be invalidated by arguments derived from poetic fable; which takes a striking event merely as a ground-work, and has always been indulged in a superinduction of adventitious embellishments, either resulting from an exaggeration and modification of received truths, or from an absolute invention of imaginary circumstances.” P. 5.

It may however be observed, that taking these two propositions for granted, without any collateral support or proof, seems taking the whole question for granted, which is the subject of dispute. Without turning to Mr. Bryant's tract, which happens not to be at hand, it appears to us, that in p. 18, Mr. W. has mistaken Dion Chrysostom the Rhetorician, for Chrysostom the Greek Father of the Church. Mr. W. opposes his learned antagonist occasionally, we should say, with petulance; but he says, “ with a freedom congenial to my life and manners, but without malignity, which is a stranger to my breast: with a respect, bordering on reverence for your various and profound erudition, by which I have been so often delighted and improved; but with no compassion for learned extravagances, no not ‘ the dreams of Jove’ himself.” In these sentiments of respect and reverence, we perfectly accord with Mr. Wakefield, and have found it necessary to make the same exceptions.

ART. 52. *A Walk through Wales, in August, 1797. By the Rev. Richard Warner, of Bath.* 8vo. 6s. Dilly. 1798.

This must be a useful companion to those persons who make the tour of Wales. “ The route of each day is engraven and prefixed to the letter that contains a detail of its events, in which little sketches, the more considerable deviations from the public road, made in order to visit particular objects, are marked with dotted lines.” The remarks, though sensible, are not particularly interesting or new. A neat view of Tintern Abbey is prefixed; and the volume is very fairly printed.

ART. 53. *Prolepsis Philologicæ Anglicanæ; or a Plan of a Philologica and Synonymical Dictionary of the English Language.* By Benjamin Dawson, LL. D. Rector of Burgh in Suffolk. 4to. 43 pp. 2s. 6d. Rivingtons. 1797.

The opinion of this author is, that no two words in any language are strictly, and completely synonymous; but that each has some literal and radical sense, distinct from all others; from which the rest are to be deduced. This idea is explained and illustrated in the seven first chapters of the present prolepsis; in the sixth of which the author thus states what are, in his opinion, the requisite properties, to form a good definition of a word in a dictionary. It should be, he says, “ so comprehensive as to include the idea which it conveys in common with any other word of the same part of speech, and that by which it is distinguished from all other words, and so definite as to exclude any other ideas than what are essential to it: in other words, we must give its *general* and its *special* import,” P. 34.—This kind of definition

fnition the author propofes to give to every word in his dictionary, a task evidently attended with extraordinary if not infuperable difficulty. The further particulars of his plan are thus opened in the eighth chapter.

“ The ftatement made in Chap vi. of what is requifite to conftitute a full and accurate explanation of a word, is to be underftood of its *literal* fenfe. For *that* only we propofe to investigate and fet forth in the explication. The Philologift is not concerned with the *figurative* fenfes in which a word may be ufed, any farther than as attention to, and examination of the propriety or impropriety in the ufe of it, may ferve to elucidate its *literal* or proper fignification. The technical ufe of a word is alfo, no farther than this, in the plan of our undertaking; and we fcarce need to advertife the reader, that he is not to expect from us an account of *all* the words in our language. Proper names of perfons, places, offices, terms appropriated to particular arts, fciences, profefions, orders, ranks in fociety; in fhort, whatever words regard not human intercourfe at large, or ferve not the purpofe of *general* communication, will be either wholly omitted, or fo far only confidered as they are connected with the general principles on which we purpofe to proceed; and many of thofe words, which might fall properly within our plan, we fhall find ourfelves under the neceffity of omitting, not lefs for want of time and leifure from occupations more immediately incumbent upon us thoroughly to investigate, than, alas! for want of ability to explain with that precifion and certainty which we could wifh, and have attempted in what has been done.

“ To our account of a word, and the authorities adduced in fupport of it, we have not unfrequently (indeed we have almoft constantly) fubjoined notes and remarks upon both. This feemed neceffary as well more fully to convey our meaning (for which the concifenefs ufed in a formal definition, though aided by proper examples, is not always fufficient) as in juftification of the fenfe given, and to contraft it with what we apprehend to be an erroneous or lefs accurate account.” P. 42.

We have not heard what progrefs has been made in this arduous undertaking; or how foon any part of it is likely to be fubmitted to the public eye.

ART. 54. *Anecdotes of the Houfe of Bedford, from the Norman Conqueft to the prefent Period.* 8vo. 284 pp. 5s. Barr. No date.

This is a very pleafing and interefting volume. The noble family which is the fubject of thefe anecdotes, has been diftinguifhed by high and important connection, at different periods, with the hiftory of Great Britain. The writer traces back the origin of this line of nobility to Hugh de Rufel, a Norman Baron, and affociate of William the Conqueror, and prefents many curious anecdotes of thofe numerous defcendants, who were exalted to conditions of rank and important pofts of fervice, by the different fucceeding monarchs. With the bias which ufually exits in writers of memoirs, the author is not deficient in the arts of panegyric; and he has the good fortune to find but very little room for the exercife of cenfure in the very diftinguifhed characters of which he treats.

ART.

ART. 55. *Interesting Particulars of the Glorious Victory obtained over the Batavian Fleet, on the 11th of October, 1797, by the British Fleet, under the Command of Admiral Duncan. Illustrated with Four Engravings, by an Officer.* 8vo. 38 pp. 1s. 6d. Longman. 1797.

A mere compilation from the newspapers of the day. The plates are small plans of the principal positions of the fleets.

ART. 56. *A Letter to the Right Honourable John Lord Sheffield, on the Publication of the Memoirs and Letters of the late Edward Gibbon, Esq.* 8vo. 71 pp. 1s. 6d. Eddowes, Shrewsbury; Longman, London. 1796.

This Letter appeared very soon after the Memoirs mentioned in the title-page, and contains some sensible and spirited animadversions on the invective of Mr. Gibbon against the University of Oxford; and on the general character of that author. The following short observation is not only true, but affords a clue to a great part of the character of Mr. Gibbon. "Whatever were his notions as to a future state, his *summum bonum* was an immortality of literary fame." See his Letter to Lord S. on the death of Lady S. vol. i. p. 279. Nothing can be more evident than that a great part of the historian's memorandums, apparently of the most private kind, were written from the first with a view to the effect they would produce, when they should come to be printed.

ART. 57. *An Attempt to account for the Infidelity of Edward Gibbon, Esq. founded on his own Memoirs, published by John Lord Sheffield, with Reflections on the best Means of checking the present alarming Progress of Scepticism and Irreligion: including an Account of the Conversion and Death of the Right Hon. George Lord Lyttleton.* By John Evans, M. A. 8vo. 76 pp. 1s. 6d. Longman. 1797.

The present writer, anxious only for the credit of Revelation, acquiesces in the account given by Mr. Gibbon, and says, "the immediate causes of his infidelity seem to have been the neglect of his religious education, the disgust he received from the corruptions of Christianity, and the love of eminence by which his mind was heated and inflamed." The methods proposed for checking the progress of Scepticism are, 1st. Religious Education. 2nd. Divesting Religion of its corruptions. 3d. Preserving our Minds from an undue Attachment to the World. 4th. Attention to the real Design of Christianity, which is to serve as a preparative for a blessed immortality. The style of this tract is temperate, and it is apparently written with the best design, but the author's Christianity seems to deal too much in generalities.

ART. 58. *A Word or Two in Vindication of the University of Oxford, and of Magdalen College in particular, from the Posthumous Aspersions of Mr. Gibbon.* Small 4to. 44 pp. 1s. 6d. Fletcher, Oxford; Rivingtons, London.

We should guess this tract, from its external appearance, to be the produce of a private press. With respect to its subject, which is similar

Similar to that of the two preceding, it comes directly to the point, and defends the University and the College by the statement of facts. It adverts to the actual nature of the exercises and discipline in both, and particularly exculpates the much greater part of the professors from the charge of neglecting their duties.

ART. 59. *Some Account of the early Years of Buonaparte, at the Military School of Brienne; and of his Conduct at the Commencement of the French Revolution.* By Mr. C. H. one of his School-fellows. 8vo. 46. pp. 2s. Hookham and Co. 1797.

This commander, whose exploits in Italy have drawn the attention of Europe upon him, was born, according to the present account, in 1769, at Calvi, a little town in Corsica, of parents originally Italian and noble, but poor. He obtained the protection of the Count de Marbœuf, governor of Corsica, (whether through the merits of his mother, or otherwise, is uncertain) and by him was placed in the military school of Brienne in Champagne, where his present biographer was also sent for education. "Different in temper," he says, "and younger than Buonaparte, I formed no particular friendship with him; but living under the same roof, and sharing the same exercises, I remarked him early as something extraordinary, perceiving no one among one hundred and fifty youths, who in the least resembled him, either in disposition or in taste." His peculiarities are described as consisting in a gloomy fierceness, and an aversion to the common amusements of boys. His person is thus described: "Although of a middle stature, he is remarkable for the breadth of his shoulders; his eyes, of a deep blue, are small but animated; his hair brown, his forehead large and prominent, his chin sharp, his face long, and his complexion olive." As there are perhaps a dozen portraits of this personage in London, all perfectly unlike each other, this description, if it may be trusted, will serve to ascertain which of them has the best chance of being like. This little narrative appears to have been written originally in French, and translated. The writer of it seems to be a warm admirer of the hero he celebrates; and to have an imagination capable of giving its own colour to the objects it contemplates. The respectable gentleman to whom it is dedicated probably knows how much credit is due to a narrative, which, as anonymous, the public cannot so well estimate.

ART. 60. *A Narrative of the Sufferings of T. F. Palmer and W. Skirving, during a Voyage to New South Wales, 1794, on board the Surprise Transport.* By the Rev. Thomas Fyfe Palmer, late of Queen's College, Cambridge. 8vo. 74. pp. 1s. 6d. Lunn, &c. 1797.

"At the earnest request of Mr. Palmer, the following narrative is laid before the public, to vindicate his own and Mr. Skirving's character from the charge of conspiracy and mutiny on board the Surprise transport." This is the statement of Mr. Jeremiah Joyce, in an advertisement prefixed. He informs us also, that Messrs. Palmer and Skirving attempted to bring the matter before the Governor of New South

South Wales, but failing in that attempt, they hoped that their friends might obtain a hearing for them in Westminster-Hall; for which purpose the narrative and depositions were transmitted to a barrister in England, upon a supposition that they would be sufficient documents for instituting a legal process. Disappointed in this also, they had recourse to the press. It appears from the narrative, that a principal accuser of Messrs. Palmer and Skirving was Margarot, whose society they accordingly renounced. Besides containing a vindication of those persons from the charges laid against them, this pamphlet exhibits accusations of the most serious nature against the commander of the Surprise transport, in which they sailed. Whether these things have been the subject of any regular enquiry or not, we are uninformed, but we have no doubt in affirming that they ought to be traced out; since whatever offences against the law may bring men under sentence of punishment, they certainly ought not to suffer beyond that, for crimes not proved against them. The narrative has much in it to offend the feelings of every Englishman; and for every possible reason it ought to be disproved or confirmed in the most regular and decisive manner.

ART. 61. *A Disputation in Logic, arguing the moral and religious Uses of a Devil. Book the First. By George Hammer Leicester, A. M. of Merton College, Oxford. 8vo. 45 pp. 1s. 6d. Egerton. 1797.*

A libertine, in turning over these pages, will admire their eccentric wit and drollery, and still more their *seeming profaneness*. He shall be welcome to this entertainment, on condition of his perusing the book attentively from P. 25 to the end, and ruminating upon the contents of it.

ART. 62. *Gale's Cabinet of Knowledge; or Miscellaneous Recreations. Containing Moral and Philosophical Essays, Propositions, Natural and Metaphysical Maxims, and Observations on select Subjects of general Utility; with a Series of easy, entertaining, and interesting Mechanical, Magnetical, and Magical Experiments. Including the most celebrated Card Deceptions ever exhibited, together with about Seven Hundred serious, comical, and humorous Queries, Paradoxes, &c. &c. with pertinent and ingenious Answers. Being the Essence taken from the Lady's, Gentleman's, and Carnan's Diaries, Martin's Philosophical Magazines, Ozanam's and Hopper's Recreations, &c. &c. Illustrated with Copperplate Engravings. To which are added, a great Number of Originals. Likewise an Appendix; containing various Propositions, tending to prove Light and Heat two distinct Beings; with some curious Definitions in Optics. Second Edition, considerably enlarged. 8vo. 334 pp. 4s. 6d. Wallis. 1797.*

To a title-page so full and particular, little need on our part be added. The compiler has indeed ransacked all the repositories of tricks, maxims, and conundrums; and the reader who wishes to astonish his friends, by flashes of ready-made wit, and feats of deception and legerdemain, will find in Mr. Gale's Cabinet of Knowledge a very useful *vade-mecum*.

- ART. 63. *An Essay on Humanity to Animals.* By Thomas Young, M. A. Fellow of Trinity-College, Cambridge. 12mo. 3s. Cadell and Davies. 1798.

We highly commend the benevolence of this humane writer, though we think he sometimes refines rather too much. We, however, recommend his publication to all who have the superintendance of children, upon whose tender minds it may have a beneficial effect. The author reprobates birds-nesting, hunting, shooting, fishing, cock-fighting, &c. in all which we entirely accede to his argument. The conclusion of this volume may be excepted to; but, as he observes, "a man attentive to mental improvement, will, for the sake of habit, abstain from things in themselves unimportant." A spirited Ode to Humanity, forms a suitable and elegant introduction to the author's subject.

- ART. 64. *A Description of the Town and Fortrefs of Mantua, together with a true and concise Account of the military Operations and Events attending its Blockade and Siege, with its Surrender to the French, Embellished with Three Engravings.* Translated from the German. 4to. 1s. 6d. Vernor and Hood. 1798.

At the present disastrous period, events which involve the lives and fortunes of thousands, follow each other in such rapid succession, that before we have leisure to notice what may well deserve attention, another, and yet another momentous circumstance presents itself. The history of the present war cannot exhibit an epoch more critical, or more illustrious, than the siege of Mantua; the more particular incidents of which are related in this pamphlet with neatness and precision; and the engravings, though slight, will be very useful to the reader.

FOREIGN CATALOGUE.

FRANCE.

- ART. 65. *Oeuvres morales et galantes de Duclos, de l'Académie Française, suivies de son voyage en Italie.* L'an. V. 1797. Tom. I. XXX. and 414 pp. Tom. II. 232 pp. Tom. III. 349 pp. Tom. IV. 235 pp. 8vo. Paris.

It is evident from the title itself of this collection, that it is composed of perfectly heterogeneous parts, though the author's historical works

works are not comprised in it. The principal merit of his travels through Italy consists in the political and historical observations with which they are interspersed, in which it is easy to recognize the writer of the *Mémoires Secrets*. The work contains likewise some of those prophetic declarations, which were at the time considered as paradoxical, but which, having been fulfilled, bear testimony at once to the sagacity and sound judgment of the author. It is remarkable that *M. Duclos* is in these travels perfectly silent on the works of art with which the country visited by him so much abounds; which may, indeed, be done without impropriety by a man who is conscious that he has a province more immediately his own. The *Oeuvres galantes* consists of *two novels*; *Mémoires sur les mœurs de le siècle*; *Confessions du Comte de ****; a fairy tale; *Acajou et Zirphile*; *Histoire de Madame de Luz*; *Anecdotes du regne de Henri IV.* The novels, as indeed the title of the first expresses, present a description of the great Parisian world, drawn partly from the author's own participation in its follies, and partly from observation only. There is certainly nothing seductive in these pieces: *Duclos*, who was peculiarly deficient in point of imagination, was entirely unable to rise to invention, and was therefore satisfied with delineating characters as they were. *Acajou and Zirphile* is undoubtedly as entertaining as a story can be, which, being entirely devoid of fancy, is recommended only by an extraordinary portion of wit.

The most valuable part of this collection are unquestionably the *Considerations sur les mœurs de ce siècle*, which form the *first volume*. Here Mr. D. exhibits himself to the greatest advantage, and the preponderance of his understanding over the other powers of his mind has here, by excluding all foreign embellishments, contributed to render his representations of persons and events concise, perspicuous, and exact. Both here and in the *Memoires*, one is often led to wonder how such a court could have chosen for its historiographer a man so well qualified to write its *true history*. The titles of the chapters are C. I. *Sur les mœurs en général.* C. II. *Sur l'éducation et sur les préjugés.* C. III. *Sur la politesse et sur les louanges.* C. IV. *Sur la probité, la vertu, et l'honneur.* C. V. *Sur la réputation, la célébrité, la renommée et la considération.* C. VI. *Sur les grands seigneurs.* C. VII. *Sur le crédit.* C. VIII. *Sur les gens à la mode.* C. IX. *Sur le ridicule, la singularité, et l'affectation.* C. X. *Sur les gens de fortune.* C. XI. *Sur les gens de lettres.* C. XII. *Sur la manie du bel esprit.* C. XIII. *Sur le rapport de l'esprit et du caractère.* C. XIV. *Sur l'estime et le respect.* C. XV. *Sur le prix réel des choses.* C. XVI. *Sur la reconnaissance et l'ingratitude.*

Though *Duclos*, in imitation of some other writers of his country, maintains that all moral ideas are to be deduced from what he calls *l'intérêt bien entendu*; he feels himself, however, obliged, in some instances, to acknowledge their independance on this principle; such contradictions are more instructive and honourable than the logical inferences of professed philosophers.

ART. 66. *Vie de Julius Agricola par Tacite. Traduction nouvelle par Des ***. Paris. 1797. 172 pp. 12mo.*

“Two years,” says the author in his preface, “have I been employed in this translation; five times have I transcribed and given it an entirely new form; men of undisputed erudition and taste have communicated to me their free and impartial observations on it; I have availed myself alike of the excellences and defects of former versions; for whole months have I sometimes hunted after the terms best adapted to render a single expression, confining myself, in spite of the obstinacy of our language, as much as possible to literal translation. And, notwithstanding all the pains which I have taken, the reader will most probably very seldom say; Tacitus has expressed himself in exactly the same manner; it is to be hoped, however, that he will say in regard, at least, to certain passages; the translator has entered into the spirit of his original.”

Such a strong sense of the difficulties of his undertaking, and of his own inability to do justice to the original, together with the complaints made against his own language; all this seems directly contrary to the character of a Frenchman, though it is, at the same time, calculated to prepossess us in favour of the work; and, upon a nearer examination of it, we do not scruple to declare, that the version is, on the whole, as perfect as the nature of the language, or, perhaps, that of any modern language, would allow. The author's countrymen may indeed say, that, in a few cases, he appears to have done violence to that language; for example, where he resorts to the use of participial constructions for the purpose of approaching more closely to the text, as in p. 15. *Non sane alias exercitior magisque in ambiguo Britannia fuit; trucidat veterani, incensæ coloniae, intercepti exercitus, &c.* which is thus rendered: *Jamais la Bretagne ne fut plus agitée qu'alors, ni moins assurée pour nous. Nos vétérans égorgés, nos colonies embrasées, nos armées interceptées, &c.* In other places, that he may not impair the strength of the original, he puts the accusative at the head of the period; as in p. 27. *La célébrité même il ne la rechercha ni par des vertus d'ostentation, ni par intrigues.* Notwithstanding all these endeavours to compress the sense in the translation as much as possible, it unavoidably occupies twice as much space as the text. At the same time almost every page will present instances in which the author appears to express himself in his own genuine manner. Such are the following: Tacitus tells us, c. 2. that two Romans paid for their eulogium of *Pætus Thrasia* and *Priscus* with their lives, and that that panegyric was burnt in the open forum: “*Scilicet,*” adds he, “*illo igne vocem populi Romani, et libertatem senatus, et conscientiam generis humani aboleri arbitrabantur:* in the translation: *ils pensoient donc que dans ces flammes s'anéantiroient aussi, et la voix du peuple Romain, et la liberté du sénat, et la conviction du genre humain.* Still more beautiful is the passage in the third chapter, where Tacitus represents the advantage of living under a *Nerva* and a *Trajan*, lamenting, however, that, *cependant par la nature de la foiblesse, humaine, l'effet des remèdes est plus tardif que le mal: et, comme c'est avec lenteur que les corps croissent et dans un instant qu'ils péricassent,*

périssent, de même on étouffe bien plus aisément le génie et l'émulation qu'on ne parvient à les ranimer : la paresse aussi a un charme qui nous pénètre insensiblement, et l'inaction, d'abord insupportable, finit par se faire aimer.

The original then proceeds: *Pauci, et ut ita dixerim, non modo aliorum, sed etiam nostri superstites sumus, exemplis à mediâ vita tot annis, quibus juvenes ad senectutem, senes prope ad ipsos exactæ ætatis terminos per silentium venimus*; the latter part of which is thus somewhat imperfectly translated: *puisqu'il faut bien retrancher de la durée de notre vie tant d'années pendant lesquelles nous sommes parvenus en silence jeunes à la vieillesse, vieux aux derniers momens de notre existence.* Tacitus does not mean to say that these years are to be cut off from their lives, they were already cut off, and to be considered as nothing, in consequence of the silence which had been imposed on them for such a series of years.

The translation is accompanied by the original, which is correctly printed. In the notes at the end of the book, Mr. D. points out some difficulties in the text, and accounts for his own translation of particular passages. It is evident that of that in c. 12. *scilicet extrema & plana terrarum, &c.* he understood as little as former commentators, though it is, in reality, sufficiently intelligible, according to the system of geography which then prevailed.

GERMANY.

ART. 67. *Beyträge zur Erklärung des sogenannten hohenlieds, kobeletts, und der Klaglieder.*—Contributions towards an explanation of the Song of Solomon, the Book of Ecclesiastes, and the Lamentations, by Prof. Gaab Tübingen. 122 pp. 8vo.

If we compare the observations of this author in the *Song of Solomon* with those of the other numerous modern expositors of the same piece, such as, *Hezel, Hender, Döderlein, Hasnagel, Paulus, Velthusen, Ammon, Straußlin, Beyer*, though we should not uniformly adopt his opinions, we must certainly allow that the subject was not exhausted, and that the remarks of the present author are not inferior to those of his predecessors. Like most of them, he does not believe that the *canticles* were intended to constitute any one perfect whole, but that they consist of small poems, entirely unconnected with, and independent on, each other. In c. 3, 10, the Prof. by a different punctuation, reads אהבה *ababab*, "the King loves her." But the boldest alteration, suggested by him, occurs in c. 8, 5, where the author excludes the words מן זאת עלי מן—the *המדרב* from the text, conceiving that they may have been introduced from c. 3, 6. where exactly the same words occur. The following words מתרפקת על דורה he considers as the superscription or title of the next small piece, as he does likewise those in c. 8, 13, הושבמ בנים, to be the title of that to which they are prefixed. The observations on the Book of *Ecclesiastes*, and the *Lamentations*, present also many ingenious hints, and deserve to be read with attention.

Jena ALZ.

ART. 68. Caroli Traugott Gottlob Schönemann, *reg. Bibl. Acad. Götting. a Secretis, Bibliotheca historico-literario Patrum Latinorum a Tertulliano principe usque ad Gregorium Magnum et Isidorum Hispalensem, ad Bibliothecam Fabricii latinam accommodata. Tom. II, 1076 pp. in 1. 8vo. (Pr. 2 Rixd. 20 gr.) Leipzig.*

This continuation of a very valuable and highly esteemed patristical repertory, may be said to be executed even with greater care than the former volume. Like that, it contains well-written and sufficiently circumstantial lives of the different Latin Fathers, which serve to throw considerable light on their works; an accurate and judicious account of all which, including those which are lost, and distinguishing their genuine writings from such as have been falsely ascribed to them, is here given; as also an appropriation of the comparative merit of the different editions, and some notices of the improvements which have from time to time been made in them. The account of the writings of St. *Augustine* only extends from p. 8 to p. 363. *Ibid.*

ART. 69. *Scriptores de plantis Hispanicis, Lusitanicis, Brasiliensibus, adornavit, et recudi curavit J. J. Römer, M. D. cum tabulis aen. (VIII.) Nüremberg; 184 pp.*

A correct and neat re-impression of the following scarce works: *Enumeratio stirpium in Arragonia noviter detectarum* from the *Introductio in Oryctographiam et Zoologiam Arragoniae*, 1774; *Dom Vandellii de arbore Draconis S. Dracæna Dissertatio*, 1762; *Fasciculus plantarum cum novis generibus et speciebus*, by the same, 1771; *Floræ Lusitanicæ et Brasiliæ specimen*, by the same, from the *Diccionario dos Termos Technicos de Historia natural extrahidos das Obras de Linneo*, etc.; *memoria sobre a utilidade dos Jardins botanicos que offerece a Reynha, D. M. J. nossa Senora Domingos Vandelli, &c.* 1788, including likewise 22 letters of *Linnæus*. *Ibid.*

ART. 70. *Lebensbeschreibungen berühmter Männer von G. F. Palm. Drottes Bändchen.—Lives of eminent Men, by G. F. Palm. Vol. III. Hannover.*

In this new volume of a work already advantageously known from the former number, we are presented with the lives of 1. *Gustavus Vasa*; 2. *Luther*; 3. *Menzikoff*; 4. *T. Massaniello*; 5. *Cr. J. Agricola*; 6. *St. Ansgarius*; 7. *J. J. Barthelemy*; 8. *Haller*; 9. *Linnæus*; 10. *Boileau Despréaux*; and 11. *Handel*. *Ibid.*

ART. 71. *Frid. Aud. Gril. Wenckii Codex juris gentium recentissimi. Lipsiæ. 3 vols. in 8vo.*

ART. 72. 2. *Recueil des principaux traités d'alliance, de paix, &c. conclus par les puissances de l'Europe; par M. de Martens. Göttingen. 5 vols. in 8vo.*

ART. 73. 3. *Abrégé de l'histoire des traités de paix entre les puissances de l'Europe, depuis la paix de Westphalie; par M. Koch.* Basse, 1796-7. 2 Vols. in 8vo.

M. *Wenck* is Professor of History in the University of Leipzig; The object of his work was to present a continuation of the great Collections, which, in general, reach only to the year 1730: *Roussët* has, indeed, in his supplement to the Collection of *Dumont*, inserted acts, the date of which descends to 1738, but his collection can by no means be regarded as complete. That of Mr. *Wenck* commences with the year 1735, and his intention was to continue it to the present time. He had conceived that three volumes would have been sufficient for the completion of his plan, and promised, in the year 1781, that the whole of the collection should appear within a short time: The *second* volume, however, was not published till the year 1788; nor the *third*, containing acts which do not extend beyond the year 1772, till 1795: the work is therefore not yet terminated, and the Leipzig Catalogue, for Michaelmas, 1796, mentions a *fourth* volume, as soon to be published. The *second* and *third* contain some supplements to the preceding volumes.

The motive by which Mr. *Martens*, Professor of the Law of Nature and Nations, was induced to undertake his collection, was the slow progress of that entered upon by Mr. *Wenck*; but as two volumes of that had already appeared, Mr. *Martens* begins his collection with the Treaty of Fontainebleau, of the 3d of November, 1762. The *fourth* volume consists entirely of supplements. The *fifth* extends to the Treaty passed the 19th of April, 1794, between the King of Great Britain, the States of the United Provinces, and the King of Prussia. This volume contains likewise three Tables; the first, that of the principal Treaties concluded from 1731 to 1761, with the indication of the books in which they are to be found; the second, that of all the different Treaties comprized in the *five* volumes, arranged according to chronological order, and pointing out those likewise, with the existence of which Mr. *M.* was acquainted, but which he was not able to procure; whilst the *third* is a Table of the Treaties from 1731 to 1794, according to the alphabetical order of the powers whom they concern.

It is the intention of Mr. *Koch*, who is already known by several valuable works on History and on Public Law, and, among others, by his *Tableau des révolutions de l'Europe dans le moyen age* (Strasbourg, 1790, 2 vols, in 8vo.) to develop the fundamental treaties which serve as a basis for the actual system of politics in Europe. The Treaties of which he gives an account begin, in regard to the South and West of Europe, with the epoch of the peace of Westphalia, in 1648, and conclude with that of Versailles in 1783; for the North, with the peace of Oliva, in 1660, to the division of Poland in 1773; for the treaties passed between the Christian princes and the Turks, from the peace of Carlowitz, in 1699, to that of Kaiduargi, in 1774. The two volumes which are now presented to the public, contain only the treaties between the powers of the South and West of Europe. This work bears a near resemblance to that of *Mably*, and may indeed be considered as a necessary supplement to it, inasmuch as the extracts made by *Mably* terminate with the peace of Paris, in 1763, after the
seven

seven years war, whereas Mr. Koch's Abridgment comes down to a much later period. Concerning his own book, Mably observes, that "il ne peut convenir qu'aux personnes qui ont quelque connoissance du droit naturel et de l'histoire moderne de l'Europe; par quel moyen," adds he, "pourroit-on, à la fois, instruire des hommes qui ne savent rien et intéresser les hommes déjà instruits?"

In the second volume the Treaty of Versailles, in 1763, brings on the subject of the American revolution. The author imagines that he has discovered the first ground of that revolution in the change which took place in the situation of affairs at that time. "Jusques-là," says he, "une considération propre à retenir les Anglo-Américains attachés à la métropole étoit celle de la protection que la mère-patrie leur accordoit contre des voisins puissans, les Français du Canada, les Espagnols de la Floride, et les sauvages de l'Ouest—Par le traité de 1763, l'Angleterre eût la mauvaise politique de se faire céder le Canada et la Floride, et rompit ainsi le principal nœud qui attachoit les colonies à son gouvernement. Dès-lors ces colonies, n'envisageant plus les Français comme leurs ennemis, et pouvant se passer des forces de la métropole pour se garantir de leurs attaques, songèrent soigneusement à s'affranchir de la domination Britannique." *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

On a further consideration of what has been alledged by the author of *Essential Principles of the Wealth of Nations*, the utmost that we find ourselves able to grant is, that he possibly did not discern the obvious, and even the arithmetical consequences of his own positions and plans. He disavows all intention of supporting the effective confiscation of landed property, yet we maintain that by charging the proprietors, both in his letter and his book, with a burden equivalent to the defence of the state in war, he virtually provides for an absorption of their revenue, which will be equivalent to a confiscation; and this disposition is also intimated by calling them "the most unessential and burthensome class in society." We could reply more at large to several points in his letter, but find it necessary to attend to other correspondents and to other business.

Rusticus puts several questions to which he must infallibly know how we should reply, if we thought it necessary to answer them at all. We cannot enter into theological controversy with every writer who chooses to explain to us how little he believes, and how much he is prejudiced. As to *Reform*, were the word honestly used, we could have no honest objection to it; but knowing that not to be the case at present, we wish to op-

pose

pose every mischief intended to be introduced under so specious a name.

A true though unknown Friend, writes like one who deserves that name; and we sincerely wish that the exception which we meant to make had been made with more strength. We shall not forget his admonition, and shall hope to satisfy him that we do not.

A Friend should recollect that a chapel is not a Cathedral. In the article he mentions afterwards, an omission was intended, which by mere accident did not take place.

We would very willingly have inserted the short article sent by a correspondent from Bath had it not been quite contrary to rule. We have given our own opinion briefly but candidly on the same subject.

LITERARY INTELLIGENCE.

Mr. J. C. Walker's Historical Memoir on Italian Tragedy, is in some forwardness at the press; it will form a handsome volume in 4to. with engraved head and tail-pieces, representing several of the theatres of Italy, and other objects illustrative of the work.

The first volume of *Mr. Shaw's* elaborate *History of Staffordshire*, will be published in little more than a month. The whole work will extend to three folio volumes.

Mr. Seward is preparing a new publication, of the amusing kind which the world has already approved, under the singular title of *Biographiana*.

The second volume of *Mr. Maurice's* very important *History of Hindostan*, will be published in October next.

A complete edition of the works of *Dr. Goldsmith* will soon appear; with a life of the author, carefully corrected by one of his surviving literary friends.

Mr. Ph. Alwood, A. M. is proceeding in his *Literary Antiquities of Greece*.

Biographical Memoirs of the French Revolution, in two volumes, octavo, will be published, ere long, by *John Adolphus, Esq. F. S. A.* The first volume is said to be nearly finished.

Mr. Richardson, of Hull, informs that the new edition of his *Philosophical Principles of Brewing*, which will soon appear, will contain some curious experiments on the subject of yeast.

A N

I N D E X

T O T H E

R E M A R K A B L E P A S S A G E S

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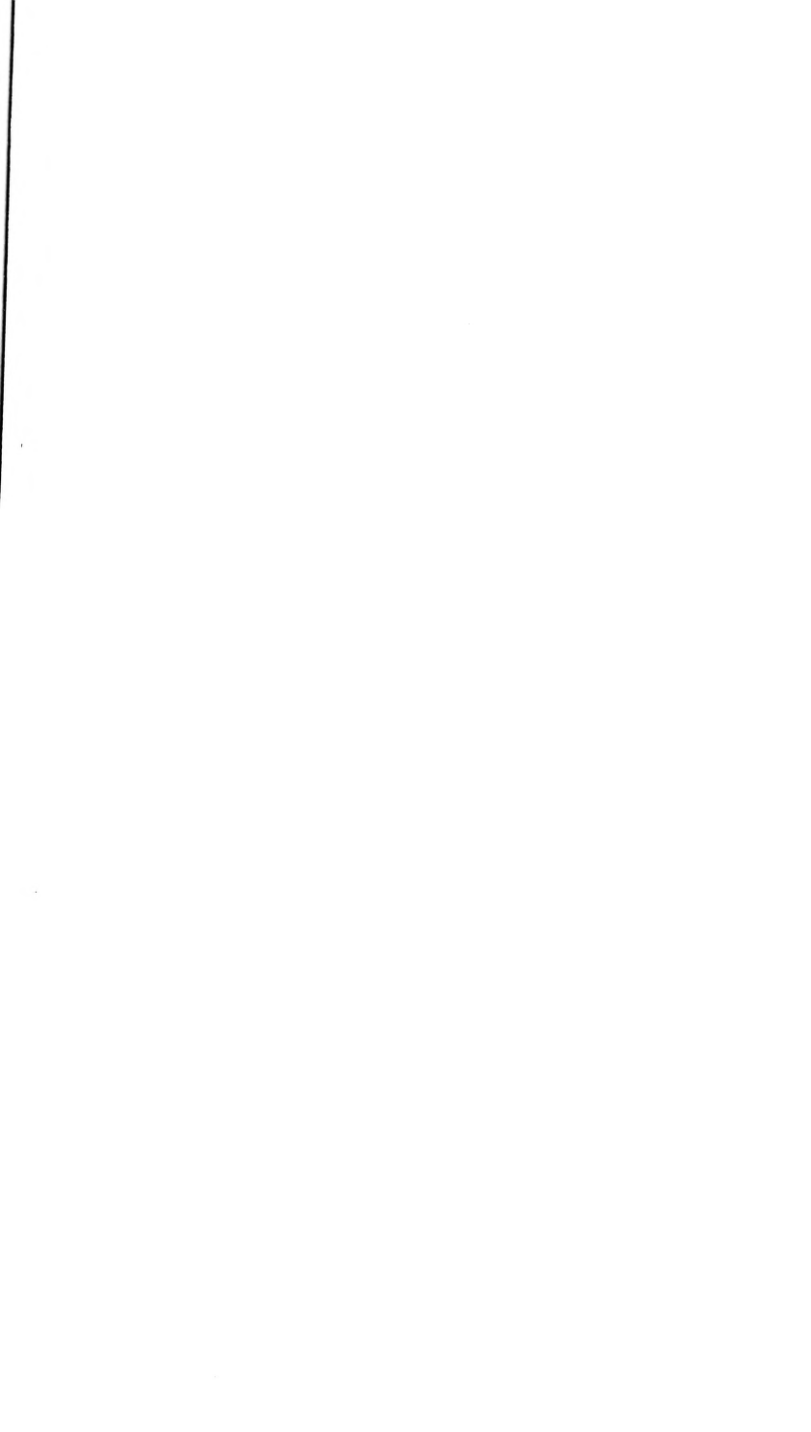
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